

exhibits to us,—the designing power is not to our reason more than one; since in every thing which we behold, there is that unity of design, from which alone we have any reason to infer a designer. The laws of motion which prevail on our earth, prevail equally, wherever we are capable of discovering motion. On our own earth, where our observation is so ample, in the infinity of objects around us, there is no *irregularity* or opposition of contrivances, but all have proportions or analogies which mark them as the result of one harmonious design. There *may* be many spiritual beings of greater or less excellence, though there is no evidence of them in nature; for where there is no evidence whatever, it is as absurd to deny absolutely, as to affirm. But there is, as I have said, no evidence of any such beings; and the designing power then, as marked to us by all which we perceive in nature, is *one*, in the only sense in which the unity of the Supreme Being can be demonstrable or even at all conceivable by us. The power of which we speak, exists to our reason, only as the author of the design which we trace; and the design which we trace, various as it may be in the parts to which it extends, is all *one* harmonious contrivance.

“This *designing* unity, that is relative to *what we see*, is all, however, which we are logically entitled to infer from the phenomena; for the absolute and *necessary* unity of the Divine Power, as attempted to be proved by metaphysical arguments *a priori* that are at best only a laborious trifling with words, which either *signify* nothing or *prove* nothing, is more than, in our state of ignorance,