

—the duty we owe to God, on the supposition of his being is clearly and immediately apprehended by the mind. This evidence for the one is as distinct from that for the other, as the evidence of moral is distinct from that of historical truth. The question, what are the actually existent things whether in the spiritual or in the material world—is *toto cælo* different from the question which presupposes the existence of the things, and simply confines itself to the relations between them. We have a mathematics which determine the action and reaction that take place between our earth and the various bodies in the firmament; and which mathematics would have been alike available to the same conclusion—although there had been no planets, and none of those facts which form the materials of our actual astronomy. We have a morals which determine the relative obligations which subsist between the creature and the Creator to whom he owes his birth and preservation; and what is purely ethical in the principle can neither be more illustrated nor more obscured by the brighter or the fainter evidence for an existing Deity. The mathematical is not more distinct from the observational truth in physics, than the moral is from the observational truth in theology. So that when we hear of the dimness of Nature's light; and how imperfectly it is that the things of God can be apprehended by man—we should distinguish between the things which differ—for, however we may have to grope our way to the substantive truths of theology, no sooner is a God made known, than the incumbent gratitude and the incumbent obedience are