

devotes himself to the advancement of science, must seek his remuneration in the influence which it will exert on his own mind ; and although he may be unrewarded by his contemporaries, he will possess many resources suited to sustain his independent energy under circumstances that ordinarily produce an injurious effect on the character.

Almost the first impression produced by the study of nature, is a conviction of the existence of a universal Governor. And although we do not assert, or believe, that the Divine character is so evidently portrayed in material creation as in the inspired revelation, yet many principles of universal government may be deduced from the existence and action of those laws which regulate external phenomena. In every feature of nature, the philosopher may trace the evidence of mind, and his estimate of the wisdom displayed will be in proportion to the minuteness of his examination ; and should he be deeply impressed with the universal and minute superintendence of a regulating Being, he will feel but little difficulty in committing himself to his government.

It has been asserted by some writers, that a close investigation of nature tends to cultivate or produce atheism. The habit which is acquired of tracing effects to their origin, leads, it is imagined, to a satisfaction with secondary causes, and induces the philosopher to close his investigations when on the verge of the noblest results ; and investing physical operations with the attributes of Deity, to resolve all phenomena into the uncertain operations of chance, or to give the attribute of immortality to all things. We might fairly deny this assertion, by adducing numerous instances in which the capability of most profound philosophical investigations has been united with the most exalted veneration of the Deity ; and it may be questioned whether those who have denied the existence of a Superintending Power, derived their opinions from the examination of nature. But, judging of the statement by the reason given to support it, we need not hesitate to deny both the one and the other, for what can be more absurd than to believe, that a habit of tracing effects to their causes, prevents the mind from distinguishing between a primary and secondary agent ?

A thousand individuals may pass over a beautifully varied country, and feel no other emotion than that arising from the influence of the scenery on the feelings. If they should be