

CHAPTER IV.

On the Defects and the Uses of Natural Theology.

1. WE behold in the influence which the will has over the intellectual states, the same adaptations which we did in the influence of the will over the emotions. In the first place, it is well that the will should have a certain overruling power over the conclusions of the understanding—seeing that, if emotions supply the great impellent forces, doctrines, or the truths which are believed, supply the great principles of action. And secondly, there is a striking adaptation, in this part of our constitution, to the things and the objects which be around us. For, although there be much of truth, having that sort of immediate and resistless evidence which forces itself upon our convictions whether we will or not—there is also much, and that too practically the most momentous, of which we can only attain the conviction and the knowledge by a lengthened, often a laborious, process of inquiry. In like manner as of material objects, they may be seen but imperfectly at the first; and we become fully and minutely acquainted with their visible properties, only by a prolonged look, which is a sustained and volun-