

understandings—whether these be metaphysical, or drawn from the study of external nature. Whether they comprehend the reasoning that is grounded on the arrangements of the material world or not, they are in immediate contact with other phenomena, which far more promptly suggest and far more powerfully convince them of a God. With all the defect and inferiority which have been ascribed to the department of mind, as being less fertile of evidence for a God than the department of matter, it is really in the former where the most influential of that evidence is to be found. There may be a greater difficulty in evolving the mental than the material proofs; but they are not on that account the less effective on the popular understanding—when, without the formality of an inferential process, the most illiterate of the species recognise a presiding Deity in the felt workings of their own spirit, and more especially the felt supremacy of conscience within them. There seems but one step from the consciousness of the mind that is felt, to the conviction of the mind that originated—for that blind and unconscious matter cannot, by any of her combinations, evolve the phenomena of mind, is a proposition seen in its own immediate light, and felt to be true with all the speed and certainty of an axiom. It is to such truth, as being of instant and almost universal consent, that, more than to any other, we owe the existence of a natural theology among men: yet, because of the occult mysticism wherewith it is charged, it is well that ours is a cause of such rich and various argument; that in her service we can build up syllogisms, and