

other. We trust it will then become palpable, that the same sound Philosophy which directs an entire and unqualified submission to the lessons of experience in studying the Volume of Nature, directs the like entireness of submission to the lessons of criticism in studying the Volume of Revelation; and that just as we should defer, though it be with the sacrifice of all our preconceptions, to the actual phenomena of Nature—so should we defer, though at the expense of as large a sacrifice, to the actual sayings of Scripture. We think it will then be easy to demonstrate the perfect identity of those mental habitudes in an inquirer—which lead in the one instance to a sound philosophy, and in the other instance to a sound faith—and that what experimental knowledge is in science, Biblical knowledge is in divinity. But meanwhile, and before we have finished our lucubrations on Natural Theism, we deem it right to have adverted thus far to a principle to the guidance of which we cannot betake ourselves too early; and the neglect of which in fact, has carried the Theology of Nature, or rather the academic Theology of our schools, greatly beyond the limits of truth and safety. In passing, as we do now, from the argument which respects the Being of a God, to the argument which respects His attributes and His ways, we cannot fail to notice a certain confidence of speculation, which in our opinion, transgresses and transgresses greatly—the limit between the known and the unknown. We hold it of the utmost importance that this Natural Theism should be set forth in its actual dimensions—there being