

perty of the gastric juice that impresses the belief of contrivance ; but the presence of the gastric juice, in the very situation whence it comes forth to act with advantage on the food, when received into the stomach, and there submitted to a digestive process for the nourishment of the animal economy. It is well to distinguish these two things. If we but say of matter that it is furnished with such powers as make it subservient to many useful results, we 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 for matter, that we 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. Insomuch, 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