

parts (as far as we can comprehend them) exactly fitted to the vital functions of the being. Contrivance proves design: in every organic being we survey (and how countless are the forms and functions of such beings!) we see a new instance of contrivance and a new manifestation of an intelligent superintending power.

This proof is so strong that it never has been and never can be gainsaid. It is in vain that we attempt to shut out the belief in an intelligent Creator by referring all phenomena to a connected succession of material causes, not one of which is fully comprehended. This thought should indeed fill us with deep humility, but takes not from us the fair inductions of our reason. We do not understand that complicated material action by which the God of nature builds up the organic structure of a sentient being: but we do, in part at least, comprehend the adaptation of its mechanism to various ends, and we see those ends accomplished: and this enough to warrant our conclusion.

An uninstructed man sees a piece of mechanism, and from the form and the acting of its external parts (though he comprehend neither its whole structure nor its objects) is certain that it is the work of a skilful hand. Another man understands all its complicated movements, but knows not the nature of the moving power in which they originate. A third can explain the alternate expansions and condensations of an elastic vapour, and point out this action as the origin and support of the whole propelling force. At length we find one, who will not only explain the whole mechanism from first to last; but tell us of the nature of its materials, of the places whence they were de-