

the reduction of its temperature and increased productiveness of its soil, for a greater variety of organic beings, and for those of more delicate and perfect organization. And we find that, at the successive epochs of creation, there was a correspondent increase of the higher races, "a gradual ascent towards a higher type of being,"* in connection with "a gradual improvement in the style and character of the dwelling place of organized beings."† This is called the *doctrine of progression*; and it obviously points to a beginning, not only of organic races, but of the present system of inorganic nature, and requires miraculous divine interposition.

It is well known, however, that at least one distinguished geologist takes opposite views of this subject, and maintains "that the existing causes of change in the animate and inanimate world may be similar, not only in kind, but in degree, to those which have prevailed during many successive modifications of the earth's crust." This is called the *doctrine of uniformity, or non-progression*. It is not intended by its able advocate to teach the world's eternity, although it has that aspect; nor does it conflict with the idea of miraculous intervention in the creation of animals and plants; for it admits that "the succession of living beings has been continued, not by the transmutation of species, but by the introduction into the earth, from time to time, of new plants and animals; and that each assemblage of new species must have been admirably fitted for the new states of the globe as they arose, or they would not have increased, and multiplied, and endured for indefinite periods. ‡

Even the doctrine of non-progression, then, is consistent with miraculous interpositions in nature. Much more does

* Sedgwick.

† Hugh Miller.

‡ Lyell's *Manual of Elementary Geology*, p. 501.