

evidence, which lies in the manifold, and, withal, happy conjunction of many individual things, by the meeting together of which, some distinctly beneficial end is accomplished, brought about in that one way, and in no other. For it ought further to be recollected, that, simple as the constitution of the human mind is, and proportionally unfruitful, therefore, as it may be of that argument for a God, which is founded on the right assortment and disposition of many parts, or even of many principles—yet, on studying the precise terms of the commission which has been put into our hands, it will be found that the materials even of this peculiar argument lie abundantly within our province. For it is not strictly the mental constitution of man which forms the subject of our prescribed essay, but the adaptation to that constitution of external nature. We have to demonstrate, not so much that the mind is rightly constituted in itself, as that the mind is rightly placed in a befitting theatre for the exercise of its powers. It is to demonstrate that the world and its various objects are suited to the various capacities of this inhabitant—this moral and intelligent creature, of whom we have to prove that the things which are around him bear a fit relation to the laws or the properties which are within him. There is ample room here for the evidence of collocation. Yet there remains this distinction between the mental and the corporeal economy of