

nature ; so that the hypothesis may properly be denominated *creation by law*.

To sustain these views, appeal has been made to almost every department of nature, especially to those parts over which, through difficulty or defect of investigation, obscurity still hangs. But though unsustained by any department of science, it seems to me that its absurdity is eminently manifest from the creation of man. The mere attempt to state the process by which the orang outang is converted by natural law into the human species can hardly fail to excite the smile of common sense. But if the views presented in this discourse are true, it will excite a sigh, rather than a smile, to find that reasonable and intelligent men have no higher idea of the intellectual and moral nature of the immortal mind than to suppose it capable of derivation by a natural process from the orang outang — nay, from a vitalized, but scarcely organized monad. How strange, how impious even, to talk of the evolution of God's image from a quadrumanous brute ! Make out, if you please, a near corporeal relation ; but who that is not himself brutalized can try to bridge over the wide gulf between man's higher nature and the most sagacious brute by that abused and ill-understood phrase, a law of nature ?

*My fifth inference not only removes all presumption against Christianity as a miraculous dispensation, but furnishes a strong presumption in favor of the miracles of revelation.*

We have seen that the most remarkable miracle of the Bible, the creation of man, is also a miracle in the history of science, and the most striking, too, of all the miracles in that history. It contains others — such, for instance, as the creation of the inferior animals. But I would fix my eye, at this time, solely on man. From the dust of the ground I see him