

paring, in this matter of classification, the human with the Divine idea,—the idea embodied by the zoologists and botanists in their respective systems, with the idea embodied by the Creator of all in geologic history,—we cannot perhaps do better, in entering upon our subject, than to glance briefly at the great features in which God's order of classification, as developed in Palæontology, agrees with the order in which man has at length learned to range the living productions, plant and animal, by which he is surrounded, and of which he himself forms the most remarkable portion. In an age in which a class of writers not without their influence in the world of letters would fain repudiate every argument derived from *design*, and denounce all who hold with Paley and Chalmers as anthropomorphists, that labour to create for themselves a god of their own type and form, it may be not altogether unprofitable to contemplate the wonderful parallelism which exists between the Divine and human systems of classification, and—remembering that the geologists who have discovered the one had no hand in assisting the naturalists and phytologists who framed the other—soberly to inquire whether we have not a new argument in the fact for an identity in constitution and quality of the Divine and human minds,—not a mere fanciful identity, the result of a disposition on the part of man to imagine to himself a God bearing his own likeness, but an identity real and actual, and the result of that creative act by which God formed man in his own image.

The study of plants and animals seems to have been a favourite one with thoughtful men in every age of the world. According to the Psalmist, these great “works of the Lord are sought out of all them that have pleasure therein.” The Book of Job, probably the oldest writing in existence, is full of vivid descriptions of the wild denizens of the flood and desert; and it is expressly recorded of the wise old king,