

of the Cosmological argument to prove that there is a God ; but no good end is ever served by the concealment of truth. We apprehend that it would be doing a serious injury to Natural Theology to attempt to maintain the ground, that the Divine existence can be proved—in the proper sense of the term—either from the special adaptations, or from the order, of the universe. Cosmology has its use : which is, however, to enlarge our conceptions of God, rather than to prove that there is a God. Details like those contained in the work before us, are invaluable, as illustrating the perfections of the Creator, and leading our minds to a lively apprehension of His universal presence, and of His wise and powerful and beneficent agency ; but it is impossible that they can be felt to have much apologetic weight, where a question as to the Divine existence is seriously raised ; and Natural Theology—especially considering the assaults to which it is in the present age exposed—will not be efficiently defended, till this is thoroughly understood. It is high time for those who aspire to grapple scientifically with the mighty problem of the Divine existence, to seek something more than a popular solution of it : yea, to seek what must of necessity be an unpopular solution of it. Pantheism is now making its influence more decidedly felt than ever ; and against its deadly errors, we must have other aid than a continuation of Paley, and other champions than Burnet Prize Essayists.

While persuaded that the doctrine of the Divine existence has the warrant of scientific, no less than of religious certainty, we are convinced, at the same time, that this can be made to appear, only as the result of lengthened and profound metaphysical investigation. Far be it from us to insinuate that the simple faith of the great mass of Christians, who believe in God, while yet they are utter strangers to Metaphysics, is not well founded. We hold on the contrary, that their faith is warrantable,—scientifically so,—though they themselves are unable to explain precisely what its warrant is. The common belief suffers injustice, not from us, but from those who speak as though Cosmology were its sole ; or main foundation ; and who—when they cannot altogether shut their eyes to the fact that a proof resting upon such a basis must needs be defective in the most essential points—endeavor to buttress up their feeble case by insisting that the conviction of the Divine existence which may be obtained from Cosmology has at least as much in its favor as the beliefs upon which the ordinary business of life proceeds, and is amply sufficient for practical purposes. For our part, we protest against the supposition that the faith which mankind at large have in an infinite, self-existent Be-