

beginning. During the evolution of countless succeeding ages, mechanical and chemical laws seem to have undergone no change; but tribes of sentient beings were created, and lived their time upon the earth. At succeeding epochs, new tribes of beings were called into existence, not merely as the progeny of those that had appeared before them, but as new and living proofs of creative interference: and though formed on the same plan, and bearing the same marks of wise contrivance, oftentimes as unlike those creatures which preceded them, as if they had been matured in a different portion of the universe and cast upon the earth by the collision of another planet. At length, within a few thousand years of the days in which we live (a period short indeed if measured by the physical monuments of time past), man and his fellow beings are placed upon the earth. Of the whole creation, he alone has an appetence for abstract truth—he alone sees material powers, and by the capacity of his mind grasps at them, not as accidents, but phenomena under some ruling law—and, in describing them, he uses language (and what is language but the connected natural signs of internal thoughts?) in which, in spite of himself, he describes the operations of intelligence and power. He turns these laws to his own account; by his own volition works upon them, and produces consequences important to himself and foreseen in his own mind: and thus he learns, from what he has done himself, and from the constitution of his intellectual nature, to see in all things around him contrivance and causation. All nature is but the manifestation of a supreme intelligence, and to no being but him to whom is given the faculty of reason, can this truth be