

LECTURE II.

EXISTENCE OF GOD.—Continued.

SYLLABUS.

1. Show in a few instances how the Argument from Design is drawn from **Animal Organisms**, from Man's Mental and Emotional Structure, and from the Adaptation of Matter to our Mental Faculties.
See Paley, Nat. Theol. bk. iv, ch. iii, 16. Chalmers' Nat. Theol. bk. iv, ch. i, 2-5
2. Can the being of God be argued from the existence of Conscience?
Turretin, Loc. iii, Qu. 1, §14 15. Hodge, Syst. Theol. part i, ch. ii, §5. Alexander's Moral Science, ch. xii. Chalmers' Nat. Theol. bk. iii, ch. 2. Charnock Attributes, Discourse i, §3. Kant, Critique of the Practical Reason. Thornwell, Lect. ii.
3. What the value of the Argument from the *Consensus Populorum*?
Turretin, Loc. iii, Qu. i, §16-18. Dick, Lect. xvii. Cicero *de Nat. Deorum*, lib. i. Charnock, Discourse i, §1
4. Refute the evasion of Hume: That the Universe is a Singular Effect.
Alexander's Moral Science, ch. xxviii. Chalmer's Nat. Theol. bk. i, ch. 4. Watson's Theo. Institutes, pt. ii, ch. i. Hodge, pt. i, ch. ii, §4. Reign of Law, Duke of Argyle, ch. iii.
5. Can the Universe be accounted for without a Creator, as an infinite series of **Temporal Effects**?
Alexander's Moral Science, ch. xxviii. Turretin, as above, §6-7. Dr. S. Clarke's Discourse §2. Kant, Critique of Pure Reason, 1st Antinomy.
6. Refute the Pantheistic Scheme of the Universe.
Thornwell, Lect. ix. Alex. Moral Science, ch. xxviii. Dr. S. Clarke's Discourse, &c. § 3, 7, 9, &c. Chalmers' Nat. Theol., bk. i, ch. v. Hodge, pt. i, ch. iii § 5, Thornwell, "Personality of God," in Works, vol. i, p. 490.

TO resume: A single instance of intelligent contrivance in the works of creation would prove an intelligent Creator. Yet, it is well to multiply these proofs, even largely: for they give us then a wider foundation of deduction, stronger views of the extent of the creative wisdom and power; and better evidence of God's unity.

1. Instances of Contrivance to an End.

Hence, as instances, showing how the argument is constructed: If the design is to produce the physical part of the sensation of vision; the eye is obviously an optical instrument, contrived with lenses to refract, expedients for obtaining an achromatic spectrum, adjustments for distance and quantity of light, and protection of the eye, by situation, bony socket, brow, lids, lubricating fluids; and in birds, the nictitating membrane. Different creatures also have eyes adapted to their lives and media of vision; as birds, cats, owls, fishes. So, the ear is an auditory apparatus, with a concha to converge the sound-waves, a tube, a tympanum to transmit vibration, the three bones (*malleus*, *stapes* and *incus*) in instable equilibrium, to convey it to the *sensorium*, &c.

The world of spirit is just as full of evident contrivances. See (e. g.) the laws of habit and imitation, exactly adjusted to educate and to form the character; and the faculties of

From Organs of Animals.

From Spiritual Structure of Man.

memory, association, taste, &c. The evidences of contrivance are, if possible, still more beautiful in our emotional structure; e. g. in the instincts of parental love, sympathy, resentment and its natural limits, sexual love, and its natural check, modesty; and above all, conscience, with its self-approval and remorse. All these are adjusted to obvious ends.

We see marks of more recon-dite design, in the natural compensation for necessary defects. The elephant's short neck is made up by a lithe proboscis. Birds' heads cannot carry teeth: but they have a gizzard. Insects with fixed heads, have a number of eyes to see around them. Brutes have less reason, but more instinct; &c., &c.

The adaptations of one department of nature to another show at once contrivance, selecting will and unity of mind. Thus, the *media* and the organs of sense are made for each other. The forms and colours of natural objects are so related to taste; the degree of fertility imparted to the earth, to man's necessity for labour; the stability of physical law, to the necessary judgments of the reason thereabout. So all nature, material and spiritual, animal, vegetable, inorganic, on our planet, in the starry skies, are full of wise contrivance.

