

With the introduction of man into the scene of existence, creation, I repeat, seems to have ceased. What is it that now takes its place, and performs its work? During the previous dynasties, all elevation in the scale was an effect simply of creation. Nature lay dead in a waste theatre of rock, vapor, and sea, in which the insensate laws, chemical, mechanical, and electric, carried on their blind, unintelligent processes: the *creative fiat* went forth; and, amid waters that straightway teemed with life in its lower forms, vegetable and animal, the dynasty of the fish was introduced. Many ages passed, during which there took place no further elevation: on the contrary, in not a few of the newly introduced species of the reigning class there occurred for the first time examples of an asymmetrical misplacement of parts, and, in at least one family of fishes, instances of defect of parts: there was the manifestation of a downward tendency towards the degradation of monstrosity, when the elevatory fiat again went forth, and, *through an act of creation*, the dynasty of the reptile began. Again many ages passed by, marked, apparently, by the introduction of a warm-blooded oviparous animal, the bird, and of a few marsupial quadrupeds, but in which the prevailing class reigned undeposed, though at least unelevated. Yet again, however, the elevatory fiat went forth, and *through an act of creation* the dynasty of the mammiferous quadruped began. And after the further lapse of ages, the elevatory fiat went forth yet once more *in an act of creation*; and with the human, heaven-aspiring dynasty, the moral government of God, in its connection with at least the world which we inhabit, "took beginning." And then creation ceased. Why? Simply because God's moral government *had* begun, — because in necessary conformity with the institution of that government, there