

ments, in their consequences, affect also the physical agencies which are at work at the surface of the earth, and hence come in contact with *terrestrial* occurrences. They thus influence the functions of plants and animals. The circumstances in the cosmical system of the universe, and in the organic system of the earth, which have thus a bearing on each other, form another of the subjects of which we shall treat. The former class of considerations attends principally to the stability and other apparent perfections of the solar system; the latter to the well being of the system of organic life by which the earth is occupied. The two portions of the subject may be treated as Cosmical Arrangements and Terrestrial Adaptations.

We shall begin with the latter class of adaptations, because in treating of these the facts are more familiar and tangible, and the reasonings less abstract and technical, than in the other division of the subject. Moreover, in this case men have no difficulty in recognizing as desirable the end which is answered by such adaptations, and they therefore the more readily consider it *as an end*. The nourishment, the enjoyment, the diffusion of living things, are willingly acknowledged to be a suitable object for contrivance; the simplicity, the permanence, of an inert mechanical combination might not so readily be allowed to be a manifestly worthy aim of a Creating Wisdom. The former branch of our argument may therefore be best suited to introduce to us the Deity as the institutor of Laws of Nature, though the latter may afterwards give us a wider view and a clearer insight into one province of his legislation.