

*own image, in the image of God created he him.* In the next chapter, where the inspired historian recapitulates the work of creation, he uses a form of expression no less dignified and impressive: *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* One cannot but notice in all these passages how differently man's creation is described from that of the inferior animals. To produce them, God merely directs agencies already in existence to do the work; and the simple fact of their creation is stated. But to create man, he comes forth, as it were, from his hiding place, and, taking in his hand the dust of the ground, he moulds it with divine skill, and then breathes into it a portion of his own mental and moral life, and then fits up paradise to receive this emanation of his skill — this image of himself. If this was not a miracle, if it was not a stupendous miracle, revelation contains none, nor can language describe one. I am awed, when I read the lofty description of man's creation in Genesis. There is a fulness and dignity about it which I find connected with no other event in Scripture. It impresses me with a sense of man's original elevation and importance in the scale of being; and though he has fallen, I do not forget that his mental characteristics remain essentially unchanged, and that by the work of redemption his moral powers may be reinstamped with the divine image.

No less distinctly does science, or rather natural religion founded upon science, teach the miraculous origin of man.

To speak of miracles as taught by natural religion is, indeed, a new feature in theology. But it is a neology that has a scientific basis, and a most favorable bearing upon the whole system of religious truth. For what is a miracle? What else but an event inexplicable by the ordinary laws of