

change any the less special and designed to meet a particular exigency.

Now, of all the events which science shows to have transpired on this globe, none bears upon it so distinctly the marks of special miraculous power as man's introduction. The records of the earth's past history, engraven on its rocky strata, do indeed show us other events, and even economies of life, which miraculous power can alone explain. But as man is confessedly placed at the culminating point of all terrestrial economies, and forms, indeed, the crown of this lower world, his introduction is not only a miracle, but the most glorious of all miracles earth has ever witnessed. Nay, though I cannot fathom creative power in any of its manifestations, I confess that the mystery of producing dead matter out of nothing does not seem greater than to take that matter and mould it into a living man, and then unite with it intellectual and moral powers, such as ally this creature to its Creator, and require an immortal existence for their development. It seems to my mind to be the crowning exercise of infinite wisdom and infinite power, and therefore the most wonderful of all miracles.

Such is the parallelism between the facts of revealed and natural religion, as to the creation of man. It forms a solid and firmly compacted basis, on which we may erect some inferential truths of no small importance.

*My first inference from this discussion is a presumptive argument in favor of the Mosaic chronology.*

I refer to the chronology of man and contemporary animals; for it is well known that in respect to the chronology of the matter of the globe, many regard the Scriptures as not responsible, because they do not give the date of its origin, but only say that, *In the beginning, God created the heavens and*