

ficent round of the seasons, that goodly procession in the Heavens, at every footstep of which so many precious influences both in the way of delight and utility are shed upon our world. But, in descending from heaven to earth, we seem to lose sight of all this exquisite geometry—and, instead of one condition being the prolific germ of a thousand beneficial effects, we behold a thousand conditions indispensable to the production of one benefit. Take for example the organic structures, whether in the animal or vegetable physiology. What a complex system of means has been devised for the fulfilment of the end of their creation! When to the infinite wisdom we add the infinite power of God, we can have no doubt that He might, had it seemed to Him good, He might have grafted the feeling and the intelligence and the mental powers and the capacities of enjoyment which characterize a rational and accountable creature, on a simple elementary atom. But, instead of this, what a complex instrumentality that is which upholds the functions and faculties of a man—what a concurrence must there be of parts and of actions that he might be enabled to move and to think and to reason and to perform the rounds for which his Maker hath designed him! It seems a round-about way of arriving at the formation of this intelligent creature, that he should have to be provided with so complicated a framework for the evolution of his powers. One feels that the great purposes of his being might all have been secured with less expense as it were of contrivance and of operose workmanship. It looks as