

the very least into the attitude of inquirers; and the larger the evidence, the more earnest and vigilant ought the inquiry to be. Thus a great object is practically fulfilled by Natural Theology. It gives us to conceive, or to conjecture, or to know so much of God, that, if there be a professed message with the likely signatures upon it of having proceeded from Him—though not our duty all at once to surrender, it is at least our bounden duty to investigate. It may not yet be entitled to a place in our creed; but it is at least entitled to a place in the threshold of the understanding—where it may wait the full and fair examination of its credentials. It may not be easy to measure the intensity of Nature's light; but enough if it be a light that, had we obeyed its intimations, would have guided us onwards to larger manifestations of the Deity. If Natural Theology but serve thus to fix and direct our inquiries, it may fulfil a most important part as the precursor of revelation. It may not be itself the temple; but it does much by leading the way to it. Even at the outset period of our thickest ignorance, there is a voice which calls upon us to go forth in quest of God. And in proportion as we advance does the voice become more urgent and audible, in calling us onward to further manifestations. It says much for Natural Theology, that it begins at the commencement, and carries us forward a part of this way; and it has indeed discharged a most important function, if, at the point where its guesses or its discoveries terminate, it leaves us with as much light as should make us all awake to the further notices of a God,