

been thrown together by chance. They could not but readily acknowledge that what their faculties had enabled them to read, must have been written by some higher and profounder mind. And accordingly, we conceive it will be found, on examining the works of those to whom we owe our knowledge of the laws of nature, and especially of the wider and more comprehensive laws, that such persons have been strongly and habitually impressed with the persuasion of a Divine Purpose and Power which had regulated the events which they had attended to, and ordained the laws which they had detected.

To those who have pursued science without reaching the rank of discoverers;—who have possessed a derivative knowledge of the laws of nature which others had disclosed, and have employed themselves in tracing the consequences of such laws, and systematizing the body of truth thus produced, the above description does not apply; and we have not therefore in these cases the same ground for anticipating the same frame of mind. If among men of science of this class, the persuasion of a supreme Intelligence has at some periods been less vivid and less universal, than in that higher class of which we have before spoken, the fact, so far as it has existed, may perhaps be in some degree accounted for. But whether the view which we have to give of the mental peculiarities of men whose science is of this derivative kind be well founded, and whether the account we have above offered of that which takes place in the minds of original discoverers of laws in scientific researches be true, or not, it will probably be considered a matter of some interest to point out historically that in fact, such discoverers have been peculiarly in the habit of considering the world as the work of God. This we shall now proceed to do.

As we have already said, the names of *great* discoverers are not very numerous. The sciences which we may look upon as having reached or at least approached their complete and finished form,