

any of the discovered laws or forces of matter which could have originated them. They seem only referable to the fiat and finger of a God.

4. But the argument gathers prodigiously in strength, when we descend from the celestial to the terrestrial collocations of things; from the contingencies which meet together in the formation of an astronomical, to those which meet together in the formation of an anatomical system; from the simple mechanism of the heavens into which so few simplicities are required to enter, to those complex organic mechanisms which require such a prodigiously varied and manifold combination. Could we but demonstrate a commencement for them, then the argument rises to almost the force of infinity for a God. And it seems impossible to escape from the belief of such a commencement, whatever opinion we may entertain as to the authority of the professed historical vouchers for the historical fact of a creation. If that authority be deferred to, then there is no practical need, at least, for any further reasoning on the subject. But if, on the other hand, it be set aside, as has been done by many on the strength of certain geological theories, then our argument is complete if in these very theories, there be the palpable proofs of a commencement to the present order of things. This is what we have endeavoured to demonstrate—not that we have any distrust in the authority of Moses as an historian—but that we hold it right to show as it were all the sides of our argument, and that all round it is impregnable—capable, therefore, of being shaped to every variety