

Divine which gave a hold and permanence to the figments of so many false divinities. And those who have traced the progress of human thought on other subjects, will not think it strange, that while the fundamental persuasion of a Deity was thus irremovably seated in the human mind, the developement of this conception into a consistent, pure, and steadfast belief in one Almighty and Holy Father and God, should be long missed, or never attained, by the struggle of the human faculties; should require long reflection to mature it, and the aid of revelation to establish it in the world.

The view of the universe which we have principally had occasion to present to the reader, is that in which we consider its appearances as reducible to certain fixed and general laws. Availing ourselves of some of the lights which modern science supplies, we have endeavoured to show that the adaptation of such laws to each other, and their fitness to promote the harmonious and beneficial course of the world, may be traced, wherever we can discover the laws themselves; and that the conceptions of the Divine Power, Goodness and Superintendence which we thus form, agree in a remarkable manner with the views of the Supreme Being, to which reason, enlightened by the divine revelation, has led.

But we conceive that the general impressions of mankind would go further than a mere assent to the argument as we have thus stated it. To most persons it appears that the mere existence of a law connecting and governing any class of phenomena, implies a presiding intelligence which has preconceived and established the law. When events are regulated by precise rules of time and space, of number and measure, men conceive these rules to be the evidence of thought and mind, even without discovering in the rules any peculiar adaptations, or without supposing their purpose to be known.

The origin and the validity of such an impression on the human mind may appear to some matters of