

government, which are suggested by one stage of our knowledge of natural objects and operations, may become manifestly imperfect or incongruous, if adhered to and applied at a later period, when our acquaintance with the immediate causes of natural events has been greatly extended. On this account it may be interesting, after such an advance, to show how the views of the creation, preservation, and government of the universe, which natural science opens to us, harmonize with our belief in a Creator, Governor, and Preserver of the world. To do this with respect to certain departments of Natural Philosophy is the object of the following pages; and the author will deem himself fortunate, if he succeeds in removing any of the difficulties and obscurities which prevail in men's minds, from the want of a clear mutual understanding between the religious and the scientific speculator. It is needless here to remark the necessarily imperfect and scanty character of Natural Religion; for most persons will allow that, however imperfect may be the knowledge of a Supreme Intelligence which we gather from the contemplation of the natural world, it is still of most essential use and value. And our purpose on this occasion is, not to show that Natural Theology is a perfect and satisfactory scheme, but to bring up our Natural Theology to the point of view in which it may be contemplated by the aid of our Natural Philosophy.

Now the peculiar point of view which at present belongs to Natural Philosophy, and especially to the departments of it which have been most successfully cultivated, is, that nature, so far as it is an object of scientific research, is a collection of facts governed by *laws*: our knowledge of nature is our knowledge of laws; of laws of operation and connexion, of laws of succession and co-existence, among the various elements and appearances around us. And it must therefore here be our aim to show how this view of the universe falls in with our conception of the Di-