

spiritual aspirations of the highest order, man. Would it not be incredible, if we had not been forewarned of the fact, that men of great intellect and of marvellous powers of research, can actually be induced to believe that this whole beautiful and skilfully ordered universe, this *Cosmos*, as the Greeks expressively termed it, can be merely a fortuitous concourse of atoms? Is there one of us who does not feel that, before he could accept such a theory, God must have sent him "a strong delusion that he should believe a lie"? The more heartily we accept the discoveries of these philosophers, and the more credit we give to their revelation of unknown and unsuspected facts of the material world, the less disposed must we be to admit the possibility of the existence of these marvellous organisms, without an intelligent designer.

It is argued that, because there is a similarity, or, it may be, a partial identity, in the structure of many species, therefore they must have been developed one from another, and much stress is laid upon the existence of rudimentary organs, useless in their present condition, but apparently either undeveloped, or the remains of appendages, which, not being used, have partly disappeared. But is it not much more simple to believe, that the Creator framed and fashioned the creature, after a type designed by infinite wisdom, in which we may expect to find the germ or rudiments of all those parts which, with various modifications, are developed and perfected in the several species? Is it not much more rational to believe, that both similarities and diversities have been purposely produced by intelligence, than by an infinity of possible combinations, continued and repeated all in the same direction, without any final cause, without reference to any ultimate object? For a final cause can have no place apart from intelligence, is in fact "unthinkable." The development or natural selection can only in each instance have reference to an immediate object, or improvement, with a view to a present gain or plan. If the difficulties of revelation were a thousand times as great as they are, it would still commend itself for its simplicity, its reasonableness and its adaptation to our needs, as compared with the schemes devised by men even of the highest intellectual powers; and these speculators prove for us the truth of the statement, in those same Scriptures, that "God hath made foolish the wisdom of this