

of every being endowed with life. The argument is cumulative; each instance being perfect in its kind. We see the proofs of wisdom still more clearly when we review the classes and orders of animated nature; for we find the God of nature working upon a plan, and adapting the same organs to different ends, by a series of delicate mechanical adjustments. Our argument gains strength as we ascend to a consideration of the mechanical laws impressed on matter: for law implies a lawgiver, and without that notion the word law is without meaning. Still more strengthened is our argument as we learn to comprehend the exquisite adaptation of these laws to the organs and functions of all living beings. We see, then, through all nature, animate and inanimate, but one unbroken impress of wisdom and power: and the conclusion at which man thus arrives, elevates his intellectual condition, and falls in with the appetencies of his moral nature. Surely then we may conclude with Paley, that the world around us proceeds from design and intelligence—"intelligence properly and strictly so called, including under that name foresight, consideration and reference to utility."... "After all the schemes of a reluctant philosophy, the necessary resort is to a Deity. The marks of *design* are too strong to be gotten over—design must have a designer—that designer must have been a person—that person is God."*

NOTE (D), p. 42.

IN confirmation of what is stated in pages 35 and 36, I may refer the reader to Xenophon's

* Paley's Nat. Theol. end of Chap. xxiii.