

that the Lord God made the earth and the heavens. And who that watched their ways with an understanding heart could, as the vision evolved still advanced towards him, contemplate the filial and loyal bee, the home-building, wedded, and divorceless swallow, and, above all, the manifoldly intelligent ant tribes, with their commonwealths and confederacies, their warriors and miners, the husband-folk that fold in their tiny flocks on the honey-leaf, and the virgin sister with the holy instincts of maternal love detached and in selfless purity, and not say in himself, Behold the shadow of approaching humanity, the sun rising from behind in the kindling morn of creation !” There is fancy here ; but it is that sagacious fancy, vouchsafed to only the true poet, which has so often proved the pioneer of scientific discovery, and which is in reality more sober and truthful, in the midst of its apparent extravagance, than the gravest cogitations of ordinary men. It is surely no incredible thing, that He who, in the dispensations of the human period, spake by type and symbol, and who, when He walked the earth in the flesh, taught in parable and allegory, should have also spoken in the geologic ages by prophetic figures embodied in the form and structure of animals. Nay, what the poet imagined, though in a somewhat extreme form, the philosophers seem to be on the very eve of confirming. The foreknown “archetypal idea” of Owen,—“the immaterial link of connection” of all the past with all the present, which Agassiz resolves into the fore-ordained design of the Creator,—will be yet found, I cannot doubt, to translate themselves into one great general truth, namely, that the Palæozoic, Secondary, and Tertiary dispensations of creation were charged, like the patriarchal and Mosaic dispensations of grace, with the “shadows of better things to come.” The advent of man simply as such was the great event prefigured during the old geologic ages. The advent of that Divine Man “who hath abolished death, and brought