not been thus conceived, it would not have existed; but that common sense will not be offended, when it recollects that the superior sense of philosophy has denied this conclusion.

The reader might equally turn to the former analysis of the feather of the peacock, including a multitude of ideas which no man would willingly undertake to number; while, if he will examine the whole clothing of the animal, point by point, he may ask himself the question, which I need not repeat; as he may, after this, attempt the larger sum, which includes the whole feathered creation. This is to return from the point to which I have brought him; but it is to return upwards through all the animal organisations, under all their lowest details, including their internal structures and actions with their external forms; while the constancy of the latter, and the precision of the former, will assure him that there was not the minutest circumstance which was not pre-conceived in the Creator's mind, could he still have any doubt on the subject. The steam-engine is repeated in successive ones, and its action is ever precise, for no other reason that this—as in no other manner could it be what it is; and that which the less demanded was assuredly required for the greater.

The vegetable kingdom will afford an illustration under a somewhat different form, since I can here point out that comparison of simultaneous ideas which the extent of the animal world did not so well admit. There is here a plan of some kind, though we cannot trace the whole, and it involves millions of ideas, as, without the previous possession of all the included ones, no plan can be designed. Imperfectly understood as it is, we can see that it consists in some system of continuous subdivision, till it descends to a sigle species, and that the associations and the distinctions are produced through the forms of almost innumerable parts, under similitude and dissonance. The botanist nomenclature knows well what difficulty he finds in perceiving all these distinctions, among even a few species, as he knows the variety and multiplicity of minute circumstances on which they are founded; and he therefore will estimate the mass of ideas contained in the whole. Differing from one thing, a single plant may differ from others in many—in flowers, and in slight variations of a flower; in leaves, and in their minute incisions and evanescent outlines, as in far more which I need not here note, while, when differing on one point, it may resemble other plants in many parts, and a few in nearly all; and thus under a much farther intricacy of relation than it is necessary I should notice. Hence, independently of the endless forms, each comprising numerous ideas, we must attempt to conceive the comparisons and calculations in planning the combinations, through resemblance and dissimilitude, under which the arrangements of the vegetable world have been made, while in this there is necessarily involved a previous joint view, or simultaneous perception of every included iden. Man, attempting similar things, must have recourse to mechanical arrangements as a substitute for that simultaneous conception which is not one of the allotted powers of his mind, while this becomes a tacit acknowledgment of the existence of that power in the Omniscient.

But under this mode, also, of viewing the co-existence of the Divine ideas, it is best to select a single example; and I may take the rose, as being one of those plants in which the distinction of species are very delicate or difficult, while, being once known, they are recognized with certainty. This, in itself, marks that precision of ideas which nothing but the most entire knowledge could have possessed, while philosophy will acknowledge that an arrangement of this nature could not have been made unless, with that precision, every minute circumstance had been present at one view. In this flower, so marked as a genus that no one can mistake it, the variations and combinations of parts which give individuality to the numerous species are often so minute and evanescent that they escape all but an acute botanist; nor is even he always secure, unless he can bring these parts or ideas into comparison; that is, we can not retain in our memories the simultaneous ideas of the Omniscient mind on a subject so narrow as this, since our senses, with our utmost attention, must be taxed to discern this infinitely minute atom out of all that was for ever known to the Creator, as it was executed by him; being, in this case, as in others, assured of the knowledge and of the intention thus to produce individuality, because each species is repeated, through its seeds, for ever.

Thus, what metaphysics infer, natural science proves; while, if the cultivators of this have seldom raised their minds beyond it to Him through whom it exists, so have metaphysicians overlooked or remained ignorant of that which might often have aided them with proofs of those prior conclusions in which they rest, and, for the most part, with little effect. It is truly said with all the human sciences, that he who limits himself to one will throw little light on it; nor is it less true, that scarcely one can be duly illustrated without the aid of all the rest.

As the reader can now pursue for himself those trains of thought respecting the physical universe, I may turn to the moral one, that in this also he may see how he can reflect on the question before us. The living and moving world of animals having a sentient, is also a moral one—a world of mind, of thoughts, of wishes, purposes, efforts, enjoyments, while also replete with inventions and adaptations, contrived for the due ordering of this great mass of will and power, under relations to existing objects; so that no desire should want its pursuit, nor any moral movement be without its means and its end.

I stated a human case as a basis for the former illustrations, I may here follow the same plan. To expedite an army across the seas is a frequent occurrence, while the reader must reflect for himself on the enormous mass of knowledge, the thousands of distinct ideas, in morals and physics, which must have existed somewhere before this could have been effected. Yet, of all these, but few ever belonged to one man, as no man could have conceived the whole, in even the slowest succession of detail; it is the united toil of hundreds, as, in them, it is but recorded knowledge—not seen, but sought when required. Yet all this bears not the smallest proportion to the ideas alone which produced those materials and gave those powers, as these constitute but an infinitesimal among all those in the Omniscient mind on analogous subjects. The great armies of animals which occupies the earth must be housed, and clothed, and fed; its commissariat is perfection, though but a small portion of the total government; while the multiplicity of ideas in this alone surpasses all conception when that army amounts to myriads, which must be numbered by the sands of Africa, under hundreds of thousands of different kinds desiring different food.—*Macculloch's Proofs and Illustrations of the Attributes of God.*

CLAIMS OF RELIGION ON THE YOUNG.

DELIVERED BEFORE A LITERARY INSTITUTE.

I am aware that an impression extensively prevails that the religion of the New Testament is adapted only to the unenlightened and the weak-minded. And it is much to be regretted that this opinion is extensively cherished in seminaries of learning. Young men, but little more acquainted with the religion of Christ than with that of the false prophet, are apt to think that they can display their erudition