

the following pages. Here I will allude only to the conclusions deducible from the proved introduction of new races of plants and animals into our earth, at different periods of its history. These special interpositions of divine power remove all antecedent unlikelihood to the working of miracles for sufficient ends. Between the acts in question there is no essential difference of nature. I know that new creations have been called 'a law;' but miracles are a law in the same sense; for the meaning of such language can only be, that the effect is produced in conformity with plan, and with due regard to harmony of operation in the universe of God. Whether a race be created, or a miracle be performed, each has its proper use, place, and connexion; and, in either case, God is not the God of confusion, but of order. This argument obviates *a priori* objection not only to miracles, but to the scheme of salvation which they were designed to establish; and I desire to engage the earnest consideration of reflective minds for these words of Dr. Scouler,—'Special acts of providence, as well as general laws, that is, the steady purposes of wisdom, are part of the plan