

mere functions of the brain, to perish, of course, with organization !

*My third inference derives from this subject a refutation of the most plausible arguments for atheism and pantheism, and presents a new argument for the divine existence.*

There are two points which atheists consider their strongholds ; the one is the eternity of the world, and the other the eternal succession of processes and races. And so long as they could be met only by abstract metaphysical reasoning, they could not be fairly driven from these coverts. But the fact of man's creation cannot, by the utmost ingenuity, be woven into conformity with these dreamy hypotheses. Had it been made known only by revelation, atheism would have evaded its force by denying the authority. But science, teaching the same fact, cuts off this subterfuge. Or did not both these records give so very recent a date to the human species, unbelief might have hidden itself behind the veil of antiquity. But now the fact is too firmly established to be denied, that the most perfect and exalted of all terrestrial races was introduced, probably, the latest of them all ; and thus is demonstrative evidence furnished of a direct and special intervention of wisdom and power such as no being but God possesses. Suppose, then, you admit the eternal existence of matter, and even the eternal succession of the lower animals ; still you have in man's creation as imperious a necessity for a Deity, as the origination of matter, or any of its other modifications, would demand. And it must be a personal Deity, not a mere blind force pervading nature, such as pantheism admits ; for to create man, infinite wisdom, as well as infinite power, must be brought into exercise.

The argument from the design, every where apparent in nature, for the divine existence, requires an admission that