

and the ancient Stoical philosophy, that the world is impregnated with a subtle spirit which constitutes the source of motion in all its departments, and that all material objects are simply the phenomena this spirit presents, and through which it operates. According to the spiritual view of Pantheism, God is in every being and thing—an idea which verges on polytheism. "All matter is force, all force is spiritual, all spirit is God." This is its distinguishing formula. Man is "God-intoxicated." Matter becomes a mere appendix to spirit, and the mode of its manifestation. Material Pantheism gives prominence to matter, and regards spirit as naturally existing in it. Every material object is a part of God. Every member of the human family is a drop in an ocean which in its *totality* forms God. The myriad marks of design the world presents; the admirable suitableness and symmetry wherewith its parts are dovetailed; and the regularity wherewith its movements are conducted, are traced not to the acting of one great presiding mind, but to certain latent powers, which, it is taken for granted, exist in matter. The Pantheist

"Marks not the mighty hand
That, ever busy, wheels the silent spheres,
Works in the secret deep: shoots, steaming thence
The fair profusion that o'erspreads the spring;
Flings from the sun direct the flaming day;
Feeds every creature, hurls the tempest forth:
And as on earth this grateful change revolves
With transport, touches all the springs of life."

III. Descending in the graduating scale, we reach ATHEISM the lowest step. This also assumes a double form—a bold, unblushing, and a more mild and modified. The former directly and positively asserts, "There is no God." When all nature is a vast whispering gallery, declaring his glory, a splendid temple, vocal with His praise, a mighty mirror, reflecting the features of His face; it seems unaccountable that any should be so obstinate and obtuse, as not to see with his eyes, and hear with his ears, and understand with his heart. To say there is no God, is the part of a fool, not of a philosopher. In order to prove it, a man would need to possess the perfections of the very Being denied. "For (as Foster has profoundly remarked,) unless this man is omnipresent, unless he be at this moment in every place in the universe, he cannot know but that there may be, in some place, manifestations of a Deity by which, even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants, may be, that there is a God. If he cannot with certainty, assign the cause of all that he perceives to exist, that cause may be God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other divine existences by being Deity himself, he cannot know that the Being whose existence he rejects, does not exist."

Of late, especially, the untenable character of the absolute Atheist's position, has been felt. Driven from it, a certain class have entrenched themselves in a position, new in appearance, but not differing in reality from the old. They say, there is a lack of evidence. It belongs to them to shew that God is not, but they dexterously shift the burden from their own shoulders, and try to saddle it on those who hold the affirmative. They are not satisfied with the evidence adduced. They desire more, and when that is granted, they are no nearer satisfaction. However copious the flood of light with which you encompass them, it meets with the same reception. "If the eye be single, the whole body shall be full of light, but if the eye be evil, the whole body shall be full of darkness."