

Elements, and we further see such convincing evidence of intelligence and foresight in the adaptation of these primordial Elements to an infinity of complex uses, under many future systems of animal and vegetable organizations, that we can find no reasonable account of the existence of all this beautiful and exact machinery, if we accept not that which would refer its origin to the antecedent Will and Power of a Supreme Creator; a Being, whose nature is confessedly incomprehensible to our finite faculties, but whom the "things which do appear" proclaim to be supremely Wise, and Great, and Good.

To attribute all this harmony and order to any fortuitous causes that would exclude Design, would be to reject conclusions founded on that kind of evidence, on which the human mind reposes with undoubting confidence in all the ordinary business of life, as well as in physical and metaphysical investigations. "Si mundum efficere potest concursus atomorum, cur porticum, cur templum, cur domum, cur urbem non potest? quæ sunt minus operosa et multo quidem facilia."*

Such was the interrogatory of the Roman Moralist, arising from his contemplation of the obvious phenomena, of the natural world; and the conclusion of Bentley from a wider view of more recondite phenomena, in an age remarkable for the advancement of some of the highest

* Cicero de Natura Deorum, lib. ii. 37.