

the case of a fractured bone is wholly different from the process of ordinary growth. There is a method of secreting the bone matter and depositing it about the fracture which is wholly unnecessary in the natural growth of the osseous system. How came this power to repair into existence? Appetency will not explain it. It will hardly do to say that the ancestor of every living creature that is possessed of a bone structure, for a thousand generations, had broken bones, and from the desires or necessities of each accident, was ultimately developed this latent recuperative force. Every one will see that this hypothesis breaks down, for it applies to every part of every bone, of every vertebrate. The power is universal. Then, too, we have Mr. Darwin's other law—the tendency to return to the original type, by which this power, if acquired, would gradually weaken from disuse, and ultimately disappear. There is but one rational explanation, and that is, that an Omniscent Creator, who, foreseeing the accidents to which His creatures are exposed, implanted in the animal constitution, organs for repairing injuries arising from accidents or other causes, and ultimately overcoming by the process of repair, the consequences of disobedience to certain organic laws.

My second illustration is that of an amputated limb. When a hand is cut off, the natural means of circulation is destroyed. The blood contains within itself certain latent forces, that are at once called into activity, to commence, by a most wonderful process, the work of constructing new channels, and, in this way, to restore the circulation. This work is not a mere mechanical force, but a process of vital growth. At first there is a slight enlargement in the amputated veins and arteries, these grow into blind canals. They push their way unerringly toward each other. As the muscle is tunneled, the new vein or artery is carried forward; the end is closed by an arch, and when these arches touch, the ends

are absorbed and the work of repair is completed. "Nothing," says Dr. Paget, "could accomplish such a result but force determining the concurrent development of the two out-growing vessels. We admire the intellect of the engineer, who after years of laborious thought with all the appliances of weight and measure and appropriate material, can begin at points wide apart, and force through the solid masses of the earth, a tunnel, and can wall it in secure from external violence, and strong to bear some ponderous traffic, and yet he does but grossly and imperfectly imitate the Divine work of living mechanism, that is hourly accomplished in the bodies of the least conspicuous objects of creation, nay, even in the healing of our casual wounds and sores." This, no more than the former case can be explained upon any hypothesis of evolution.

But besides these latent powers of recuperation and repair within us, which exhibit a foresight of the vicissitudes to which organic bodies would be exposed, there are others which exhibit coadaptation, and which lie still farther away from any possible explanation that the doctrine of evolution can furnish. Man is subject to disease, and the recuperative forces within him are not always adequate to eliminate the poison, and to restore him to health. He is obliged to have recourse to external remedies. He finds in the mineral and in the organic world, remedial agencies between which, and himself, there can be no co-adaptation as they have a separate and independent existence, unless that co-adaptation has its origin in an intelligent Designer, having a prior existence. By no law of evolution, could this co-adaptation arise—By what law could Peruvian Bark be made a specific for malarial fever? If we admit a personal Creator, capable of foreseeing the disease, and of providing in the constitution of the world a remedy, we have a simple and intelligible ex-