The moral phenomena of conscience present a twofold evidence for the being of a God, worthy of fuller illustration than space allows. This faculty is a most ingenious spiritual contrivance, adjusted to a beneficent end: viz., the promotion of virtuous acts, and repression of wicked. As such, it proves a contriver, just as any organic adjustment does. But second: we shall find, later in the course, that our moral judgments are intuitive, primitive, and necessary; the most inevitable functions of the reason. Now, the idea of our acts which have rightness, is unavoidably attended with the judgment that they are obligatory. Obligation must imply an obliger. This is not always any known creature: hence, the Creator. Again, our conscience of wrong-doing unavoidably suggests fear; but fear implies an avenger. The secret sinner, the imperial sinner above all creature-power, shares this dread. Now, one may object, that this process is not valid, unless we hold God's mere will the sole source of moral distinctions: which we do not teach, since an atheist is reasonably compelled to hold them. But the objection is not just. The primitive law of the reason must be accepted as valid to us, whatever its source. For parallel: The intuitive belief in causation is found on inspection, to contain the proposition, 'There is a first Cause.' But in order for the validity of this proposition, it is not necessary for us to say that this intuition is God's arbitrary implantation. It is intrinsically true to the nature of

things; and the argument to a first Cause therefore only the more valid.

This moral argument to the being of a God, as it is immediate and strictly logical, is doubtless far the most practical. Its force is seen in this, that theoretical atheists, in danger and death, usually at the awakening of remorse, acknowledge God.

You find the argument from the Consensus Populorum, much elaborated by your authorities. I conclude that it gives a strong probable evidence for the being of a God, thus: The truth is abstract; its belief would not have been so nearly universal, nor so obviously essential to man's social existence, did not a valid ground for it exist in man's laws of thought. For it can be accounted for neither by fear, policy, nor self-interest.

From the affirmative argument, we return to evasions.

4. Objected, that Contrivance betrays Limitation. An objection is urged, that the argument from design, if valid, proves only a creator of limited powers. For contrivance is the expedient of weakness. E. g. one constructs a derrick, because he is too weak to lift the mass as a Samson. If the Creator has eternal power and godhead, why did He not go straight to His ends, without means, as in Ps. 33: 9? I answer, design proves a designer, though in part unintelligible. 2nd. It would not be unworthy of the Almighty to choose this manner of working, in order to leave His signature on it for man to read. 3d. Chiefly: Had God employed no means to ends, he must have remained the only agent; there would have been no organized nature; but only the one supernatural agent.

Hume strives to undermine the argument from the creation to a Creator, by urging that, since only experience teaches us the uniformity of the tie between effect and cause, it is unwarranted to apply it farther than experience goes with us. But no one has had any experience of a world-maker, as we have of making implements in the arts. The universe, if an effect at all, is one wholly singular: the only one anybody has known, and from the earliest human experience, substantially as it is now. Hence the empirical induction to its first Cause is unauthorized.

Note first: this is from the same mint with his argument against miracles. Creation is simply the first miracle; the same objection is in substance brought; viz: no testimony can be weighty enough to prove, against universal experience, that a miracle has occurred. Next, Dr. Alexander, to rebut, resorts to an illustration; a country boy who had seen only ploughs and horse-carts, is shown a steam-frigate; yet he immediately infers a mechanic for it. The fact will be so; but it will not give us the whole analysis. True, the frigate is greatly larger and more complicated than a horse cart; (as the universe is than any

3. Argument from Universal Consent.

4. Objected, that Contrivance betrays Limitation.

Hume Objects that the World is a Singular Effect.

Dr. Alexander's Answer.

human machine). But still, Hume might urge that the boy would see a thousand empirical marks, cognizable to his experiences, (timber with marks of the plane on it, as on his plough-beam, the cable as evidently twisted of hemp, as his plough-lines; the huge anchor with as evident dints of the hammer, as his plough-share,) which taught him that the wonderful ship was also a produced mechanism. Astonishing as it is to him, compared with the plough, it is experimentally seen to be not natural, like the universe,

Chalmers, in a chapter full of contradictions, seems to grant that experience alone teaches us the law of causation, and asserts that still the universe is not "a singular effect." To show this, he supposes, with Paley, the peasant from a watch inferring a watch-maker: and then by a series of abstractions, he shows that the logical basis of the inference is not anything peculiar to that watch, as that it is a gold, or a silver, a large, a small, or a good watch, or a machine to measure time at all; but simply the fact that it is a manifest contrivance for an end. The effect then, is no longer singular; yet the inference to some adequate agent holds. To this ingenious process, Hume would object that it is experience alone which guides in making those successive abstractions, by which we separate the accidental from the essential effect and cause. This, Chalmers himself admits. Hence, as we have no experience of world-making, no such abstraction is here allowable, to reduce the world to the class of common effects. Besides; has Hume admitted that it is an effect at all? In fine, he might urge this difference, that the world is native, while the watch, the plough, the ship bears, to the most unsophisticated observer, empirical marks of being made, and not native.

