

one of their own apostles—no less a personage than Thomas Paine—has nearly re-echoed David's words. He says, "It is the fool only and not the philosopher, or prudent man, who would live as if there were no God." David, however, does not use the term translated fool, in an offensive manner. His meaning is, that the man who says, There is no God, is foolish; his spiritual faculty is withered; his reasoning powers are at fault; his intellect is defective on its higher side—the side that opens up Godward. He is destitute of that true wisdom which belongs to religion, and which can find its full expression only in Divine worship. Shakespeare says:—

"God shall be my hope,
My stay, my guide, and lantern to my feet."

The Christian man who echoes this sentiment cannot but feel that he who lacks this hope, this guide and light, to illumine his path, walks in the darkness without a guide, and destitute of any solid ground for hope. His refusal to be thus led and cheered is, to say the least of it, unwise.

Not alone, however, are the spiritual perceptions of the Atheist withered and deteriorated, but his reasoning powers must be terribly at fault; for at every point to which we turn the evidence of God's existence is overwhelming. This I shall now proceed to show.

The question of God's existence lies at the root of all religion, and is its foundation and support. If there be no God then it is clear that every system of Theology in the world must be false, and all worship idle and delusive. The large majority of the hopes and fears that have agitated men's minds from the dawn of humanity until now have been simply the mad dreams of millions of disordered brains, baseless as the visions of the night, and unsubstantial as the hallucinations of a madman. Certain it is that if Atheism be the true philosophy, the whole world with a few exceptional instances, hardly worth naming, has been labouring under a huge delusion ever since the time when the earliest records give us the faintest knowledge of the