

sent ten thousand examples of exquisite design and adaptation in nature to the atheist. He admits them all; but says, it was always so, and therefore requires no other Deity but the power eternally inherent in nature. At your metaphysical replies to his objections he laughs; but when you take him back on geological wings, and bid him gaze on man, just springing, with his lofty powers, from the plastic hands of his Creator; and then, still earlier, you point him to system after system of organic life starting up in glorious variety and beauty on the changing earth; and even still nearer the birth of time, you show him the globe, a glowing ocean of fire, swept of all organic life, he is forced to exclaim, "A God! a personal God! an infinitely wise and powerful God!" What though he still clings to the notion of matter's eternity? you have forced him to see the hand of Deity in its wonderful arrangements and metamorphoses; the hand of such a Deity as might have brought it into existence in a moment, by the word of his power.¹

Secondly. The subject presents us with a new argument for the existence of a God, or rather a satisfactory modification of the argument from design. In that argument, as derived from other sciences, the Theist finds, indeed, multiplied and beautiful proofs of adaptation and apparent design; but then he cannot, as already observed, from those sciences derive proof of the commencement either of matter or its arrangements; and then, too, the sceptic, with plausible ingenuity, can take his stand upon law as the efficient agent in nature's movements and harmonies. But when geology shows us, not the commencement of matter, but of organism, and presents us with full systems of animals and plants springing out of inorganic elements, where is the law that exhibits even a tendency to such results? Nothing can explain them but the law of miracles; that is, creation by divine interposition. Thus is the idea of a Deity forced nakedly upon us, as the only possible solution of the enigmas of creation. The metaphysical Theist must waste half his strength in battling the questions about the beginning of matter, and the laws of matter; nor can he ever entirely dislodge the enemy from these strongholds of

¹ The subject of this inference is treated with great ability and candour in the *Bibliotheca Sacra* for November, 1849, by my friend and colleague, Rev. Joseph Haven, jun., professor of intellectual and moral philosophy in Amherst College.