

movements of the planets in their orbits, the mutually counteractive laws of centripetal force and centrifugal force keeping these planets exactly in their courses; we see that this order is not only manifested in the immensity of the heavenly spheres, but also in the lowest creatures that crawl upon the earth. It appears in all phenomena, visible not only to the naked eye, but to the eye equipped with optical instruments, which have been brought to the highest perfection,—and as we are all this the conviction becomes irrefragable that it cannot be the result of blind force, but of an intelligent Being, whom we call God.

(II) Adaptation. Closely allied to argument from order is the argument from adaptation. By the word adaptation we mean a number of distinct things meeting together at the right time and place, which, by their conjoint action, produce a definite result, which result would have had no existence apart from their conjoint action. An illustration will make this plainer. A machine is an adaptation,—such, for example, as a common locomotive. It consists of a number of distinct and separate parts—the boiler, the condenser, the piston, the furnace, the wheels, etc., and the water and the fire to generate the steam. These are so combined together that by their joint action they produce a particular result. To effect this the parts must meet together at the right time and place. If any one of them had been different from what it is the result would have been different. Whenever we witness such combinations, our minds cannot help drawing the inference that their existence cannot have been due to the action of unintelligent forces, but that they must have originated in intelligent volition.

Various things in nature, in numbers so vast that our intellects are utterly unable to form any adequate conception of their multitude, present similar combinations and adaptations, only infinitely more complicated and marvellous. A single instance—the eye—will serve for the purposes of illustration. Its adjustments are of a most complicated character. Light is the result of the combined action of its various parts. If any one of them had been different from what it is, sight would have been impossible or imperfect. But, further, by their modification, the power of sight is adapted to the particular circumstances of each particular order of animal. The ear is perhaps a more mar-

vellous example of such combinations even than the eye. To render the hearing of articulate sounds possible, so complicated organs are necessary, viz., the ear itself, and that marvellously complicated instrument, the mouth, composed of the throat, the larynx and the lungs, which, by their combined action, produce the human voice. Nor is this all, for the ear and the vocal powers would exist in vain unless the atmospheric air had been adjusted to convey the wave of sound to the ear. The whole animal frame consists of a combination of similar adaptations of the most marvellous complexity, all nicely adjusted to themselves and to the entire organism, and in numbers so great as to comprehend all comprehension, and we argue from this with assured certainty that there is a wise Creator by whom all these subtle and delicate adjustments have been perfected. The force of this argument has been felt even by speculative unbelievers. John Stuart Mill confessed its validity. David Hume, as he walked home one beautiful evening with a friend exclaimed: "No one can look up to that sky without feeling that it must have been put in order by an intelligent Being."

"It has been asserted by many that this argument from design is overthrown by the now widely accepted theory of evolution. But that assertion cannot be substantiated, as can be shown in a few words without entering upon the discussion of so vast a subject as the theory in question brings up and which would be quite out of place here. Observe then, that many of the most able and thorough going evolutionists remain firm believers in God, and even devout Christians. In them the argument from design not only loses none of its force, but is even enhanced in power and beauty by that hypothesis. They feel with Charles Kingsley that it is only cause for greater wonder if indeed God is not only so wise that He can make all things, but so much wiser even than that, that He can make all things make themselves." No matter how long the process of evolution, they find at last, behind all, infinite intelligence, wisdom and goodness. No matter how natural the processes by which through "natural selection" the world or man may have been developed, they reach finally the supernatural cause, the will, and purpose, and wisdom of an Infinite Creator, endowing matter with these marvellous capacities. They see in the