

work entrusted to them. I do not mean here to infringe the rule, *Nec Deus intersit nisi dignus vindice nodus*. Where the faculties, senses, and wants of an animal were sufficient for its guidance, there was no need for Divine interposition, but where these are insufficient guides, the animal must attain its destined station under some other influence.

What brought the various animals to the ark previously to the deluge? Doubtless a divine impulse upon them, similar to that which caused the milch-kine to carry the ark of the covenant to Bethshemesh, with the offerings of the lords of the Philistines. Noah, though he probably selected the clean animals, at least those that were domesticated, could have little or no influence over the wild ones to compel them to congregate by pairs, at the time fixed upon for their entry into the ark. So in the dispersion of animals, wherever man went he took his flocks and herds, and domestic poultry, and those in his employment for other purposes, with him: but the wild ones were left to follow as they would, or rather as God directed.

Every one who looks at a map of the world, on Mercator's projection, can easily conceive how the animal population of the greatest part of the old world made their way into the different countries of which it consists, but when he looks at America and New Holland, he feels himself unable satisfactorily to explain the migration of animals thither, especially those that can live only in a warm climate, at least as far as regards the former. How, he might ask, did the Sloths, the Anteaters, and the Armadillos get to South America? If the climate of Behrings Straits, after the deluge, was as cold as it is at this day, they could never have made their way thither, and in those latitudes, the temperature of which was adapted to their organization, the vast Pacific presents an insuperable barrier.

The same question may be asked with respect to the