

the order of nature. That cause can be nothing else than the thought of such result, predetermining the series of co-ordinations and adjustments by which it is brought about. That thought must exist in the mind of the originator. Hence, in addition to power and intelligence, appears that wise forethought, by which the various means in nature have been designed for the ends realized ; so that the present exists not for itself alone, but for the future. Should science at any future age succeed in establishing the theory, that all natural existences have been developed out of one or more original germs, through a countless number of minute variations, according to certain general principles ; this would not weaken in the least the demand for One, who in wisdom had made them all. In that event both the product and the entire process of development would be manifestations of wisdom. The general principles operative in the evolution would need to be accounted for. The fact that these principles should so co-operate as to produce a co-ordinated and adjusted result, would also demand an explanation. The only adequate explanation would be that they had been designed for this purpose.

The necessity of beholding in nature the embodiment of a plan originating in divine wisdom, has been recognized by some who at the same time have contended that this conception is simply a hypothesis, necessary for our understanding of nature, but not objectively real in it. But the very fact that we trace this adaptation, not in every detail, but in some things rather than others, shews that it has a ground in the nature of things, and is not purely inward. Besides, a hypothesis which corresponds to observed facts, and furnishes a real explanation of them, as is the case with this, justifies its claim to validity. It has been further recognized that in nature as a whole, and in its parts, there is really an adaptation and a movement towards definite ends, but with the recognition of this it has been contended, that this is simply nature seeking to realize its own essential character, uniting cause, means, and end in the one principle ; and attaining self-realization without going outside itself. According to this, nature first exists as an idea, which gradually externalizes itself. This very conception expresses a distinction between the operative idea and the externalized result. Moreover an idea can exist only in a mind. Hence this existence as an idea must have been in the mind of Him, who