

1. *Not godless and soulless.*

That men averse to God should doubt the existence of immortal souls is not strange. God being the father of our spirits, we cannot see any ground for their existence if he be left out of account. Nor is it much to be wondered at, if, pretending to be ignorant of God and immortal souls, some men at the same time admit the moral capability of the human race and advocate moral improvement. They abhor the knowledge of God and of godlike souls; yet they themselves have souls endowed by nature with conscience. Supposing themselves to live in and for this world alone, they still feel a sense of duty prompting them to do things morally good and to refrain from things morally evil; and they anticipate consequences corresponding to their actions as right or wrong. Very defective however, must that morality be which neglects God, depreciates the human soul and looks not beyond the life of the body in the present world. So loaded with falsehood, injustice and unkindness, so narrow in its sympathies, and so feeble in its aspirations, it deserves very little respect. Mere positivists, keeping out of view the absolute perfection of God, are apt to maintain that moral law is determined arbitrarily, that there is no steady rule by which moral character can be judged, and that in fact there is no fixed character of morality at all. Resolved to learn only from partial experience the positive law prevailing in the universe, they doubt if the order of evolution in existence be directed by perfect morality. The moral origin and