

question, is not always the way to facilitate its solution ; but often the way, rather, to make it more inextricable. And this is precisely the effect of all the discoveries that can be made by natural theology, on that problem which it is the special office of Christianity to resolve. With every new argument by which philosophy enhances the goodness and greatness of the Supreme Being, does it deepen still more the guilt and ingratitude of those who have revolted against Him. The more emphatically it can demonstrate the care and benevolence of God—the more emphatically, along with this, does it demonstrate the worthlessness of man. The same light which irradiates the perfections of the divine nature, irradiates, with more fearful manifestations 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 its 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