

But we might abandon even this strong ground of our argument, and still geology would afford us a most unequivocal example of the creative agency of the Deity. That science shows, beyond all question, that man, and most of his contemporary races of animals and plants, have not always occupied this globe; and, indeed, that they were not placed upon it till nearly every form buried in the rocks had passed away. And since those races which now inhabit the globe have among them a larger proportion of highly organized and more complicated species than have ever before been contemporaries, (especially since man is among them, confessedly the most perfect in organization and in intellect of all the beings that ever occupied this planet,) we can here point to the highest exercise of creative power ever exhibited in this lower world as a certain memento of God's extraordinary or miraculous providence. Indeed, who, that has any adequate idea of the wonders of man's intellectual, moral, and immortal nature, and of the strange extremes that meet and harmonize in his physical and intellectual constitution, will believe that any loftier miracle has ever been exhibited on this globe than his creation.

But I have already dwelt so long upon this whole argument in a former lecture, that I will add no more in this place. If the facts which I have stated do not prove the miraculous agency of the Deity in past ages, I know not how it can be proved. But assuming this position to be established, and several inferences of importance will follow.

*In the first place, this subject removes all philosophical presumption against a special revelation from heaven.*

If we can prove that the Deity has often so interfered with the course of nature as to introduce new species, nay, whole races of animals and plants upon the globe, if, in a comparatively recent period, he has created a moral and immortal being, endowed with all the powers of a free and an accountable agent; it would surely be no more wonderful if he should communicate to that being his will by a written revelation. Indeed, the benevolence of the Deity, as we learn it from nature, would create a presumption that such a revelation would be given, if it appear, as we know it does, that no sufficient knowledge is inherent in his nature to guide him in the path of duty; since such a revelation would be no greater