

did the objects of Theology lie hidden under an entire and unqualified darkness. There is, in reference to them, a sort of twilight glimmering, more or less, among all nations—and the question is, what sort of regimen or responsibility may that man be said to lie under, whose sole guidance in Theology is that which a very indistinct view of its objects, though with certainly a more distinct sense of its ethics, may suggest?

2. This brings us to the consideration of the duty laid upon men by the probability or even the imagination of a God.

3. It must now be abundantly obvious, that along with nature's discernment of the ethics, she may labour at the same time under a comparative blindness as to the objects of Theological Science. On the hypothesis of an actually existent God, there may be an urgent sense in human consciences of the gratitude and the obedience which belong to him. But still while this ethical apprehension may be clear and vivid, there may be either a bright or a dull conviction in regard to the truth of the hypothesis itself. We should here distinguish the things which be distinct from each other; and carefully note that, along with a just discernment of the proprieties which belong to certain moral relations, the question may still be unresolved, whether these relations be in truth exemplified by any real and living beings in the universe. What is right under certain moral relations, supposing them to be occupied, is one consideration. What exists in nature or in the universe to occupy these relations is another. It does not follow that though