

which it may be sufficient to mention the following ; viz : " in regular corollas the color is uniformly distributed, whatever be the number of colors present " ; and, " different forms of corolla in the same inflorescence often present differences of color, but all of the same form also agree in color."

We have hitherto spoken of the principles of order and of adaptation, as though they were perfectly distinct from one another ; yet it is not to be understood that this is, strictly speaking, the case. Our authors, while they have illustrated the two principles separately, look upon order—and, we think correctly,—as nothing else than adaptation of a higher and less obvious kind than is seen in the arrangements popularly regarded as the best illustrations of design. Their opinion—an opinion first advanced by Dr. McCosh in his treatise on the Divine Government, physical and moral—is, that the final cause of the typical forms of nature, is to aid the intelligent creatures of God in their study of what he has made. Were there no uniformity of structure and appearance in the objects around us ; were those typical characters wanting, on which natural classification depends ; physical science would be impossible. In a world not constructed on the principle of order, rational creatures would be unable to make any thing beyond a very slight advancement in their acquaintance with the works of Him who called them into being. Confusion on this point is apt to arise from our failing to contemplate the possibility of what may be termed non-mechanical purposes. Professor Owen justly pronounces it absurd to suppose " that every segment and almost every bone which is present in the human hand and arm should exist in the fin of the whale, because they were required in such number and collocation for the movement of that undivided and inflexible paddle." Would it be right to conclude, however, that the instance of order here specified cannot be referred to the principle of adaptation at all ? By no means. The correspondence between the fin of the whale and the human hand and arm is not indeed necessary for the function which the fin has to perform : but it aids the comparative anatomist in his investigations ; and the purpose of the Creator, in establishing this and similar homologies, may just have been to simplify the task of the student of nature. But we may quote the words of our authors :

" Without some such governing principle (as that of order,) nature would be incomprehensible by human intelligence, and this because of the very number and multiplicity of the objects which it presents, each eager to catch our notice ; and the mind, in trying to apprehend them, would have felt itself lost, as in a forest through which there is