

ternal nature, there might remain a clear and unquestionable argument for the power and wisdom and goodness of God.

5. Having thus referred our argument, not to the constitution of morality in the abstract, but to the constitution of man's moral nature—a concrete and substantive reality, made up of facts that come within the domain of observation—let us now consider how it is that natural theology proceeds with her demonstrations, on other constitutions and other mechanisms in creation, that we may learn from this in what manner we should commence and prosecute our labours, on that very peculiar, we had almost said, untried field of investigation which has been assigned to us.

6. The chief then, or at least the usual subject-matter of the argument for the wisdom and goodness of God, is the obvious adaptation wherewith creation teems, throughout all its borders, of means to a beneficial end. And it is manifest that the argument grows in strength with the number and complexity of these means. The greater the number of independent circumstances which must meet together for the production of a useful result—then, in the actual fact of their concurrence, is there less of probability for its being the effect of chance, and more of evidence for its being the effect of design. A beneficent combination of three independent elements is not so impressive or so strong an argument for a Divinity, as a similar