which having their roots in the earth, attracted thence a kind of milk for the nourishment of the foetus, which in proceſs of time broke through the membranes and ſhiſted for itſelf ; whilſt the Egyptian fathers@@\* of this hopeful ſchool content themſelves with simply affirming, that animals like vegetables sprung at firſt from the boſom of the earch.

Surely thoſe ſages, or their followers, ſhould have been able to tell us why the earth has not in any climate this power of putting forth vegetable men or the parts of men at pre­ſent. If this universal parent be eternal and ſelf-exiſtent, it muſt be incapable of decay or the ſmalleſt change in any of its qualities ; if it be not eternal, we ſhall be obliged to find a cauſe for its exiſtence, or at leaſt for its form and all its powers. But ſuch a cauſe may have produced the firſt hu­man pair, and undoubtedly did produce them, without ma­king them ſpring as plants from the ſoil. Indeed the growth **of** plants themſelves clearly evinces a cauſe ſuperior to any vegetative power which can be ſuppoſed inherent in the earth. No plant, from the ſturdy oak to the creeping ivy, can be propagated but from seed or slips from the parent ſtock ; but when one contemplates the regular proceſs of vegetation, the exiſtence of every plant implies the prior ex­iſtence of a parent ſeed, and the exiſtence of every ſeed the prior exiſtence of a parent plant. Which then of theſe, the oak or the acorn, was the firſt, and whence was its ex­iſtence derived ? Not from the earth ; for we have the evi­dence of universal experience that the earth never produces a tree but from ſeed, nor ſeed but from a tree. There muſt therefore be ſome ſuperior power which formed the firſt ſeed **or** the firſt tree, planted it in the earth, and gave to it thoſe powers of vegetation by which the ſpecies has been propa­gated to this day.

Thus clearly do the proceſſes of generation and vegetation indicate a power ſuperior to thoſe which are uſually called *the powers of nature.* The ſame thing appears no leſs evi­dent from the laws of attraction and repulsion, which plainly prevail through the whole ſyſtem of matter, and hold toge­ther the ſtupendous ſtructure. Experiment ſhows that very few particles of the moſt ſolid body are in actual contact with each other (ſee Optics, n⁰ 63—68, Physics, n⁰ 23. and that there are conſiderable interſtices between the par­ticles of every elaſtic fluid, is obvious to the smalleſt re­flection. Yet the particles ot ſolid bodies ſtrongly cohere, whilſt thoſe of elaſtic fluids repel each other. How are theſe phenomena accounted for ? To ſay that the former is the effect of attraction and the latter of repulſion, is only to ſay that two individual phenomena are ſubject to thoſe laws which prevail through the whole of the claſſes under which they are reſpectively arranged ; Whilſt the queſtion at iſſue is concerning the origin of the laws them­selves, the po*wer* which makes the particles of gold co­here, and thoſe of air repel each other. Power with­out ſubſtance is inconceivable ; and by a law of human thought, no man can believe a being to operate but where it is in ſome manner or other actually preſent : but the particles of gold adhere, and the particles of air keep at a di­ſtance from each other, by powers exerted where no matter is preſent. There muſt therefore be ſome ſubſtance endow­**ed** with power which is not material.

Of this ſubſtance or being the power is evidently immenſe. The earth and other planets are carried round the ſun with a velocity which human imagination can hardly conceive. That this motion is nor produced by the agency of theſe vaſt bodies on one another, or by the interpoſition of any material fluid, has been ſhown elſewhere (ſee Metaphysics, n⁰ 196— 200. and Optics, n⁰ 67.) ; and ſince it is **a** law of our beſt philoſophy, *that we are not to multiply substances without necessity,* we muſt infer that the ſame Being which formed the firſt animals and vegetables, endowing them with powers to propagate their reſpective kinds, is likewiſe the cauſe of all the phenomena of nature, ſuch as *cohesion, repusion, elasticity,* and *motion,* even the motions of the heavenly bodies themſelves.

If this powerful Being, who is the parent of vegetable and animal life, and the ſource of all corporeal motions, be ſelf-exiſtent, intelligent, and independent in his actions and volitions, he is an original or firſt cauſe, and that Being whom we denominate God. If he be not ſelf-exiſtent and inde­pendent, there muſt be a cauſe in the order of nature prior and ſuperior to Him, which is either itſelf the firſt cauſe, or a link in that ſeries of cauſes and effects, which, however vaſt we ſuppoſe it, muſt be traced ultimately to ſome one Being, who is ſelf-exiſtent, and has in himſelf the power of beginning motion, independent of every thing but his own intelligence and volition. In vain have the Atheists alleged, that the ſeries may aſcend infinitely, and for that reaſon have no firſt mover or cauſe. An infinite ſeries of ſucceſſive beings involves an abſurdity and contradiction (ſee Me­taphysics, n⁰ 288.): but not to inſiſt upon this at preſent, we shall only beg leave to consider ſuch a ſeries as a whole, and ſee what conſequences will flow from the ſuppoſition. That we may with logical propriety conſider it in this light, is incontrovertible ; for the birth of every individual of the human race ſhows that it is made up of parts; but parts im­ply a whole as neceſſarily as an attribute implies its ſub­ſtance. As in this ſuppoſed ſeries there is no cauſe which is not likewiſe an effect, nor any body moving another which was not itself moved by a third, the whole is unde­niably equivalent to an infinite effect, or an infinite body moved : but if a finite effect muſt neceſſarily have proceeded from a cauſe, and a finite body in motion muſt have been put into that ſtate by a mover, is there a human mind which can conceive an infinite effect to have proceeded from *no* cauſe, or an infinite body in motion to have been moved by *nothing ?* No, ſurely ! An infinite effect, were ſuch a thing poſſible, would compel us to admit an infinite cauſe, and art infinite body in motion a mover oſ infinite power.

This great cauſe is God, whoſe wiſdom, power, and goodness, all nature loudly proclaims. That the phenomena which we daily ſee evince the exiſtence of *one* such Being, has just been ſhown ; and that we have no reaſon to infer the exiſtence of *more* than one, a very few reflections will make abundantly evident. For, not to lay more ſtreſs than it will bear upon that rule of Newton’s, which forbids us to multiply subſtances without neceſſity, ſuch a harmony prevails through the whole viſible univerſe, as plainly ſhows it to be under the government of one intelligence. Thaton this globe the ſeveral elements serve for nouriſhment to plants, plants to the inferior animals, and animals to man ; that the other planets of our ſyſtem are probably inhabited, and their inhabitants nouriſhed in the ſame or a similar man­ner ; that the ſun is ſo placed as to give light and heat to all, and by the law of gravitation to bind the whole planets into one ſyſtem with itſelf—are truths ſo obvious and ſo univerſally acknowledged, as to ſuperſede the neceſſity of eſtabliſhing them by proof. The fair inference therefore is, that the ſolar ſyſtem and all its parts are under the govern­ment of *one intelligence,* which directs all its motions and all the changes which take place among its parts for ſome wise purpoſes. To ſuppoſe it under the government of two or more intelligences would be highly unreaſonable ; for if theſe intelligences had equal power, equal wiſdom, and the ſame deſigns, one of them would evidently be ſuperfluous ; and if they had equal power and contrary deſigns, they could not be the parents of that harmony which we clearly perceive to prevail in the ſyſtem.

@@@[m]\* Diodorus Siculus apud Euseb. Prep. Evangel.