

that the manifestation of design, is demonstrative of the *existence of a designer* :

On the pervading character of the design shown among the objects of nature; in which design, man recognises the *creation* of the objects designed; and is thus led to infer the existence of a *Creator*. Now the faculty of reason, which enables man to recognise the Creator of the objects around him; enables him to recognise in that Creator, the *Creator of himself, and of his faculties*. In reasoning, therefore, from his own acts, to those of the Creator of the Universe, though conscious that he is reasoning from the finite to the Infinite; from weakness to Almighty Power;—yet, when he reflects, from whom he has derived his faculty of reason, man feels assured that his own reasoning, when it coincides with the reasoning evinced by his Creator, *can be no other than the same*. Nor founded, as that assurance is, on the constitution of the human mind, can such assurance be impugned; without impugning Him, by whom the human mind has been so constituted.

Thus the argument of design, though not based on necessity, in the strict sense of the term, is of a *validity equal to that of our knowledge of the existence of, and of our connexion with, an external world*. Speculative men may