

that which the greatest and most philosophic of the naturalists had, just previous to its discovery, originated and adopted as most conformable to nature : the arrangements of geologic history as exhibited in time, if, commencing at the earliest ages, we pursue it downwards, is exactly that of the "Animal Kingdom" of Cuvier read backwards.

Let us then, in grappling with the vast multiplicity of our subject, attempt reducing and simplifying it by means of the classifying principle ; not simply, however—again to recur to the remark of the metaphysician—as an internal principle given us by nature, but as an external principle *exemplified* by nature. Let us take the organisms of the old geologic periods in the order in which they occur in time ; secure, as has been shown, that if our chronology be correct, our classification will, as a consequence, be good. It will be for the natural theologians of the coming age to show the bearing of this wonderful fact on the progress of man towards the just and the solid, and on the being and character of man's Creator,—to establish, on the one hand, against the undue depreciators of intellect and its results, that in certain departments of mind, such as that which deals with the arrangement and development of the scheme of organic being, human thought is not profitlessly revolving in an idle circle, but progressing Godwards, and gradually unlocking the order of creation. And, on the other hand, it will be equally his proper business to demand of the Pantheist how,—seeing that only *persons* (such as the Cuviers and Lindleys) could have wrought out for themselves the real arrangement of this scheme,—how, I say, or on what principle, it is to be held that it was a scheme originated and established at the beginning, not by a *personal*, but by an *impersonal* God. But our present business is with the *fact* of the parallel arrangements, Divine and human,—not with the inferences legitimately deducible from it.