

cease to fancy such requirements. I humbly think that, for the honour of God and the interests of genuine religion, it is our duty to protest against the practice of bringing in miraculous interpositions, to help out the exigencies of arbitrary and fanciful theories. No: our "God is the Rock," eternal and unchangeable in his attributes; "his work is perfect." He has constructed a system of connexion and dependence, of succession, collateral relations, and harmony; a system which has no shocks, no breaks, no failures, to need the interposition of correcting and repairing. That system does indeed include the constitution of *remedial* adaptations, both physical and moral. But the corrective and restorative character of these provisions arises from the condition of created beings, weak, changeable, and some of them morally depraved. With respect to the Deity, his purposes, and his operations, they are parts of a *continuous system*: and "this also cometh forth from the Lord of hosts, who is wonderful in counsel and excellent in working." Above all, these remarks apply to the constitution and accomplishment of the method of redemption and salvation which Infinite Benevolence has provided for our apostate and ungrateful race. "God so loved the world, that he gave his Only-begotten Son, that whosoever believeth," that is, cordially reposes, "on him, should not perish, but have everlasting life."

IV. It is very generally assumed, as a matter included in the description of creation given in the Mosaic narrative, that all land-animals were created, in pairs or other suitable modes of progenitorship, on one spot upon the earth's surface, and that of very moderate extent; which was also the seat of the first human beings, the ancestors of the entire human race. It is also supposed that, from this point, not only did men multiply and diffuse themselves more and more widely, but that the various species