

bereft it of inhabitants. But where, save in the fiat of an infinite Deity, is the power that can make this universe of death teem again with life and beauty? In the powerful language of Dr. Chalmers, we may inquire, "Is there aught in the rude and boisterous play of a great physical catastrophe that can germinate those exquisite structures, which, during our yet undisturbed economy, have been transmitted in pacific succession to the present day? What is there in the rush, and turbulence, and mighty clamour of such great elements, of ocean heaved from its old resting-place, and lifting its billows above the Alps and the Andes of a former continent: what is there in this to charm into being the embryo of an infant family, wherewith to stock and repeople a now desolate world? We see in the sweeping energy and uproar of this elemental war enough to account for the disappearance of all the old generations, but nothing that might cradle any new generations into existence, so as to have effloresced on ocean's deserted bed the life and loveliness which are now before our eyes. At no juncture, we apprehend, in the history of the world, is the interposition of the Deity more manifest than at this; nor can we better account for so goodly a creation emerging again into new forms of animation and beauty from the wreck of the old one, than that the Spirit of God moved on the face of chaos, and that nature, turned by the last catastrophe into a wilderness, was again repopled at the utterance of his word."

Sir Isaac Newton has said, that "the growth of new systems out of old ones, without the mediation of a divine power, seems to me apparently absurd." He seems in this passage to have referred only to the arrangements of matter, "with respect to size, figure, proportions, and properties," and not to the principle of life, of instinct, or of intellect. But when the latter are taken into the account, it must be superlatively absurd to suppose new systems can grow out of old ones by merely natural operations. He, indeed, who can bring himself to believe, with a certain writer, that "the instincts of animals are nothing more than inert and passive attractions, derived from the power of sensation, and the instinctive operations of animals nothing more than crystallizations produced through the agency of that power:" such a man could probably easily persuade himself that, by the help of galvanism, animals and plants might be the result of natural opera-