

clearly and extensively than the former: the properties and economy of different parts of the creation, possesses a stronger *physical* evidence, as it is called, of the existence of the great Creator. In fact, if the Pagan physician Galen, (1) from the imperfect knowledge which he possessed of the structure of the human body, found himself compelled to acknowledge the existence of an infinitely-wise and beneficent Being, to make the body such as it is, what would he not have said, had he been acquainted with the circulation of the blood, and the uses and harmony of the arteries, veins, and lactents? If the philosophical orator Tully discovered and enlarged on the same truth, from the little knowledge of astronomy which he possessed, (2) what strains of eloquence would he not have poured forth upon it, had he been acquainted with the discoveries of Galileo and Newton, relative to the magnitude and distances of the stars, and the motions of the planets and the comets? Yes, all nature proclaims that there is a Being, who is *wise in heart and mighty in strength:—who doeth great things and passeth finding out; yea, wonders without number: who stretcheth out the north over the empty places, and hangeth the earth upon nothing. The pillars of heaven tremble and are astonished at his reproof. Lo! these are a part of his ways; but how little a portion is heard of him! The thunder of his power who can understand!* Job, ix. xxvii.

The proofs however of God's existence, which can least be evaded, are those which come immediately home to a man's own heart; convincing him with the same evidence which he has of his own existence, that there is an all-seeing, infinitely-just, and infinitely-bountiful Master above, who is witness of all his actions and words, and of his very thoughts. For whence arises the heartfelt pleasure which the good man feels on resisting a secret temptation to sin, or in performing an act of beneficence, though in the utmost secrecy? Why does he raise his countenance to heaven with devotion, and why is he prepared to meet death with cheerful hope, unless it be that his conscience tells him of a munificent rewarder of virtue, the spectator of what he does? And why does the most hardened sinner tremble and fainter in his limbs and at his heart, when he commits his most secret sins of theft, vengeance, or impurity? Why, especially, does he sink into agonies of horror and despair at the approach of death, unless it be that he is deeply convinced of the constant presence of an all-seeing Witness, and of an infinitely holy, powerful and just Judge

(1) De Usu Partium.

(2) De Natura Deorum, l. ii.