

known to us that grand comprehensive secret, which would explain what may be termed the policy of Creation. We are lost among the countless ingenuities of a Mechanism of which we form a part, and each of them giving palpable indication of the wisdom in which they originated.—But when we attempt, with no other resources than those of our own fancy, to guess at the drift of the whole mechanism, or to assign the mighty consummation for which its author did intend it—it is then that baffled in the enterprise, we feel the force of that remarkable expression—“the mystery of God.”

6. In the science of Theology beyond all the other sciences, it is the part of man to quit all gratuitous speculations of his own; and limit himself to the findings of information and experience. It is there, if anywhere, that the excursive spirit of man is arrested by a strong impassable barrier between the known and the unknown. There are two obvious reasons for this—First, the narrow sphere of his own observations, when compared with the amplitude of Creation. Second, the ephemeral duration of his being, when compared with the eternity of the Creator. In either way he finds himself surrounded by a vast *terra incognita*, the depths and mysteries of a region to him inaccessible. His wisdom in these circumstances is not to fancy where he has not found, not to pronounce where he does not know—and, should any light break in upon him from this darkness, to submit to its guidance and be satisfied to learn. “It ought to be inculcated upon all men,” says