

that wide-reaching contrivance and design which cause all the operations of nature to conspire to certain great results, and to constitute one, and only one, great system. In the second place, the operations of intellect furnish us with the only examples in nature of that kind of contrivance and design which must have arranged and adapted the parts of the universe. But in the third place, no intellect, within our knowledge, is capacious enough to have contrived and arranged the universe. Indeed, to the capacity of that mind which could have done this we can assign no limits, and, therefore, infer it to be infinite. In other words, we infer the existence of the Deity. In the fourth place, the whole force of this argument rests upon the supposed uniformity of nature. For no one imagines that there exists at present, in nature, any power of contrivance and design sufficient to work a miracle; in other words, to introduce new races of animals and plants. "Could this uniformity once be broken up," says an ingenious expositor of this atheistic argument, "could this rigid order be once infringed for a good and manifest reason, it would change the whole face of the argument. Could we see the sun stand still in heaven, that the wicked might be overthrown, then should we be assured of a personal power with a distinct will, whose agents and ministers these laws were. Such an event would be a miracle. But if such events have happened, they are not a part of nature; it is not nature that tells us of them, and it is only with her that we are at present concerned."—*President Hopkins, Quarterly Observer, Oct. 1833, p. 309.*

Geology, however, does reveal to us miracles of stupendous import, miracles of creation, which infinite power and wisdom alone could have produced. Hence, if the testimony of that science be admitted, this reasoning can no longer stand the test of examination, and it must be acknowledged that the argument for God's existence from design, which has ever been so satisfactory to every mind not clouded by metaphysics, is left standing on an immoveable foundation.

To return to the point from which we started: it is not necessary, I say, to go into a detailed examination of each particular science, and show how its principles prove and illustrate the being and attributes of the Deity, for the work has already been done more ably and thoroughly than I can do it, and admitted by all, save the few who reject the argument from