

ing of our moral and rational nature. Though little owned by poetical religionists, it has an undoubted echo in every conscience, whose paramount and peremptory voice within the heart is felt to proceed from a Being who is intolerant of evil and who resents its approach as profanation. It is this uncompromising purity of God which in the eye of the awakened sinner makes Him so tremendous—so that he views Him as a God of unappeased if not of unappeasable jealousy, and feels checked from advancing towards Him with the apprehension that should He offer to draw nigh, fire would come forth of the sanctuary to burn up and to destroy. It is at this passage we conceive in Natural Theology, that it becomes the germ of great and high preparations—for precisely on our slight or our lofty apprehension of God as a judge, of God as a righteous sovereign and lawgiver—will it depend whether Christianity shall be hailed as a Saviour, or be neglected and turned from as a thing of nought.

14. Natural Theology is often spoken of as a useless thing, because of its defective evidence—but on this subject we should not forget the distinction between the ethics of the Science and the objects of the Science. There is an obscurity which, in various degrees, may rest upon the latter; and yet that be an obscurity wherewith the former is not at all chargeable. Let the objects of Theology be shrouded as they may—that does not hinder the ethics of Theology from being promptly and vividly seen by us in the light of intuition. Even although the very being of a God should require an inferential process ere we have ascertained it