

the same kind (but of greater or less power according to the constitution of our individual minds) with that we derive from the adaptation of our senses to the constitution of the material world.

*The heavens declare the glory of God, and the firmament sheweth his handy work**. Here is a direct assertion—an appeal to the heart and not to the understanding; and every unsophisticated heart will beat in unison with it. *The fool hath said in his heart, There is no God: corrupt are they and have done abominable iniquity†*. In this passage the denial of God is coupled in the mind of the sacred poet with foul and sensual sin. And is not such a union justified by experience? A soul corroded by sensual sin can ill reflect the pure image of God—can ill discern the indications of his will in the glories of his creation.

Leaving, however, the proofs of an intelligent cause from the connexion between the external world and our imaginative powers, let us once more glance our eye over the proofs which appeal to the reasoning faculties. The mind becomes bewildered among the countless movements continually going on, and the perpetual changes produced by material actions, of which we see neither the beginning nor the end: but we find repose in the study of animated nature. Every being possessing life may first be considered apart from the rest of nature. Its bodily organs are produced by powers of vast complexity and understood only in their effects—confined in their operation to the individual being, and entirely separate from the ordinary modes of atomic action. Yet these organs thus elaborated, exhibit throughout a perfect mechanism, in all its

* Psalm xix. 1.

† Psalm Liii. 1.