

keep back the strongest and most unassailable part of the argument for a God. It is greatly more pertinent and convincing to say of matter, that it is distributed into such parts as to ensure a right direction and a beneficial application for its powers. It is not so much in the establishment of certain laws of matter that we can discern the aims or the purposes of intelligence, as in certain dispositions of matter, that put it in the way of being usefully operated upon by the laws. Inasmuch, that though we conceded to the atheist the eternity of matter, and the essentially inherent character of all its laws—we could still point out to him, in the manifold adjustments of matter, its adjustments of place, and figure, and magnitude, the most impressive signatures of a Deity. And what a countless variety of such adjustments within the compass of an animal, or even a vegetable framework! In particular, what an amount and condensation of evidence for a God in the workmanship of the human body! What bright and convincing lessons of theology might man (would he but open his eyes) read on his own person—that microcosm of divine art, where as in the sentences of a perfect epitome, he might trace in every lineament or member the finger and authorship of the Godhead!

14. It is thus that the evidence yielded by one department of nature for a God, differs so much in strength from that yielded by another. It varies with the number of independent circumstances which must meet together for the production of some given end. Should it require, for