

identical plan or type. The arm and hand of a man, the fore leg of a horse, the wings of a bat or bird, the paddles of a whale, are all modifications of one and the same organ. Similar is the case with all the other members of the different types, so that all living creatures can be reduced to a few fundamental types. The same fact will apply to plants, both to the vegetable kingdom as a whole, as well as to the separate organs of an individual plant. Unity of plan with diversity of results is to be seen everywhere running through nature. On every side, law reigns. Naturalists have differed as to the number of fixed types of beings or species. But generally all have agreed that, to account for the introduction of life on our earth, the intervention of a Creator, and a direct act of creation, must be supposed. In special creations—in giving life and intelligence—we see the intervention of forces other than those known to be operative at present. We behold a personal, living, intelligent, and loving God.

If it be said that in matter there may be found "the promise and potency of every form and quality of life," it may be so; but we want to know who put the promise and potency of life into matter? How came it there? Who endowed these things with the principle of life?

Mysteries there are. The existence of matter itself is a mystery. The origin and continuation of life are mysteries. God is a mystery. On these subjects our thoughts are, and ever will be, subject to limitation. But the argument from design will carry conviction to an unbiased and intelligent mind in search of truth, that this world and its fulness was planned by a mind. But none by searching can find out God. He has chosen to work all things by law. It is because this is so that science has any power to ascertain the meaning of processes going on around us. It is by the recognition of law in the universe that we are led from nature up to nature's God.

Science stands on holy ground, and has always so stood, because she deals with the ways and works of the Creator. But science approaches no nearer to the great First Cause in enquiring into the birth of the solar system, than in watching the growth of a worm that lives only for a day.

When we consider the order of nature, ever renewed, its unchangeable laws, its revolutions, always constant, in infinite variety, that single chance which preserves the universe, such as we see it, returning incessantly in spite of a hundred million other possible chances of irregularity and destruction, we exclaim, "Most assuredly, law reigns!"

In accordance with the law of heredity, like produces like. The offspring resembles its parents, and still may vary in one or more peculiarities of form and function.

Geologists tell us that the fossil remains found in the rocks, are capable of as sharp a classification into fixed species as the living organisms of the day. Birds, bats, and other winged creatures are found ever with their organs of flight perfectly developed. In all these are seen the marks of design, and the proof that at the first God did create fixed form. The evidence of living forms, conceded to have changed little, if any, during the thousands of years of human history, is all to the same purport of fixity.

The Darwinians have failed to adduce a single probable transitional form; and to account for present forms by slow and gradual modifications in structure, functions, and instinct, are compelled to assert an age for life on this earth, expressly contradicted alike by physics, astronomy, and the evolutionist's own theory of the origin of our planet.

It seems to us, science teaches no lesson more plainly than the feebleness of man, and the narrow range of the mental powers of individual men, even the most eminent in science. We may ask, Whence comes the comet? Trace back its