

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.

26. 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 “man has too little sagacity to resolve an infinity of questions, which he has yet sagacity enough to make.” Now this marks the degree in which natural theology is sagacious—being able, from its own resources, to construct a number of cases, which at the same time it is not able to reduce. These must be handed up for solution to