

and Paley, altho' they have set themselves forward as defenders of the faith, and have avowedly spoken of ethics in connection with revelation, have yet been remote from perceiving the full compass of the matter, have been contented to consider religion as the help, or the adjunct or the colleague of morals, instead of asserting it to be the foundation, the point of departure, the parent, and the umpire.

The authors who have come nearest to the truth, have lived within this present century; Hannah More and Wardlaw have had some bright views of the true state of the matter. They have not merely like Paley, called in religion to give evidence nor to act as interpreter, when reason was obviously at fault, but they have contended each in a measure that religion should be assumed as the basis of morals. Our wish is to carry the doctrine several degrees further: In the following treatise we shall not be satisfied to regard the Bible as having some bearing upon morals, or yet to consider it as a prop, an ally or an interpreter of ethical science—we shall seek to place it on a much loftier eminence. Our endeavour shall be to prove not merely that it contains the general principles of morals, but that it sets forth a distinct *system* complete in all its parts, wanting in none of its particulars, pure and perfect as its divine artificer, eminently wholesome and beneficial in its practical results, admirably symmetrical, harmonious, orderly, philosophical in its connections and arrangements, and on all these accounts, loudly claiming to be considered the recognised