

design, still more impressive is the proof, when we mark the adaptation of their organs to the condition of the material world. By this adaptation, we link together all nature, animate and inanimate, and prove it to be one harmonious whole, produced by one dominant intelligence.

The organs of sense and the materials around them are related to each other in the way of adaptation, but not in the way of cause and effect. The eye is not formed by the vibrations of light, nor the ear by the pulsations of the air. Had this been the case, such beings as the blind and the deaf would never have been heard of; for no being can be removed from the influence of those elements. The eye and the ear are formed in the womb by the mysterious operations of organic secretion and assimilation, before the pulsations of the air have ever reached the ear, or the vibrations of light have ever acted on the visual sense. They are examples of beautiful mechanism demonstrating design; but they are adapted only to a future condition of the being; and so also demonstrate a provident intelligence. Should any one deny conclusions such as these, I can only reply that his mind is differently constituted from my own, and that we have no common ground on which to build a reasonable argument.

By the discoveries of a new science (the very name of which has been but a few years engrafted on our language), we learn that the manifestations of God's power on the earth have not been limited to the few thousand years of man's existence. The Geologist tells us, by the clearest interpretation of the phenomena which his labours have brought to light, that our globe has been subject to vast