

congenial object in the surrounding creation. It is this, in fact, which forms an important class of those adaptations, on which the argument for a Deity is founded. The adaptation of the parts to each other within the organic structure, is distinct from the adaptation of the whole to the things of circumambient nature; and is well unfolded in a separate chapter by Paley, on the relation of inanimate bodies to animated nature. But there is another chapter on prospective contrivances, in which he unfolds to us other adaptations, that approximate still more nearly to our argument. They consist of embryo arrangements or parts, not of immediate use, but to be of use eventually—preparations going on in the animal economy, whereof the full benefit is not to be realized, till some future and often considerably distant development shall have taken place; such as the teeth buried in their sockets, that would be inconvenient during the first months of infancy, but come forth when it is sufficiently advanced for another and a new sort of nourishment; such as the manifold preparations, anterior to the birth, that are of no use to the fœtus, but are afterwards to be of indispensable use in a larger and freer state of existence; such as the instinctive tendencies to action that appear before even the instruments of action are provided, as in the calf of a day old to butt with its head before it has been furnished with horns. Nature abounds, not merely in present expedients for an immediate use, but in providential expedients for a future one; and, as far as we can observe, we have no reason to believe, that, either in the