

(1.) "To the God of human error kneeled not he."

The existing idea of God is utterly at variance with reason and common sense. Because man works and strives through life to attain some end, or accomplish some object, he imagines he has a will ; but in truth, he is in fact but acting by the internal necessity of his own nature, for his mind, like every thing else in nature, is *force*, which is ever developing. The great minds of the race, which have wrought changes in the world, are but portions of the infinite mind, which is thus ever manifesting itself in the universe. Will is only a name we give to this force, and thus we endow the Supreme Being with a will ; but this is but another name for the original and ever active force of nature.

(2.) "Now, in the light of morn, his star grows dim."

It is not here meant to disparage Christianity ; for, like every other religion, it is, doubtless, a stage in the development of the human mind ; and its high moral doctrines shew a great advance on preceding religions ; and it is in this sense a revelation from God. "Trust in God," is but a belief in the doctrine of necessity ; for everything in nature must act precisely as it does. Christianity is the endeavour of the human mind to attain that state of perfection, when it will cease to employ its energies in striving in professions, trades, &c., (which, however, are a necessary stage in its development) and "when the whole world is fed and clad out of a vast surplus of corn and clothing produced with lightest labour," then it will be free to employ itself in the contemplation of the universe, and in knowing and loving God, which, as Spinoza says, is its highest happiness.