

BOOK V.

ON THE INSCRUTABILITY OF THE DIVINE
COUNSELS AND WAYS; AND ON NATURAL
THEOLOGY VIEWED AS AN IMPERFECT
SYSTEM AND AS A PRECURSOR TO THE
CHRISTIAN THEOLOGY.

CHAPTER I.

*On Man's Partial and Limited Knowledge of
Divine Things.*

1. THE true modern Philosophy never makes more characteristic exhibition of itself, than at the limit which separates the known from the unknown. It is there that we behold it in a two-fold aspect—that of utmost deference and respect for all the findings of experience within this limit; that, on the other hand, of utmost disinclination and distrust for all those fancies of ingenious or plausible speculation which have their place in the ideal region beyond it. To call in the aid of a language which far surpasses our own in expressive brevity, its office is “indagare” rather than “divinare.” The products of this philosophy are copies and not creations. It may discover a system of nature, but not devise one. It proceeds first on the observation of individual facts—and if these facts are