

because each has its own specific use, and the one use is distinct from the other—but adaptation for *an* end. It is on the strength of this similarity that we can carry the inference of a designing cause from the seen to the unseen in specimens of human handiwork; and, by a stepping-stone in every way as sure, from the seen handiwork of man to the unseen handiwork of God. In each we behold not subserviency to the same end, but subserviency to *an* end—and on this generality in the consequent of each, we infer for each an antecedent of like generality—a mind of commensurate wisdom to devise, and of commensurate power to execute, either of the structures that are placed before our eyes. It is not brute matter in lumpish and misshapen masses that indicates a deity. It is matter in a state of orderly arrangement as in the great apparatus of the heavens; or matter more finely and completely organized, as in the exquisite structures of the animal and vegetable kingdom. It is true we never saw such pieces of workmanship made—but we have seen other pieces made dissimilar to these only in *the* end of their fabrication, yet like unto these in subserviency to *an* end—dissimilar therefore in that which is not essential to our argument, but similar in that which is fully sufficient for our argument. It is precisely in the oversight of this distinction that the fallacy of the atheistical reasoning lies. The singularity that has been charged upon the world belongs to certain circumstantial things which have really no place in the premises of our argument, and are therefore not indispensable to the conclusion. **It**