

different portions of space with endless complexity, and yet producing effects perfectly adapted to each other. We see innumerable portions of matter not only obeying laws common to all matter, but acted on by new laws subservient to vital powers; and by these laws gradually moulded into a beautiful form and mechanism—suited at once to all the complicated functions of a sentient being, and to all the material elements which surround it. Are we to believe that there can be such beautiful and harmonious movements in the vast mechanism of nature, and yet think that the Spirit of God hath not brooded over them, and that his hand hath not guided them? Can we see in every portion of the visible world the impress of wisdom and power, and yet believe that these things were not foreseen in the Divine mind, and these ends not contemplated before he called the universe into being?

The external world proves to us the being of a God in two ways; by addressing the imagination, and by informing the reason. It speaks to our imaginative and poetic feelings, and they are as much a part of ourselves as our limbs and our organs of sense. Music has no charms for the deaf, nor has painting for the blind; and all the touching sentiments and splendid imagery borrowed by the poet from the world without, would lose their magic power, and might as well be presented to a cold statue as to a man, were there no pre-ordained harmony between his mind and the material things around him. It is certain that the glories of the external world are so fitted to our imaginative powers as to give them a perception of the Godhead, and a glimpse of his attributes; and this adaptation is a proof of the existence of God, of