

laying of other mysteries open. The philosophers are still as ignorant as ever respecting the intrinsic nature of gravitation; but regarded simply as a force, how many enigmas has it not served to unlock! And that moral gravitation towards evil, manifested by the only two classes of responsible beings of which there is aught known to man, and of which a degradation linked by mysterious analogy with a class of facts singularly prominent in geologic history is the result, occupies apparently a similar place, as a force, in the moral dynamics of the universe, and seems suited to perform a similar part. Inexplicable itself, it is yet a key to the solution of all the minor inexplicabilities in the scheme of Providence.

In a matter of such extreme niceness and difficulty, shall I dare venture on an illustrative example?

So far as both the geologic and the Scriptural evidence extends, no species or family of existences seems to have been introduced by creation into the present scene of being since the appearance of man. In Scripture the formation of the human race is described as the terminal act of a series, "good" in all its previous stages, but which became "very good" then; and geologists, judging from the modicum of evidence which they have hitherto succeeded in collecting on the subject, — evidence still meagre, but, so far as it goes, independent and distinct, — pronounce "post-Adamic creations" at least "improbable." The naturalist finds certain animal and vegetable species restricted to certain circles, and that in certain foci in these circles they attain to their fullest development and their maximum number. And these foci he regards as the original centres of creation, whence, in each instance in the process of increase and multiplication, the plant or creature propagated itself outwards in cir-