

and the stars were shedding their kindly influences upon her; she and her fellow planets had commenced their annual and diurnal revolutions; the plants and flowers, her first-born progeny, had sprung out of her bosom, and covered her with verdure and beauty; and the fruit and forest trees flourishing in all their glory of leaf, blossom, and fruit, were ready to minister to the support, comfort, and enjoyment of their future lord: the sea, the air, the earth, were each filled with their appropriate inhabitants, and throughout the whole creation was beauty, and grace, and life, and motion, and joy, and jubilee. But still, in the midst of all this apparent glory and activity of vegetable and animal life in the new created world, there was not a single being endued with reason and understanding; one that could elevate its thought above the glorious and wonderful spectacle to the great Author of it, or acknowledge and adore its Creator. Amidst this infinite variety of beings there was not a single one which, to a material body, added an immaterial immortal soul; so that there was still a great blank in creation. A wonderful and magnificent temple was reared, and shone in glory and beauty, but there was as yet no priest therein to offer up incense to the Deity to whom it was dedicated.

We are now, therefore, to consider the creation of him for whom this high office was reserved, who, as king and priest, was to render to the common Creator the praises due from all created things, and be the spokesman for all the inhabitants of this terrestrial globe.

The vast distance, on this account, intervening between man and the highest animals in the scale of being, appears evident from the different circumstances attending their creation. When they were brought into existence, the word was—“*Let the waters bring forth—Let the earth bring forth,*” from which it should seem that God did not act *immediately* in their creation, except by his agency on those