Let us not then refute Hume from his own premises; for they are false. It is not experience which teaches us that every effect has its cause, but the *a priori* reason. (This Chalmers first asserts, and then unwisely surrenders.) Neither child nor man believes that maxim to be true in the hundredth case, because he has experienced its truth in ninety-nine; he instinctively believed it in the first case. It is not a true canon of inductive logic, that the tie of cause and effect can be asserted only so far as experience proves its presence. If it were, would induction ever teach us anything we did not know before? Would there be any inductive science? Away with the nonsense! Grant that the world is a "singular effect." It is a phenomenon, it could not be without a cause of its being, either extrinsic, or intrinsic. And this we know, not by experience, but by one of those primitive judgments of the reason, which alone make experience intelligible and valid.

Chalmers' Answer.

True Answer.

But may not this universe have the ground of its being in itself? This is another evasion of the atheists. Grant, they say, that nothing cannot produce something. Theists go outside the universe to seek its cause; and when they suppose they have found it in a God, they are unavoidably driven to represent Him as uncaused from without, eternal, self-existent, and necessary. Now it is a simpler hypothesis, just to suppose that the universe which we see, is the uncaused, eternal, self-existent, necessary Being. Why may we not adopt it? Seeing we must run back to the mystery of some uncaused, eternal being, why may we not accept the obvious teaching of nature and experience and conclude that this is it? Since the organisms which adorn this universe are all temporal, and since the earth and other stars move in temporal cycles, we shall then have to suppose that the infinite past eternity, through which this self-existent universe has existed, was made up of an infinite succession of these organisms and cycles, each previous one producing the next: as the infinite future eternity which will be. But what is absurd in such a hypothesis?

Now I will not reply, with Dr. Clarke and others, that if the universe is eternal, it must be necessary; and this necessity must make its substance homogeneous and unchangeable throughout infinite time and space. It might be plausibly retorted, that this tendency to regular, finite organisms, which we see, was the very necessity of nature inherent in matter. Nor does it seem to me solid to say, with Robert Hall in his sermon, Turretin, and others, that an eternal series of finite durations is impossible; because if each particular part had a beginning, while the series had none, we should have the series existing before its first member; the chain stretching farther back than its farthest link. The very supposition was, that the series had no first member. Is a past eternity any more impossible to be made up of the addition of an infinite number of finite parts, than an abstract infinite future? Surely not. Now there is to be just such an infinite future: namely, your and my immortality, which, although it may not be measured by solar days and years, will undoubtedly be composed of parts of successive time infinitely multiplied. But to this future eternity, it would be exactly parallel to object, that we make each link in it have an end, while the whole is endless; which would involve the same absurdity, of a chain extended forward after the last link was ended. The answer again is: that according to the supposition, there is no last link, the number thereof being infinite. In a word, what mathematician does not know that infinitude may be generated by the addition of finites repeated an infinite number of times?

Can the Present Universe be the result of an Infinite Series of Organisms?

Metaphysical Answers.

Turretin, among many ingenious arguments, advances another which seems more respectable. It is Turretin's Argument from Unequal Infinities. in substance this: If this universe has no Creator, then its past duration must be a proper and absolute infinity. But created things move or succeed each other in finite times. See, for instance, the heavenly bodies: The sun revolves on its axis daily; around its orbit, annually. If this state of things has been eternal, there must have been an infinite number of days, and also an infinite number of years. But since it requires three hundred and sixty-five days to a year, we have here two temporal infinities, both proper and absolute, yet one three hundred and sixty-five times as large as the other! Now, the mathematicians tell us, that proper infinities may be unequal; that an infinite plane, for instance, may be conceived as constituted of infinite straight lines infinitely numerous; and an infinite solid, of an infinite number of such planes, superposed the one on the other. But it is at least questionable, whether the evasion is valid against Turretin's argument. For these differing infinities are in different dimensions. of length, breadth and thickness. Can there be, in the same dimension, two lines, each infinite in length, and yet the one three hundred and sixty-five as great as the other, in length?

