

sively in our estimation both for the truth and the wisdom of God.

8. We have long felt this close and unexcepted, while at the same time, contingent harmony, between the actual constancy of Nature and man's faith in that constancy, to be an effectual preservative against that scepticism, which would represent the whole system of our thoughts and perceptions to be founded on an illusion. Certain it is, that beside an indefinite number of truths received by the understanding as the conclusions of a proof more or less lengthened, there are truths recognised without proof by an instant act of intuition—not the results of a reasoning process, but themselves the first principles of all reasoning. At every step in the train of argumentation, we affirm one thing to be true, because of its logical connection with another thing known to be true; but as this process of derivation is not eternal, it is obvious, that, at the commencement of at least some of these trains, there must be truths, which, instead of borrowing their evidence from others, announce themselves immediately to the mind in an original and independent evidence of their own. Now they are these primary convictions of the understanding, these cases of a belief without reason, which minister to the philosophical infidelity of those, who, professing to have no dependence on an instinctive faith, do in fact alike discard all truth, whether demonstrated or undemonstrated—