

Paul, "inexcusable.—(Rom. I—20.) What then are we to think of the men who in our day, with the light of Christianity shining around about, with the lessons of nineteen centuries of Church History before them, either deny God to be the creator of heaven and earth, or speak of him as an unknown and unknowable cause? Human reason cannot, it is true, fully comprehend the infinite Being; but from the visible works of creation it can deduce the existence of an uncreated, all powerful First Cause, the source and origin of life, and power, and action. One finite being may have produced another finite being; but the chain of finite causes must have a first link from which all the rest depend. That first link is the Supreme Power that we call God. Moreover, from the order and regularity of the Universe,—from the intricate but never clashing system of Planetary motion—from the wonderful adaptation of means to the end everywhere displayed in nature, human reason, if used aright, can conclude that the Supreme Power is, also, supremely intelligent. It were more reasonable to say that a complicated steam engine is the work of an unreasoning man, than that nature, and nature's laws, are the result of a blind, unintelligent force. And yet, this is the absurdity which men who are called "great thinkers," and the "leaders of modern thought," proclaim when they either deny God, or speak of a great unknowable cause. This puerile nonsense, which would be laughed at in a schoolboy, is read with admiration, and praised as a marvel of brilliant reasoning, when appearing in a Quarterly. And why? "Because there in none that considereth in heart."

The "eternal power also and divinity" of God are then made manifest by the "things that are made"; and right reason proclaims that a living, intelligent, all powerful God has created the universe in wisdom, and rules it with intelligence. Therefore the first cause is not unknown, or unknowable, although he is invisible; and human reason is never more nobly employed than in demonstrating his existence against those who, "professing themselves to be wise, became fools," (Rom. I—22) and are rendered "inexcusable," because they did not learn God's eternal power and divinity from his works.

But an intelligent God who created the world, and who watches over it with loving care, cannot be indifferent to the actions of his creatures. Here, again, reason, so often invoked, but so little used, by unbelievers, tells us that the end of Creation is the Glory of God; and that we, as subjects of God, are bound to praise and glorify him, and to obey what we believe to be his Will. The Apostle, speaking of the Nations that were "inexcusable" because they did not learn God's existence from his works, adds: "When they had known God,