

the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead ; so that they are without excuse." There are two counts in this indictment of apostate man. The first is that God has revealed Himself to man, manifesting His existence in him. To this answer the word of Elihu, the friend of Job, when he said : " There is a spirit in man ; and the inspiration of the Almighty giveth them understanding." And this is confirmed by the apostle John, saying of the word : " That was the true light which lighteth every man that cometh into the world." This is the light in the eye of the soul which makes the second count a valid one, namely the manifestation of God's power in the world without. Now that man is gifted with a sense to cognize God, the heavens declare His glory and the firmament sheweth His Handiwork. Many ancient philosophers asserted the universality of the belief in divine existence. They did not attempt to shew how men, the vulgar and barbarian, came by the belief. It was enough that they had it. " There never was a nation, a tribe, a class with the exception of a few philosophers," we hear them saying, " that called in question the being of the gods." The belief then was present with humanity, prior to all the arguments of Socrates and his successors, present to all in a double revelation of divinity ; first within the human soul, and then in external nature, for to this, as to other ends, God ever works, not by unity, but by harmony. As the eye is to the beauties of the earth, the ear to its many voices, the sense of smell to its odours and perfumes, so is the religious sense to the soul that lives and moves in all things, which soul is God.

That there is a natural theology, and that man has not derived his knowledge of God's existence from tradition, as some respectable writers have asserted, the Bible plainly declares. But of what practical benefit has this natural theology been ? Cicero and others have said that although all peoples have not known what God they ought to worship, nevertheless they have known that they ought to worship some God. And a greater than Cicero declared that the men to whom God made a double revelation of his existence " changed the glory of the incorruptible god into an image made like to corruptible man and to birds and four-footed beasts and creeping things." Strange paradox, the light was in them, but the light that was in them was darkness ; how great then was the darkness ? It is a wonderful mystery, this power that man has to take the best gifts of God and use them to his dishonour, to man's own destruction, and to the injury of his fellows ; which enabled those crude Christians of the early Corinthian Church to employ the miraculous gifts of the Holy Ghost for the confusion of its solemn assemblies. The light that was in them was darkness. Read on in the epistle to the Romans and see how powerless natural theology was to contend with human depravity. Ask history what effect the arguments that supported it had