

there is adaptation of an organ to other organs. Thus the finality seen in the adaptation of the various parts of the eye to each other, so as to secure vision, is intrinsic; while that which appears in the adjustment of the eye to the rays of light, in order to the same end, is extrinsic. The conception of final cause properly embraces both, but with ultimate finality in the deepest sense it has but little to do.

With these explanations we are now prepared to mark out the scope of the argument we are dealing with. The recognized order which prevails in the universe is the vast field wherein the materials of its proof lie. Order, regularity, sequence appear everywhere in nature. The reign of law prevails in the universe, and modern scientific research is constantly extending the bounds of its empire. The phenomena alike of the eternal world, and of the vital processes therein, reveal law and order. Indeed, the notion of order is suggested at every turn, as we scan nature. It enters into all departments of science, and it pervades every domain of thought.

A careful survey of the realm of order will reveal two distinct kinds or degrees of regularity. The one may be called *general* and the other *special* order. The former pertains chiefly to the inorganic world, and its distinguishing features are regularity, sequence, law. The latter is connected specially with the organic world, and its peculiar marks are adaptation, adjustment, design. Some writers, such as Flint, look upon general and special order as but two degrees of the same thing. Others, such as Diman, look upon them as quite distinct; really different in kind. Either extreme is to be avoided. Flint loses the power that comes from narrowing the design argument down to its special subject matter, as distinct from the general argument drawn from order and law. Diman loses solidity by removing the argument further than is necessary from that general order which involves law and causality.

Whatever view we take of the relation existing between general and special order, between regularity and adaptation, between law and design, between causality and finality, it should be carefully observed that from general order we simply prove the presence of intelligence presiding over it according to law, while from special order we prove the existence of an intelligence which adapts means to ends according to design. The latter is the proper sphere of the