

once he is metaphysically obscure. He, in his Natural Theology, brings it forward as a general position, that wherever we meet with an organic structure where there is the adaptation of complicated means to an end, the cause for its being must be found out of itself and apart from itself. This, at least, does not carry the instant assent of a proposition that announces at once its own evidence. Neither, although we think it a very impressive consideration, would we insist on the argument by which it is attempted to be proved, that although the existence of each organic being can be accounted for by derivation from a parent of its own likeness—yet we are not on that account to acquiesce in the imagination of an infinitude for the whole race, as if the line of successive generations reached backward to eternity. It does seem as irrational so to conclude, as to say of an iron chain which ascends perpendicularly from the surface of our earth, and at its higher extremity was too distant for vision, that each link was sustained by the one immediately above it, and that simply if the whole had no termination each would have a support of this kind and so the whole be supported. It seems as impossible that there should be an eternal race of men or animals, as that a chain rising infinitely upwards from our earth should hang upon nothing. If there be good reason for the belief, that there must be a suspending power for the whole chain at whatever height it may be conceived to go—there is at least the semblance of as good reason for the belief, that there must be a prime originating power for the