

ment in the revelations of the other theology, one cannot imagine a more inviting presumption in favour of Christianity—a presumption which may at length brighten into an overwhelming proof; and thus furnish conviction to a man who, though a perfect stranger to all erudition and history, may find enough of evidence struck out between his bible and his conscience to light him on his path. This is an internal evidence—the rudimental lessons of which we are in fact learning while we study the lessons of natural theology—a system which, with all its defects, performs a very high preliminary function,—seeing, that, by its dim and dawning probabilities, if not the obligation to believe, at least the obligation to inquire, is most rightfully laid upon us; and, that out of its very imperfections, an effective argument may be drawn in favour of that higher theology, in whose promises and truths every imperfection of nature meets with its appropriate and all-sufficient remedy.

41. Whether, then, at the commencement of the one inquiry or of the other, let us enter upon it in the spirit so admirably delineated by Seneca in the following sentence:—“*Si introimus templa compositi, si ad sacrificia accessuri vultum submittimus, si in omne argumentum modestiæ fingimur; quanto hoc magis facere debemus, cum de sideribus, de stellis, de natura deorum disputamus, nequid temere, nequid impudenter, aut ignorantes affirmemus, aut scientes mentiamur.*”