

forthwith recognised as the instant suggestions of our moral nature.

15. Even then when the objects of theology lie under their envelopment of deepest obscuration, there is a clear and imperative call addressed to us from the ethics of theology. And it is obvious that the call becomes louder—the more that this obscuration is dissipated, or the further that we proceed successfully in our inquiries after God. Neither for this purpose is it at all indispensable to form a previous estimate of the strength or the evidence of Natural Theology. Practically, the stronger it is and the clearer it is, it will speak all the more imperatively to the obligation of our respectfully entertaining every proposal that wears even but the likelihood of having come to us from the upper sanctuary. However profound the haze may be which rests on the objects of theology, its ethics remain so far distinct that the ethical principle which we have tried to unfold still keeps its ground—and there is no state or period of the mind too far back, as it were, for being reached by its most righteous challenge, that we should stir ourselves up to lay hold of God. There is a duty which we owe to a certain, but there is also a duty which we owe to a likely, nay even a possible Deity. Whenever the spirit of man is visited by even so little as but the thought of a Maker, it is a thought which should solemnize, which should fix, which should engage him in the prosecution of an active search after this unknown Benefactor, and should lead him to catch as it were at every promise however faint of a further intelligence