

a higher calculus ; and thus it is, that the theology of nature and of the schools, the theology of the ethical class—though most unsatisfactory, when treated as a terminating science—is most important, and the germ of developments at once precious and delightful, when treated as a rudimental one. It is a science, not so much of dicta as of desiderata ; and, from the way in which these are met by the counterpart doctrines of the gospel, the light of a powerful and most pleasing evidence is struck out by the comparison between them. It is that species of evidence which arises from the adaptation of a mould to its counterpart form ; for there is precisely this sort of fitting, in the adjustment which obtains between the questions of the natural and the responses of the supernatural theology. For the problem which natural theology cannot resolve, the precise difficulty which it is wholly unable to meet or to overcome, is the restoration of sinners to acceptance and favour with a God of justice. All the resources and expedients of natural theology are incompetent for this solution—it being, in fact, the great desideratum which it cannot satisfy. Still it performs an important part in making us sensible of the desideratum. It makes known to us our sin ; but it cannot make known to us salvation. Let us not overlook the importance of that which it does, in its utter helplessness as to that which it does not. It puts the question, though it cannot answer the