

and been transmitted downwards from one generation to another by a law which hath been everlastingly in operation—in a word that things have not continued to be as they are at present, we shall not say from the beginning of the Creation, for the fact of a Creation is that which we are now in quest of—but that they have not so been from Eternity.

13. But ere proceeding farther, there is still another principle which we would here interpose, in the shape of a lemma, on the general doctrine of the Evidences. Whatever strength there may be in the argument for the theology of revelation, it makes a clear addition to the argument for certain propositions in the theology of nature—such as the being of a God, and the immortality of the soul. Now, there is a certain habit or order of conception among the advocates of religion, which serves to throw a disguise over the real strength of the cause. We often, in the first place, read of Christianity as being based upon natural religion, as if it was on the preliminary establishment of the one that the other was founded. But, in the second place, it is held preposterous and illogical, to discuss the theism of nature on any other reasons than those which are furnished by the light of nature. Now, this habit of viewing the one as the foundation and the other as the superstructure—and at the same time of treating their evidences as wholly distinct and independent of each other, has had the effect, we should say, of unnecessarily weakening the defences of religion. What we contend for is, that it is logically a com-