

the ken of our senses, and removed beyond our intellectual grasp; and are compelled to acknowledge our utter ignorance. But, on this account to exclude an intelligent contriver, would not be more wise, than for a man to assert the fortuitous concourse of the wheels of a machine, because he knew not the power by which it was set in motion.

It is in vain that we attempt to banish an intelligent Creator, by referring all changes organic and inorganic, to a succession of constant material actions, continued during an eternity of past time. Were this true, it would not touch our argument: and every clear instance of organic contrivance or material adaptation, would be a phenomenon unexplained, except on the supposition of a contriver. It would only prove that, in a certain portion of space, God had thought fit to give a constant manifestation of his wisdom and power through an indefinite period of duration. The eternity of material forms is, however, but a dream of false philosophy, unfounded in reason or analogy; and, as far at least as organic nature is concerned, contradicted by the plainest physical records of the past world.

Assuming, then, that the structure of every being, endowed with life, demonstrates the existence of an intelligent overruling power, to what more does the conclusion lead us?—To the inevitable belief that all inanimate nature is also the production of the same overruling intelligence. As all parts of matter are bound together by fixed and immutable laws; so all parts of organic nature are bound to the rest of the universe, by the relations of their organs to the world without them. If the beautiful structure of organic bodies proves