

science of Theology. It is just as if in studying the policy of some earthly monarch we had made the before unknown discovery of other empires and distant territories which belonged to him, whereof we knew nothing but the existence and the name. This might complicate the study without making the object of it at all more comprehensible. And so of every new wonder which philosophy might lay open to the gaze of inquirers. It might give us a larger perspective of the creation than before, yet in fact, cast a deeper shade of obscurity over the counsels and ways of the Creator. We might at once obtain a deeper insight into the secrets of the workmanship—and yet feel, and legitimately feel, to be still more deeply out of reach, the secret purposes of Him who worketh all in all. Every discovery of an addition to the greatness of His works may bring with it an addition to the unsearchableness of His ways. This will explain how it is that with those philosophers who add soundness to talent, which by the way are very different things even as judgment and genius are different, every accession to their knowledge brings with it an accession, not to their pride, but to their modesty. Each discovery they make in the volume of His works, instead of clearing only serves to thicken as it were, the moral enigma of the Almighty's government—and so it leads them but to inquire all the more reverently at the volume of His word. This may let us somewhat into the secret of their unmoved or rather confirmed and established Christianity, in such men as Newton and Boyle—which stands forth in most