

or create moral sensibilities in his nature. Indeed, the idea of exhibiting moral truth to a brute is ridiculous. Writers of a certain school of material philosophy do, indeed, speak of the *morale*, as well as the *physique*, of the lower animals. But it is a monstrous perversion of language, and would not be employed by any one who has any just ideas of the exalted nature of the moral faculties.

3. *According to Scripture, the creation of man was a miraculous and unusually important event.*

Observe in what different terms the creation of man is described from that of the inferior animals. When God would introduce the latter, he said, on the fifth day, *Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly in the open firmament of heaven.* And God said, on the sixth day, *Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind; and it was so.* Here the command appears to be directed to the earth and the waters, to put forth a power for the production of these organic races; and it might be argued, perhaps, with some plausibility, that this power was inherent in the elements, and not communicated with the command. Thus, instead of a miracle, it might be only a development by natural laws of the germ of organic existence in elementary matter. But when we come to the creation of man, intervening agencies are set aside, and the object seems important enough to demand the direct agency of Jehovah. Nay, he uses the plural form of expression — the language of sovereigns when from the midst of counsellors they issue their mandates. God speaks as if in council, and says, *Let us make man in our image, and after our likeness.* Then he is described as having put forth his power to execute his decree: *So God created man in his*