

her with such an unclouded perception of Ethics, as to leave nothing for revelation to do, but to superadd the knowledge of objects—so that on the simple information of what is truth, we could instantly and decisively follow it up with the conclusion of what is duty. We believe that Christianity not only addresses to the mind of her disciples objects which were before unknown, but quickens and enlightens them in the sense of what is right and wrong—making their moral discernment more clear, and their moral sensibility more tender.* But remember that Christianity herself presupposes this moral sense in nature—not however so as to alleviate the imputation of nature's worthlessness, but really and in effect to enhance it. Had nature been endowed with no such sense, all responsibility would have been taken away from her. Where there is no law there is no transgression; and it is just because men in all ages and in all countries are a law unto themselves, that the sweeping condemnation of Scripture can be carried universally round among the sons and daughters of our species.

35. This distinction in fact between the ethics and the objects of Theology will help us to defend aright the great Bible position of the depravity of our nature. It will lead us to perceive that there may be a morality without godliness, even as there may be a mathematics without astronomy. If we make proper discrimination we shall acknowledge how possible it is that there may be integrity and humanity in our doings with each other—while the

* This subject will fall to be more thoroughly discussed in Chapter on the Internal Existence of Christianity.