

fact, that, somehow or other the world had a beginning, this would make room for the argument of its having begun in the devices of a mind that had an aim and a purpose in the formation of it. Let it in this way be made out that the world really is a consequent—and then from what we observe of this consequent we might reason to an antecedent—from the adaptations which abound in it to objects that are palpable, might we reason to a mind which designed such adaptations because it desired such objects—from the beauties and the benefits of its most orderly arrangement, might we reason to an Intelligent Being who had the Taste to conceive what is lovely, and the Benevolence to institute what is useful, and both the Power and the Wisdom to frame a mechanism which moved in such exquisite harmony, and wrought off so abundant a happiness to that host of sentient creatures who are on the surface of our Earth. Let there only be evidence, whether in nature or in history, by which to get quit of the hypothesis that this world with all its present laws and harmonies must be eternal—and then, on the stepping-stone of a world so beauteously ordered and so bountifully filled, might we rise to the sound hypothesis of an Eternal Mind from whom this universe is an emanation. This would give full introduction to the reasonings *a posteriori*—carrying us at once from the indications of design to a primary designer. All that is needed is satisfactory evidence that these indications are not from Eternity—that the curious mechanism, for example, of our bodies hath not always existed,