

presses his conviction that the proofs of design manifested in the arrangement and relations of the orbs of heaven are not so overwhelmingly convincing as those derived for example, from anatomy and physiology. Whilst we would not undervalue the exquisite construction of the human eye, for instance, with its lenses, and its wonderful retina, on which, though not larger than the flat surface of a split pea, all the objects in an extensive landscape are reflected more vividly than they could be in any mirror however skillfully contrived, yet the contemplation of the heavenly bodies in connection with the grandeur of the scale on which they are built, and the exquisite harmony of the apparently contending forces by which their movements are at once directed and regulated—the aggregate cycles of change occupying, as we have said millions of years in their complete accomplishment—excites emotions of reverential sublimity, and intense admiration of God's wisdom, which the survey of nine minute operations could neither originate nor sustain. To the examination of the structure of the animal frame, and particularly the human, a large portion of the admirable work of Paley is devoted; but we have in the solar system an equally refined adaptation of means to an end, and in a scale which renders it more impressive, and therefore better fitted to produce, in whatever circumstances or condition, man may be found a more solid and profound realization of the attributes of God as revealed in His Word. A mysterious connection subsists betwixt the heavens and the natural propensity in man to worship—a propensity which has been found in all tribes and nations—notwithstanding the supposed discovery of isolated exceptions. It was deeply rooted in the Israelites. Stephen said of them in his defence—"Then God turned and gave them up to worship the host of heaven—ye took up the tabernacle of Moloch, and the star of your god Remphan and figures which ye made to worship them." This deep-seated tendency exists in a more natural, refined, and intensified form under the influence of civilization. How is it then, if as Paley holds "Astronomy is not the best medium through which to prove the agency of an intelligent Creator," that

man in his natural state is so impressed with the evidences which the Sun, Moon and Stars furnish of divinity as to raise them to the dignity of gods? If as he affirms relation, aptitude, and correspondence of parts, as well as "complexity" are necessary to render a subject fit for this species of argument, and these elements—as he insinuates—are not found in so complete and apparent union in astronomy as in the domain of anatomy or physiology—how is it that we never hear of man worshipping an eye, a joint, a tooth, or a tongue, whilst he bows in reverential awe before the host of heaven? But all the elements specified are found to a remarkable extent in astronomy, and the very frequent allusions we find in the Bible to the heavens prove how highly conducive they are to inspire us with just conceptions of the wisdom, power, and goodness of Him who in the beginning created the heavens and the earth—producing an elevated and devout frame of mind. It is true that men who disregard the Bible—treating it as a mere human production, condemn any allusions to its statements in reference to scientific truths. Lieutenant Maury—one of the most eminent geographers of our time—complains of his being blamed by men of science, both in England and America, for quoting the Bible in confirmation of the doctrines of physical geography. "The Bible"—says that eminent writer—"they say was not written for scientific purposes, and is therefore of no authority. I beg pardon; the Bible is authority for everything it teaches. What would you think of the historian who should refuse to consult the historical records of the Bible, because the Bible was not written for the purposes of history? The Bible is true and science is true; and when your men of science with vain and hasty conceit announce the discovery of a disagreement between them, rely on it, the fault is not with the witness and his records, but with the worm who essays to interpret evidence which he does not understand." These are noble words.

As we intend that our next paper shall treat of that planet in which we are most interested—the earth—in order to clear the ground we deem it necessary to make a brief allusion to the planets