

accommodation to our mental economy, as do the objective things of a created universe. And it is not the less favourable, for an indication of its divine original, that whereas Nature, as being the original system, abounds with those fitnesses which harmonize with the mental constitution in a state of health—Christianity, as being a restorative system, abounds in fitnesses to the same constitution in a state of disease. We are not sure but that in the latter, from its very design, we shall meet with still more delicate and decisive tests of a designer, than have yet been noticed in the former; and certain it is, that the wisdom and goodness and even power of a moral architect, may be as strikingly evinced in the reparation, as in the primary establishment of a Moral Nature.

38. Our conclusion on the whole is that no alleged defect of evidence in Natural Theology can extinguish the use of it—a use which might still remain, under every conceivable degree whether of dimness or of distinctness in its views. Even the faint and distant probabilities of the subject, may still lay upon us the duty of careful and strenuous inquiry; and that, long anterior to our full acquaintance with the certainties of the subject. The verisimilitudes of the question are the signal posts, by following the intimations of which, we are at length conducted to the verities of the question. Although Natural Theology, therefore, should fail to illuminate, yet, by a moral force upon the attention, it may fully retain the power to impel. Even if it should have but some evidence, however slender, this should put us at