

Being. The third is, that man was only recently created — almost the last of the animals; and since he is at the head of creation, nothing in nature has demanded a higher exercise of wisdom and power than his production; and, therefore, it must have required a Deity.

It is obvious that these same facts prove clearly the non-eternity of the present condition of the globe; and even though we admit the ancient doctrine of matter's eternity, yet its most important modifications, requiring a Deity no less than its creation, must have been produced in time, and this conclusion is all that is essential to theism. And thus geology, which has been supposed to favor the idea of the world's eternity, is the only science, as Dr. Chalmers has splendidly shown, that can prove its non-eternity.

These same facts, and others that might be named, demonstrate the occasional interference of the Deity with the settled order of nature: in other words, they show us splendid miracles of creation. And thus is all presumption against the miracles of revelation done away; and also all objections against special providence and special answers to prayer.

This science, too, opens to us views into the arcana of past duration, as deep and illimitable as astronomy does into the arcana of space; and there is made to pass before us a splendid panorama of the vast and varied plans of Jehovah; while chemical change is disclosed to us as the great conservative and controlling principle of the universe, superior even to the laws of gravitation. The unity of the divine plans is also exhibited to us by the records of this science, on a far wider scale than the existing economy of nature can show. And, finally, it brings before us a great number of new and peculiar proofs of divine benevolence, that throw new glory over this attribute of the Deity; derived, as they are, from facts