Turretin attempts to reply to the answer drawn from the eternity *a parte post*, against the metaphysical argument. The atheist asks us: Since (as theists say) a finite *soul* is to be immortal, there will be a specimen of a temporal infinity formed of finite times infinitely repeated: Why may there not have been a similar infinite duration *a parte ante*? Because, says our Text-book: That which was, but is past, cannot be fairly compared with a future which will never be past. Again: a thing destined never to end may have a beginning; but it is impossible to believe that a thing which actually has ended, never had a beginning. Because, the fact that the thing came to an end proves that its cause was outside of itself. The last remark introduces us to a solid argument, and it is solid, because it brings us out of the shadowy region of infinity to the solid ground of causation. It is but another way of stating the grand, the unanswerable refutation of this atheistic theory: a series composed only of contingent parts must be, as a whole, contingent. But the contingent cannot be eternal, because it is not self-existent. This argument is explicated in the following points:

(1.) Take any line of generative organisms, for instance: (oak trees bearing acorns, and those acorns rearing oaks, e. g.) the being of each individual in the series demands an adequate cause. When we push the inquiry back one step, and ask the cause of the parent which (seemingly) caused it, we find precisely the same difficulty unanswered. Whatever distance we run back along the line, we clearly see no approach is made towards finding the adequate cause of the series, or of the

earliest individual considered. Hence it is wholly unreasonable to suppose that the introduction of infinitude into the series helps to give us an adequate cause. We only impose on ourselves with an undefined idea. Paley's illustration here is as just as beautiful. Two straight parallel lines pursued, ever so far, make no approximation; they will never meet, though infinitely extended.

(2.) An adequate cause existing at the time the phenomenon arises, must be assigned for every effect. For a cause not present at the rise of the effect, is no cause. Now then; when a given oak was sprouted, all the previous oaks and acorns of its line, save one or two, had perished. Was this acorn, even with its parent oak, the adequate cause of the whole structure of the young tree, including the ingenious contrivances thereof? Surely not. But the previous dead oaks and acorns are no cause; for they are not there. An absent cause is no cause. The original cause of this oak is not in the series at all.

(3.) Even if we permit ourselves to be dazzled with the notion that somehow the infinitude of the series can account for its self-productive power; this maxim is obvious: that in a series of transmitted causes, the whole power of the cause must be successively in each member of the series. For each one could only transmit what power it received from its immediate predecessor; and if at any stage, any portion of the causative power were lost, all subsequent stages must be without it. But evidently no one generation of acorns ever had power or intelligence to create the subtle contrivances of vegetable life in their progeny; and to suppose that all did, is but multiplying the absurdity.

(4) This question should be treated according to the atheist's point of view, scientifically: Science always accepts testimony in preference to hypothesis. Now there is a testimony, that of the Mosaic Scripture, as supported by universal tradition, which says that all series of organisms began in the creative act of an intelligent first Cause. The atheist may object, that men, as creatures themselves, have no right of their own knowledge, to utter such traditionary testimony; for they could not be present before the organisms existed to witness how they were brought into existence. The only pretext for such tradition would be that some prior superhuman Being, who did witness man's production, revealed to him how he was produced: but whether any such prior Being existed, is the very thing in debate, and so may not be taken for granted.

True; but the existence of the testimony must be granted; for it is a fact that it exists, and it must be accounted for. And the question is, whether the only good account is not, that the universe did have an intelligent Cause, and that this Cause taught primeval man whence he originated. Otherwise, not only is the universe left unaccounted for, but the universal tradition.

(5) Science exalts experience above hypothesis even more than testimony. Now, the whole state of the world bears the appearance of recency. The recent discovery of new continents, the great progress of new arts since the historic era began, and the partial population of the earth by man, all belie the eternity of the human race. But stronger still, geology proves the creation, in time, of race after race of animals, and the comparatively recent origin of man, by her fossil records. These show the absolute beginning of *genera*. And the attempt to account for them by the development theory (Chambers or Darwin) is utterly repudiated by even the better irreligious philosophers; for if there is anything that Natural History has established, it is that organic life is separated from inorganic forces, mechanical, chemical, electrical or other, by inexorable bounds; and that *genera* may begin or end, but never transmute themselves into other *genera*.

