

this, does it demonstrate the worthlessness of man. The same light which irradiates the perfections of the divine nature, irradiates, with more fearful manifestation than ever, the moral disease and depravation into which humanity has fallen. Had natural theology been altogether extinct, and there had been no sense of a law or lawgiver among men, we should have been unconscious of any difficulty to be redressed, of any dilemma from which we needed extrication. But the theology of nature and conscience tells us of a law; and in proportion as it multiplies the claims of the Lawgiver in heaven, does it aggravate the criminality of His subjects upon earth. With the rebellious phenomenon of a depraved species before our eyes, every new discovery of God but deepens the enigma of man's condition in time, and of his prospects in eternity; and so makes the louder call for that remedial system, which it is the very purpose of Christianity to introduce into the world.

42. We hold that the theology of nature sheds powerful light on the being of a God; and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state and the prospects of man, viewed in the relation of an offending subject to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our