

known, is more than I can understand. We are told by St Paul, that even the Gentiles are without excuse, *for the invisible things of God from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead**. Yet I have myself heard it asserted within these very walls, that there is no religion of nature, and that we have no knowledge of the attributes of God or even of his existence, independently of revelation. The assertion is, I think, mischievous, because I believe it untrue: and by truth only can a God of truth be honoured, and the cause of true religion be served.

But there is another class of objectors, who not only adopt this cold and unnatural conclusion, but rejecting revelation along with it, banish utterly all thought of God from the world. It is indeed true, as these objectors state, that all material changes are governed by fixed laws, and that the present condition of all material things is but a natural consequence of these laws operating on that condition of matter which preceded the phenomena we contemplate. They rest their strength, as far as I understand their meaning, in this immutability of the laws of nature: and having, with much labour, decyphered a portion of these laws, and having traced the ordained movements of the material world without ever thinking of the Being by whom these movements were directed, they come at length to deify the elements themselves, and to thrust the God of nature from his throne. But where is the reasonableness of this conclusion? The unchangeableness of the laws of nature is not only essential to the well being, but to the very existence of crea-

* Rom. i. 23.