

their war with atheism : but being so fully described in so many treatises, I need not enter into particulars. Comparative anatomy and physiology, however, of more recent date, have not yet been so extensively employed for religious illustration as they will be ; although Bell's Bridgewater Treatise upon the hand affords us a foretaste of what may be done. The developments of these sciences are truly marvellous. Who would have believed, for instance, fifty years ago, that such is the mathematical correlation, not only of different parts of an animal, but of parts of different animals, that from a single fragment of the bone of an unknown creature, the skilful anatomist can construct his whole skeleton, and then clothe it with muscles, blood vessels, and nerves, and point out its food, its habits, and its haunts ? Yet this has been done in many instances ; and the subsequent discovery of the whole skeleton has confirmed the accuracy of the principle employed, and the results obtained. What a striking proof of the existence and agency of a Being infinitely wise and powerful, to contrive and create the universe ! For, in fact, we find that the correlation of animal structures, so beautifully developed by Cuvier, Owen, and others, is but a specific example of the great law of harmony, that links together, by a golden chain, the great and the small, the past, the present, and the future, throughout the universe.

The science of physiology, however, has often been looked upon with jealousy by the friends of religion, as leading its votaries to materialism. It would not be strange, indeed, if men, who see such astonishing effects result from exquisite material organization, and who give but little attention to the functions and laws of intellect, should come to think it possible that even thought may be only a result of that organization. But the difficulty lies, not in the science, but in these