As I pointed out, there are but two hypotheses by which the demonstration of an eternal, intelligent, personal first Cause can be evaded. The one has just been discussed; the other is the pantheistic. No separate first Cause of the universe need be assigned, it says, because the universe is God. The first Cause and the whole creation are supposed to be one substance, world-god, possessing all the attributes of both. As extremes often meet, pantheism leads to the same practical results with atheism. Aristotle, perhaps the most sagacious of pagan thinkers, was willing to postulate the eternity, *a parte ante*, of the series of organisms. But he, none the less, taught the existence of a God who, though in a sense an *Anima Mundi*, was yet an intelligent and active infinite Cause. Hence :

The ancient form of pantheism, probably peripatetic in its source, admitted that matter, dead, senseless, divisible, cannot be the proper seat of intelligence and choice, which are indivisible; and that the universe is full of marks of intelligent design, so that an *Anima Mundi*, an intelligent Principle, must be admitted in the universe. Yes, I reply, it must, and that personal. Because it obviously has intelligence, choice, and will; and how can personality be better defined? Nor can it inhabit the universe as a soul its body, not being limited to it in time or space, nor bearing that relation to it. Not in time; because, being eternal, it existed a whole past eternity before it; for we have proved the latter temporal. Not in space; for we have seen this Intelligence eternal ages not holding its *ubi* in space by means of body; and there is not a single reason for supposing that it is now limited to the part of space which bodies occupy. It is not connected with matter by any tie of animality; because immensely the larger part of matter is inanimate.

Pantheism.

Peripatetic Pantheism.

Modern pantheism appears either in the hypothesis of Spinoza, the Jew, or in that of the later German idealists. Both see that even the material universe teems with intelligent contrivances: and more, that the nobler part, that known by consciousness, and so, most immediately known, is a world of thought and feeling in human breasts. Hence intelligence and will must be accounted for, as well as matter. Now, Spinoza's first position is: There can be no real substance, except it be self-existent, and so, eternal. That is: it is incredible that any true substance can pass from *nihil* into *esse*. 2d. All the self-existent must be one; this is unavoidable from the unity of its characteristic attribute. 3d. The one real substance must therefore be eternal, infinite, and necessarily existent. Hence, 4th. all other seeming beings are not real substance, but modes of existence of this sole being. 5th. All possible attributes, however seemingly diverse, must be modes, nearer or remote, of this Being; and it is necessary therefore to get rid of the prejudice, that modes of thought and will and modes of extension cannot be referred to the same substance. Hence this is the true account of the universe. All material bodies (so called) are but different modes of extension, in which the necessary substance projects himself; and all personal spirits (so called) are but modes of thought and will, in which the same being pulsates.

Now you see that the whole structure rests on two unproved and preposterous assumptions: that real substance cannot be except it be self-existent; and that the self-existent can be but one. The human mind is incapable of demonstrating either.

Says the modern idealist: Let the mind take nothing for granted, except the demonstrated; and it will find that it really knows nothing save its consciousnesses. Of what is it conscious? Only of its own subjective states. Men fancy that these must be referred to a subject called mind, spirit, self; as the substance of which they are states. So they fancy that they find objective sources for their sensations, and objective limits to their volitions; but if it fancies it knows either, it is only by a subjective consciousness. These, after all, are its only real possessions. Hence, it has no right to assert either substantive self or objective matter; it only knows, in fact, a series of self-consciousnesses. Hence; our thinking and willing constitute our being. Hence, too, the whole seeming objective world is only deduced from a non-existence as it is thought by us. The total *residuum* then, is an impersonal power of thought, only existing as it exerts its self-consciousness in the various beings of the universe, (if there is a universe) and in God. Its subjective consciousnesses constitute spiritual substance (so-called,) self, fellow-man, God; and its objective, the seeming objective material bodies of the universe.

Pantheism of Spinoza.

Pantheism of the Modern Idealist.

Against both these forms of pantheism, I present the following outline of a refutation. (1.) If the intuition must be accepted as valid. mind may not trust the intuition which refers all attributes and affections to their substances, and which gives real objective sources for sensations, it may not believe in its intuitive self-consciousness, nor in that intuition of cause for every phenomenon, on which Spinoza founds the belief in his One Substance. *Falsus in uno; falsus in omnibus.* There is an end of all thinking. That the intuitions above asserted, are necessary and primary, I prove by this: that every man, including the idealist, unavoidably makes them.

