

On this, as upon many other occasions, there may be an argument against the further multiplication of proofs in favour of natural religion. It may be said that we vary the instances without making the proofs stronger. Now certainly there can be no higher argument in favour of the perfection of design, than the simple fact, that two intellectual beings can breathe out their thoughts, and hold communion on the subject of the ideas that arise in their minds. The knowledge of the means, and of the intricate organs by which voice is produced, can indeed add nothing to our wonder, or to the force of our conviction, that all that regards man's state is ordered in perfection. So it may be a thing as admirable, if philosophically considered, that we can raise the arm by willing it, as when we know all the relations of nerves and muscles, and bones and joints, through which it is accomplished. But I would ask who thinks of this, or who feels emotion, while he speaks or moves his hand? Do these actions excite either admiration or gratitude, and do we not require to be brought to consider these operations anew? Is

consecrating temples and raising statues, once the only means of perpetuating great deeds or extraordinary virtues. It is in vain that our artists complain that patronage is withheld: for the ingenuity of the hand has at length subdued the arts of design—printing has made all other records barbarous, and great men build for themselves a “livelong monument.”