

philosopher that has ever uttered a sentiment or declared a principle or enunciated a law by which he would give birth to his conception of the philosophy of life, of the purpose of human existence, that could express it more forcibly, more philosophically or in stricter harmony with the principles of exact science than this ancient Prophet, then I know not his name nor am I acquainted with him as an author.

Permit me, in a few words, to illustrate my meaning upon this principle. We will suppose that a master builder has conceived a plan for a magnificent structure, for a beautiful residence, for a temple of worship, for a temple of science, for a temple of freedom, a temple of truth; and he would embody, as the result of his deep and practical investigation into the wants and necessities embodied in his conception, a necessary provision to meet those wants, to supply those necessities, and to accord with the character of the work, or the results to be produced after the work should be completed, that there was no part of the plan conceived as being unnecessary or beyond what was called for, or any part of the structure that was built for nought, and that might as well be disposed of as to have it; but he would feel that he had completed his ground plan, the several floor plans, even to the topmost stone or the last elaborate and artistic touch of the painter's brush or mechanic's chisel, according to the genius of decorative art, that it was all necessary to carrying out the external principles and character and importance of the work to be performed and of the results to follow the completion of this labor. If this be true in works of art, if this be true also in the various labors of life, in the domain of

agriculture as well as the domain of art, in every department of nature as well as in every department of art, we see design and purpose, we see invention and system, we see the indelible mark of intent upon every part designed to constitute the entire and perfect whole; and we would say that the man who would conclude that the work of such an architect, of such a master builder, was unnecessary, was simply an utterance of mind that was unfavorable to more mature investigation of such matters, and consequently could not be considered a competent judge upon such a subject.

We regard man as the highest form of intellectual and moral existence with which we are acquainted. We regard man as the most perfect embodiment of all the creations of nature with which we are acquainted. He possesses the highest development of a nervous system, the most complex organization in all its parts, the most fruitful brain, producing the grandest results witnessed in every form of animated existence; and if this be true—and I have never yet seen a man who could be considered by his best friends to be sane who doubted it—then we must admit that if man who is created with a complement of capabilities, with a capacity for advancement in knowledge of a variety of degrees and kinds, and that he is adapted in his mental and moral nature to perform works that are productive of the highest possible good, not only to himself as an intelligent being, but to all subordinate or inferior forms of life with which he is surrounded, we certainly cannot fail to come right into the presence of this inquiry: "Whence are all things, and whither do all things tend?"

Many and wide are the specula-