(2.) We are each one conscious of our personality. You cannot pronounce the words "self," *Ego*, self-consciousness; but that you have implied it. Hence, if we think according to our own subjective law, we cannot think another intelligence and will, without imputing to it a personality. Least of all, the supreme intelligence and will. To deny this is to claim to be more perfect than God. But worse yet; if I am not a person, my nature is a lie, and thinking is at an end. If I am a person, and as the pantheist says, I am God, and God is I, then he is a person; and the pantheistic system is still self-contradicted.

(3.) Modes of extension and modes of thought and will cannot be attributes of one substance. Matter is divisible: neither consciousness, nor thought, nor feeling is; therefore the substance which thinks is indivisible. Matter is extended; has form; has relative bulk and weight. All these properties are impossible to be thought of any function of spirit, as relevant to them. Who can conceive of a thought triturated into many parts, as a stone into grains of sand; of a resentment split into halves; of a conception which is so many fractions of an inch longer or thicker than another; of an emotion triangular or circular, of the top and bottom of a volition?

(4.) If there is but one substance *To Παν*, the eternal, self-existent, necessary; then it must be homogeneous and indivisible. This is at least a just *argumentum ad hominem* for Spinoza. Did he not infer the necessary unity of all real substance, from the force of its one characteristic attribute, self and necessary existence? Now, this immanent necessity, which is so imperative as to exclude plurality; must it not also exclude diversity; or at least contrariety? How then can this one, unchangeable substance exist at the same time in different and even contradictory states; motion and rest; heat and cold; attraction and repulsion? How can it, in its modes of thought and will, at the same time love in one man, and hate in another, the same object? How believe and disbelieve the same thing?

(5) On this scheme, there can be no responsibility, moral good or evil, guilt, reward, righteous penalty, *No Evil nor Good.* or moral government of the world. All states of feeling, and all volitions are those of *To Παν*. Satan's wrong volitions are but God willing, and his transgressions, God acting. By what pretext can the Divine Will be held up as a moral standard? Anything which a creature wills, is God's will.

(6.) And this because, next, pantheism is a scheme of stark necessity. Necessity of this kind is inconsistent with responsibility. But again; it contradicts our consciousness of free-agency. We know, by our consciousness, that in many things we act freely, we do what we do, because we choose; we are conscious that our souls determine themselves. But if Pantheism were true, every volition, as well as every other event, would be ruled by an iron fate. So avowed stoicism, the pantheism of the Old World: so admits Spinoza. And consistently; for *To Παν*, impersonal, developing itself according to an immanent, eternal necessity, must inevitably pass through all those modifications of thought and extension, which this necessity dictates, and no others; and the acts of God are as fated as ours.

(7.) I retort upon the pantheist that picture which he so much delights to unfold in fanciful and glowing guise. Pantheism, says he, by deifying nature, clothes everything which is sweet or grand with the immediate glory of divinity, and ennobles us by placing us perpetually in literal contact with God. Do we look without on the beauties of the landscape? Its loveliness is but one beam of the multiform smile upon His face. The glory of the sun is the flash of His eye. The heavings of the restless sea are but the throbs of the divine bosom, and the innumerable stars are but the sparkles of His eternal brightness. And when we look within us, we recognize in every emotion which ennobles or warms our breasts, the aspirations, the loves, the gratitudes which bless our being, the pulses of God's own heart beating through us. Nay, but, say I, are the manifestations of the universal Being, all lovely and good? If pantheism is true, must we not equally regard all that is abhorrent in nature, the rending thunder, and the rushing tornado, the desolating earthquake and volcanos, the frantic sea lashing helpless navies into wreck, as the throes of disorder or ruin in God? And when we picture the scenes of sin and woe, which darken humanity, the remorse of the villain's privacy, the orgies of crime and cruelty hidden beneath the veil of night, the despairing deathbeds, the horrors of battle fields, the wails of nations growing pale before the pestilence, the din of burning and ravaged cities, and all the world of eternal despair itself, we see in the whole but the agony and crime of the divine Substance. Would it then be best called Devil or God? Since suffering and sin are

so prevalent in this world, we may call it Pan-diabolism, with more propriety than pantheism. Nor is it any relief to this abhorrent conclusion, to say that pain and evil are necessitated, and are only seeming evils. Consciousness declares them real.
