

then. It is the existence of this impression which secures an introduction for us. There is at the very least the conception of a God—and, however obscure the conception may be, there is a felt clearness and certainty in the principle that a professed message from Him, unless it palpably belies itself, is not to be disregarded. The former may be obscure as belonging to the objects of Theology—while the latter is not so as belonging to the ethics of Theology. This ethical principle in fact, felt and recognised wherever there is a conscience or a moral nature, is the hold whereby the fishers of men may reclaim them from the lowest depths whether of ignorance or depravity. It is surely of importance to know that the process of Christianization has a clear outset in the moral and rational principles of our nature—and that there is a natural theology among the people which may serve as a harbinger for the higher lessons of the gospel. It is by this natural theology of theirs that the first steps of the process are made good—that a hearing is gained, and attention is drawn to the verisimilitudes of the Christian Revelation. It is by the evidence of the gospel itself that these verisimilitudes brighten into verities. It is natural theology which accomplishes the first—it is the proper evidence of Christianity which accomplishes the second part of the process. But mainly it is the internal evidence. The great majority of our people have no access to the other. They are strangers to all that scholarship and criticism and historical investigation, which serve to illustrate the outward credentials of the book. But they