

doctrine, that each creature is perfect in its kind and all very good.*

13. In order to taste the richness and power of the theistical argument, one would need to enter upon the details of it. For doing aught like adequate justice to the theme, we should go piecemeal over the face of this vast and voluminous creation; and show how in the exquisite textures of every leaf and every hair and every membrane, Nature throughout all her recesses was instinct with contrivance, and in the minute as well as the magnificent announced herself the workmanship of a Master's hand. We cannot venture on the statistics of so wide and so exuberant a territory. The variety in which we should lose ourselves, the Psalmist hath expressively designed by the epithet of "manifold"—and this sets forth the significance of that scriptural expression, "the manifold wisdom of God." It is to us interminable. When told that we might expatiate for weeks together on the habitudes and economy of a single insect, we may guess how arduous the enterprise would be, to traverse the whole length and breadth of a land, so profusely overspread and so densely peopled with the tokens of a planning and presiding Deity. It

* Dr. Buckland has treated this subject scientifically in a recent paper, "On the Adaptation of the Structure of the Sloths to their peculiar mode of Life," in which he demonstrates, that, so far from being chargeable with imperfection or monstrosity, the construction of the sloth "adds another striking case to the endless instances of perfect mechanism and contrivance, which we find pervading every organ of every creature, when viewed in relation to the office it is destined to fulfil; and affords a new exemplification of the principle, which has been so admirably illustrated by the judicious Paley, 'that the animal is fitted to its state.'"