

fruits of reason. Were they the only or the principal ones, were the mere acquisition of power over the materials, and the less gifted animals which surround us, and the consequent increase of our external comforts, and our means of preservation and sensual enjoyment, the sum of the privileges which the possession of this faculty conferred, we should after all have little to plume ourselves upon. But this is so far from being the case, that every one who passes his life in tolerable ease and comfort, or rather whose whole time is not anxiously consumed in providing the absolute necessaries of existence, is conscious of wants and cravings in which the senses have no part, of a series of pains and pleasures totally distinct in kind from any which the infliction of bodily misery or the gratification of bodily appetites has ever afforded him; and if he has experienced these pleasures and these pains in any degree of intensity, he will readily admit them to hold a much higher rank, and to deserve much more attention, than the former class. Independent of the pleasures of fancy and imagination, and social converse, man is constituted a speculative being; he contemplates the world, and the objects around him, not with a passive, indifferent gaze, as a set of phenomena in which he has no further interest than as they affect his immediate situation, and can be rendered subservient to his comfort, but as a system disposed with order and design. He approves and feels the highest admiration of the harmony of its parts, the skill and efficiency of its contrivances. Some of these, which he can best trace and understand, he attempts to imitate, and finds that to a certain extent, though rudely and imperfectly, he can succeed,—in others, that although he can comprehend the nature of the contrivance, he is totally destitute of all means of imitation;—while in others, again, and those evidently the most important, though he sees the effect produced, yet the means by which it is done are alike beyond his knowledge and his control. Thus he is led to the conception of a Power and an Intelligence superior to his own, and adequate to the production and maintenance of all that he sees in