

telling us, "that neither they nor we know anything about the matter. (*Vide page 7, of Paley's Theology.*)

But at that very point, where they have thus found themselves stopt in the extension of their enquiries, is seen "the God whom we worship." There, where this proud, but false philosophy finds its ignorance begin to darken it, we have the clear and powerful light of the true religion to illuminate us, and to teach us to rest satisfied with the impenetrable veil which its Author has been pleased to fix between Himself and His creatures in this stage of existence.

On a par with these doctrines of chance-creation is the idea of the materiality of the *Human Soul*; and previous to dismissing this part of the subject I beg leave of the reader to offer some observations on this doctrine of Materiality.

The materialist supposes, that all the powers of the mind of man result from his *organization* alone. It follows then, as a natural consequence, that when this organization is destroyed, the mind is destroyed along with it. Materialism, then, necessarily leads us to a disbelief in a future state.

Now, in no part of Nature do we find faculties bestowed, which are not, generally, productive of certain purposes to these parts; therefore, if man were destined solely for existence on this earth; if his thoughts were solely the effects of the organization of his frame; is it not probable his thoughts would have been confined to the actual sphere of his destined existence? Would he not have been unable to form those high imaginations and hopes of eternal happiness in more perfect regions?