

to land us in one great deception when we come to reason from nature to nature's God—or that in making that upward step which connects the universe with its originating cause, there should for once and at this great transition be the disruption of that principle whereof the whole universe, as far as we can witness or observe, affords so glorious a verification. Throughout all the phenomena in creation we find no exception to the constancy or the uniformity of sequences—and it were truly marvellous if the great phenomenon of creation itself, offered the only exception to a law, which, throughout all her diversities and details, she so widely exemplifies—or if, while in every instance along the world's history of a produced adaptation we find that there have been contrivance and a contriver, the world itself with all the vast and varied adaptations which abound in it, instead of one great contrivance, is either the product of blind necessity, or some random evolution of unconscious elements that had no sovereign mind either to create or to control them.

29. And here we may observe that the very abstraction which we find to be necessary for the vindication of our cause from the sceptical argument of Mr. Hume, is that, too, on which we might find one of the proper refinements of a rational Theism. To preserve our argument, we had to detach all the accessaries from that which is common to the works of nature and of art, and so to generalize the consequent into adaptation for *an* end. In like manner should we detach all that is but accessory from the authors of nature and art—