

doms, these demonstrations of Design, although affording evidence of Intelligence and Power, would not have proved a common origin in the Will of *one* and *the same* Creator; and the Polytheist might have appealed to such non-accordant and inharmonious systems, as affording indications of the agency of *many* independent Intelligences, and as corroborating his theory of a *plurality* of Gods.

But the argument which would infer an Unity of cause, from unity of effects, repeated through various and complex systems of organization widely remote from each other in time and place and circumstances, applies with accumulative force, when we not only can expand the details of facts on which it is founded, over the entire surface of the present world, but are enabled to comprehend in the same category all the various extinct forms of many preceding systems of organization, which we find entombed within the bowels of the Earth. It was well observed by Paley, respecting the variations we find in living species of Plants and Animals, in distant regions and under various climates, that “ We never get amongst such original or totally different modes of Existence, as to indicate that we are come into the province of a different Creator, or under the direction of a different Will.”* And the very

* Paley Nat. Theol. p. 450. Chap. on the Unity of the Deity.