

deny the existence of all things external to themselves ; may even deny their own existence ; but while they continue to act like other men, it is not easy to imagine them sincere. We at least, discard all such speculations, as worthless fallacies, and contend for the *common-sense* view of the existence and origin of things ;—that design is design, whether exemplified in the works of man, or in those of his Maker ; a view which has been adopted by the wise and good in all ages ; which has all the probabilities on its side ; and which alone, of all others, points out to man his true and natural position, among created beings. When man, indeed, compares himself with the universe, his own insignificance appears quite overwhelming ; but the argument of design assures him that, insignificant as he is, while he investigates and approves of the order and harmony around him, he is exerting faculties truly god-like—that his reason, though limited in degree, must be immortal in kind, and thus differ from that of the great Architect of all, only in not being infinite. And hence the proud relationship in which man justly considers himself to stand with respect to his Maker ! hence the grand source of that longing after a future state, where his knowledge will be consummated, and where he will no longer “ see through a glass darkly ”—notions at once the result and reward