

argument. If in the system of external nature we can recognise the evidence of God being its author, in the adaptations wherewith it teems to the Moral and Intellectual Constitution of Man—there is room and opportunity for this very evidence in the book of an external revelation. What appears in the construction of a world might be made to appear as manifestly in the construction of a volume, whose objective truths may present as obvious and skilful an 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 harmonise 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.

THE END.