

of her strength ; but she creates them not anew, any more than she gives to the outer body new limbs for motion and new senses for perception.

We know from our own experience two kinds of material changes—one chiefly dependent on the will of man—the other, as far as our senses are concerned, dependent on the mere qualities of matter. From the nature of an effect produced, we can also judge whether it be the result of mere material action, or a production of design and skill. Starting from these elements, we can ascend to the knowledge of a higher order of causation—of what we call material laws regulating a succession of material actions—and of a preordaining will manifesting its power in contrivance and adaptation. Whether we stop short, or whether we ascend to the highest truth, we are immeasurably above the reach of that narrow system of psychology which, in denying innate knowledge, deprives man also of those innate capacities and active powers whereby his whole knowledge is built up.

Those who start with a psychological foundation on which nothing can be built, and end by rejecting the moral sense, and the power of discerning God in the wonders of his creation, ought also (if they mean to be consistent) to deprive man of the capacity of apprehending general truth of every kind. Let them, however, look well to it, whether they do not contradict the plain declarations of the word of God ; and whether, in mutilating the best faculties of man, they do not shut out from religion both its evidence and meaning. In plain truth, they cheat themselves by the mere jargon of metaphysics ; and, without knowing it, they surrender one of its strongest out-works, to a cold and atheistical philosophy.