

apple, streaked with crimson ; the productions of his kitchen-garden, strangely metamorphosed to serve the uses of his table, bear forms unknown to nature ; an occult law of change and development inherent to these organisms meets in him with the developing instinct and ability, and they are re-generated under his surveillance. Nor is his influence over many of the animals less marked. The habits which he imparts to the parents become *nature*, in his behalf, in their offspring. The dog acquires, under his tutelage, the virtues of fidelity to a master and affection to a friend. The ox and horse learn to assist him in the labours of the fields. The udders of the cow and goat distend beneath his care far beyond the size necessary in the wild state, and supply him with rich milk, and the other various products of the dairy. The fleece of the sheep becomes finer of texture and longer of fibre in his pens and folds ; and even the indocile silk-worm spins, in his sheltered conservatories, and among the mulberry trees which he has planted, a larger, and brighter, and more glistening cocoon. Man is the great creature-worker of the world,—its one created being, that, taking up the work of the adorable Creator, carries it on to higher results and nobler developments, and finds a field for his persevering ingenuity and skill in every province in which his Maker had expatiated before him. He is evidently—to adopt and modify the remark of Oken—God’s image “ manifest in the flesh.”

Surveyed from the special point of view furnished by this peculiar nature of man, unique in creation, all the past of our planet divides into two periods ;—the period, inclusive of every age known to the geologist, during which only the Creator wrought ; and the period during which man has wrought, and to which all human history belongs. In such a view we are presented with two sets of works,—those of the Creator-worker, and those of the creature-worker ; and the vast fund of materials on which the natural theologian