

—we hope to show that there is a distinct fallacy in each, and at the same time a contradiction between the fallacies in itself destructive of both; and which must either have escaped the penetration, or been concealed by the art of this most subtle metaphysician and reasoner.

After having disposed in the first Book of all that is of a prefatory or general character, we in the second Book enter on the consideration of proofs for the being of a God in the dispositions of matter. The third Book is occupied with proofs, not for the being only, but for the being and character of God as displayed in the constitution of the mind—from which department it has been strangely affirmed of late, that little or no evidence has yet been collected for the defence or illustration of Natural Theology. The object of the fourth Book, is to exhibit additional evidence for a God in the adaptation of External Nature to the Mental Constitution of Man. And in the fifth, which is the last Book, we endeavour to estimate the amount as well as the dimness and deficiency of the light of nature in respect to its power of discovering either the character or still less the counsels and the ways of God. In this concluding part of the treatise, beside recording the efforts which Philosophy has made, and to what degree she has failed in resolving that most tremendous and appalling of all mysteries, the Origin of Evil, we attempt to