

them orthodox with Mansel, are right in admitting, as they all do, that our organic instincts force us to act as if we were responsible to a Higher Person, then assuredly we are right in saying that the arc of instinct, in this circle of tests of truth, points to God as a person. Having a clear view of this one quadrant only, I will dare to project the majestic curve; and into the avalanches, into the midst of the gnarled heights, into all that is Alpine here, I will pass boldly on the line of that quadrant, sure that beyond the summit I shall find a Germany, one with Italy in the beloved South.

1. While it is admitted by the highest authorities that Conscience teaches that God is a person, it is affirmed by a few of these authorities that reason teaches that he is not.

2. It is affirmed that to call God a person is to limit his infinity; and that an infinite person is a contradiction in terms.

3. In this state of the discussion concerning Conscience, if its organic instincts as to its obligations to God as a person are to be justified intellectually, it becomes of the utmost importance to show that reason, as well as Conscience, teaches that God is a person.

4. For the purposes of such proof it is highly advisable now to separate the whole topic of Theism into three parts—namely, the demonstration that the cause of the universe possesses intelligence, the demonstration that it possesses unity, and the demonstration that it possesses infinity.

The question at the outset is not whether God is infinite or finite; but whether he is intelligent or not. It is my object to establish the proposition that Conscience reveals not merely a Someone, but a Someone; and, having proved from the point of view of instinct that it does, I must now justify the proof by showing that reason can make no objections to that conclusion.

While we are considering intelligence as cause, I leave out of view entirely the enquiry as to its infinity. The question is not even raised in the opening of an argument such as I am presenting to you whether God is infinite or not. Can we prove that he is Someone? That is the initial inquiry. Can we demonstrate that there exists in the universe an intelligence not ourselves? After demonstrating that the cause which stands before the present universe has intelligence, we must ask whether it has unity. After having proved the intelligence and the unity, we must treat the infinity as a wholly different thing. Separate proofs are adapted to these several traits. Do not overload the definition of God when you begin your argument from reason for his existence as a person.

5. The universe exhibits thought. There cannot be thought without a thinker. The cause of the universe, therefore, is a thinker. And a thinker is a person.

6. But the universe exhibits, so far as human observation extends, perfect unity of thought. Gravitation is the same everywhere, and so are light, heat, and the other natural forces.

7. The universe, therefore, exhibits one thought, and but one.