

the essential premises there is no singularity. The formation of the whole world is like to nothing that we have ever witnessed—but in the formation of all that in the world holds out to us the lesson of a Divinity, there is likeness to that which we have often witnessed. We have, times and ways without number, had experience of both terms in the adaptation of parts to *an* end. It is on this experience—the experience of a completed sequence, that reason founds her conclusions. We never with the eye of sense have perceived the actual emanation of a creature from the fiat of its Creator. But we have often seen the succession between the working of a mind, and its workmanship, in a piece of fashioned and adjusted materialism. And therefore it is that the thousand goodly complications which be on the face of our world—the trees, and the flowers, and the insects, and the feathered birds, and the quadrupeds that browse upon the earth, and the fishes of the sea whose peculiar habitudes fit them for peopling that else desolate waste of mighty waters; and lastly, amidst this general fulness both of animal and vegetable life, erect and intelligent man, curiously furnished in body and in mind, with aptitudes to all the objects of external nature, and which turn into a theatre of busy interest and enjoyment the crowded and the glowing scene over which he expatiates—therefore it is, we say, that all bears so legibly the impress of a governing spirit, that all speaks in reason's ear so loudly of a God.

31. By this reasoning we avoid the necessity of recurring to a new principle in order to repel or