

dealt with the assertion of the sceptic, that creation is a “singular effect ;” it casts a flood of unexpected light on the somewhat obsolete plausibilities of Bolingbroke and Jenyns, that exhibits their utterly unsolid character ; yet further, it exhibits in a new aspect the argument founded on design, and invests the place and standing of man in *creation* with a peculiar significancy and importance, from its relation to the future. But on this latter part of my subject—necessarily of considerable extent and multiplicity, and connected rather with revealed than with natural religion—I must not now expatiate. I shall, however, attempt laying before you on some future evening, a few thoughts on this portion of the general question, which you may at least find suggestive of others, and which, if they fail to elicit new truths, may have the effect of opening up upon an old truth or two a few fresh avenues through which to survey them. The character of man as a fellow-worker with his Creator in the material province has still to be considered in the light of geology. Man was the first, and is still the only creature of whom we know anything, who has set himself to carry on and improve the work of the world’s original framer,—who is a planter of woods, a tiller of fields, and a keeper of gardens,—and who carries on his work of mechanical contrivance on obviously the same principles as those on which the Divine designer wrought of old, and on which He works still. It may not be wholly unprofitable to acquaint ourselves, through evidence furnished by the rocks, with the remarkable fact, that the Creator imparted to man the Divine image before He united to man’s the Divine nature.