

of the entire field at a glance, in order to give vividness, sharpness, locality, and permanence to the thoughts and images floating in his mind.

There also other considerations which have been prominently before the mind of the author in drawing up some of the following chapters for publication. He can not resist the conviction that Nature is intended as a revelation of God to all intelligences. If it be so intended, Nature must be capable of fulfilling the offices of a revelation, and a knowledge of her phenomena and laws must afford the data of a theology. Despite the skepticism of a certain school of recent writers, the phenomena of the universe continue to inspire in the soul of man emotions of religious reverence and worship. To the mass of mind, as to the intelligence of Socrates, and Plato, and Kepler, and Newton, and Galen, and Paley, and Buckland, the order of the Cosmos proclaims an Infinite Intelligence. The author has no fear that the ultimate analysis of the grounds of this belief will result in showing them unreal or unsatisfactory to a critical philosophy. Imbued with such convictions, the author has made no effort to disguise them. He has not, however, entered into any formal attempt to set forth the relations of science to the system of Christian faith, though the way has been frequently opened. He hopes at no distant day to resume the consideration of these subjects. Besides the arguments made familiar by Paley, Whewell, and other writers on Natural Theology — to which, indeed, fourfold strength is added by the later developments of the physical sciences — there are new topics thrust before the world by the current of modern thought, upon which a flood of light is thrown by late discoveries, if, in fact,