

NOVA SCOTIA (4) ALMANACK.

vine CREATOR; but no individual thing among all the works of an all gracious and benevolent MAKER—could ever consistently with a merciful DEITY, be invested with malign influences, or calculated to produce effects injurious to the human species. When the Omnipotent Being had completed the CREATION, he surveyed the whole, and “*behold, it was very good.*”

The most sublime scene that the human eyes can survey is most assuredly the “*Canopy of Heaven,*” in whose expanse millions of Suns from immeasurable distances shoot their twinkling splendours through the immensity of space, while the remotest of them proclaim that still beyond their spheres, “*worlds on worlds,*” and “*systems on systems,*” continue to multiply without approaching a single point nearer to the end, as in reality there is no end, nor indeed can there be an end.

What a field for CONTEMPLATION is the azure space! What a study for the ASTRONOMER! What a theme for the PHILOSOPHER! on which to descant, and through which to trace the paths of the orbs round the centre of the system.

Here let us look up to the *Eternal* REASON; and let us study His laws, and adore *Him*. Let us contemplate the UNIVERSE with a philosophic eye, and search into the relations which by an immense chain constitute one WHOLE; and, while we stop to examine the several links of this chain, we must inevitably be struck with those marks of power, wisdom, and goodness, of the ALMIGHTY, that are every where displayed throughout His WORKS; and feel that there must be a FIRST CAUSE. The UNIVERSE is essentially derived from this “FIRST CAUSE.” In vain do we endeavour by other means, to account for what is. We may every where observe *order* and *end*; but this *order* and *the end*, are an effect. What is their *principle*?

To make the *Universe* eternal would be to admit an infinite number of finite beings. By having recourse to an eternity of motion, we establish an eternal effect. Let us therefore observe, that since the Universe exists, there is, exclusive of the *Universe*, an “ETERNAL SELF-EXISTENT REASON.”

These remarks bring us to the CREATION. What mind can fathom the depths of this abyss? What thought can comprehend that *power* which calls things that are not as though they were? GOD commands the UNIVERSE to be: the UNIVERSE is instantly produced!

Can this Divine energy, this inconceivable force, be communicated? And if it can, by what laws can it be effected?

Hence we come to the UNITY and EXCELLENCY of the UNIVERSE. The unity of the design leads us to the unity of the MIND that conceived it. The *harmony* of the UNIVERSE, or the relations which the various parts of this vast edifice bear to each other, prove that its cause is *one*. The effect produced by this cause is *one also*; the UNIVERSE is this effect.

It is all that is, and all that could be. Possibility is not here