

hold of heaven, as at least the splendid imagination, by which to irradiate the destinies of our species. It is thus that an airy unsupported romance has been held forth as the vehicle, on which to embark all the hopes and the hazards of eternity. We would not disguise the meagreness of such a system. We would not deliver the lessons of natural theology, without telling at the same time of its limits. We abjure the cruelty of that sentimentalism, which, to hush the alarms of guilty man, would rob the Deity of his perfections, and stamp a degrading mockery upon His law. When expounding the arguments of natural theology, along with the doctrines which it dimly shadows forth, we must speak of the difficulties which itself suggests—but which it cannot dispose of; we must make mention of the obscurities into which it runs, but which it is unable to dissipate—of its unresolved doubts—of the mysteries through which it vainly tries to grope its uncertain way—of its weary and fruitless efforts—of its unutterable longings. And should, on the one hand, the speculations of human ingenuity, and, on the other, the certainties of a well accredited revelation, come forth to illuminate this scene of darkness—we must not so idolize the light or the sufficiency of nature, as to turn from the firmament's meridian blaze, that we might witness and admire the tiny lustre of a glow-worm.

44. The two positions are perfectly reconcilable—first, of the insufficiency of natural religion; and secondly, the great actual importance of it. It is the wise and profound saying of D'Alembert, that