

species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them—knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty—having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow; but, like the lurid gleam of a volcano, it is not a light which guides, but which bewilders and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural theology may see as much as shall draw forth the anxious interrogation, “What shall I do to be saved?” The answer to this comes from a higher theology.

43. These are the grounds on which we would affirm the insufficiency of that academic theism, which is sometimes set forth in such an aspect of completeness and certainty, as might seem to leave a revelation or a gospel wholly uncalled for. Many there are who would gloss over the difficulties of the question; and who, in the midst of all that undoubted outrage which has been inflicted by sinful creatures on the truth and the holiness and the justice of God, would, by merging all the attributes of the Divinity into a placid and undistinguishing tenderness, still keep their resolute