Existence of God

Mark 12:32 — for there is one God

Belief in the existence of one God

is the foundation of all true

religions. This is the rock upon

which the magnificent fabric of

Christianity is based. It is also

the platform upon which every

believer of Christianity puts his

hope and expectation of an immortal

existence beyond the grave. And

surely a subject of so much impor-

tance cannot fail of exciting the

deepest interest of all who have

awakened to the realities of the existence

upon which they have entered.

The at this period of the world

the number of atheists (or Christian
may be

lacked or less than at some for-
mer periods. It is to be feared
there are too many who would
be ranked among the believers of
one God, who would find it dif-
ficult to assign patristic authority
to the evidences upon which their
faith is founded.

To adduce some of the evidences
upon which the authority of our
text is founded, that there is one
God will be the object of the present
(thesis) lecture.

The circumstances that drew forth
this declaration of the text were
as follows. Our Lord having ar-
rived at Jerusalem from Bethany,
was walking in the temple, when
the chief priests, elders came to per-
soned to him various questions
which he did not see proper to return
a direct reply. The three make the number
of the vineyard, I say the three evangelists,
They knew that he had broken the parable against them: the people would have cast violent hands upon him. They then went unto him certain of the Pharisees and Sadducees to catch him in his words. But to all their inquiries he returned the most discrete answers, and also to the interrogations of the Sadducees. Upon this one of the Pharisees more ingenuous than the rest, admiring the wisdom and excellence of the Youthful Jesus, inquired of him which was the first commandment of all. In which he replied, "The first of all the commandments is, 'Hear, O Israel; the Lord our God, the Lord is one Lord. And thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy mind and with all thy strength. This is the first commandment. And the second is like unto it, 'Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.'"
said the truth. But there is one God. On this subject that comprehends the
sublimest of all the truths, which man is permitted to attain, the
benefit of Revelation may be conceived to render every inquiry ins-

fluous, which does not flow from
It. But to those who are blessed with
a clearer illumination, it cannot be uninteresting to trace the beauti-

ous lights, which in the darkness of pining

shoaling ages, amid the oppression of

tyranny in various forms, of mis-

vation more afflictive than tyranny

itself, could be restored with direct
visible to men that wisdom which
was to show, that Creator whom

there was to adore. For can it be
without profit even to the most
faith, to bind all nature thus

considering as to its most important
truths, with revelation itself; for
everything living, inanimate answering
their high and ‘Holy One’ of whose
perfections they have been privileged.
with a mostendid manifestation. I shall endeavor to prove it in the present discourse to bring forward proofs of the divine existence from both of these sources.

1. I am to prove the existence of one God from the material world.

2. From the Bible.

1. I am to prove the existence of God from the light of nature, or from the material world.

By the term, God, we understand the great first cause of all things, the Creator and Preserver of the universe.

We look around us and behold a marvellous globe with its vast continents of fathomless oceans each noaing with myriads of living things, whilst over our heads the heavens with their countless starry worlds are suspended. And early from the listening lips of infancy, the inquiry
is heard "who made them?" in which we are compelled to return the answer it was not man, neither did they create themselves, nor have they eternally existed. But some powerful & almighty being whom we cannot fully comprehend, himself uncreated, self-existent, eternal, His name is God. The principle upon which all rest the arguments in proof of the divine existence & which needs only to be stated, to be believed (admitted) is, that every design must have a designer.

Suppose that awakening in the morning we find ourselves far away upon the ocean, upon a floating something, let it be granted that we yet we know not named thing. On observing its general figure we find its length, breadth, turn its breadth, or depth. It is no longer as to give the least possible resistance
to the water. It is neither square nor round. Upon its bottom we
find Men"t Chains of iron, to the
amount of many tons. Along its
centre at certain distances from
each other we perceive massive columns
rising and terminating in spires. These
are supported by Round & Irons.
to all these are attached a complex
arrangement of ropes of various
sizes, jointed to thick sheets of canvas.
Forward, there is a large windlass
and instruments of curious shape
by its side. Yet we find another
apparatus, similar in its construction
easily turned by a single means.
On closer scrutiny we also find
Charts, Compasses, & Quadrants.
I finally we notice other machines of
similar construction to the first, yet
less complicated, either leashed to her
side or arranged when he centre.
Various other things requisite for
the restlessness of all on board.

We find on examination, or inquiry, that all the parts of this floating bottom, are adapted to some in
poration. The stones & chains which at first (we might have) restricted to be useless, give stability to the whole.

The towering billows have their important office, without the windlass its important instrument by its side would be unmanageable. The simple conduction of answers the essential purpose of turning the whole while it serves the government's pleasure. The ropes are furnish
with contrivances for raising lowering the sheets of canvas to which they are attached. There are no Horn
hoisted to the breezy than they are filled with the wind. I under-stand this complicated machine as the most
well-wielded with life & controllable of her day, in the way of the opposing surge, & billow&lt;\textgreater &till The leaves th"
O ocean roaming in the wide fields of the compass, tell us how the head of the quadrant, sun, moon, stars enable you to determine when we are residing in the wilderness of water. Who are we to ask this wonderful piece of mechanism? Do we sagaciously see the result of an accident or chance impossible? It is the work of consummate skill, and wisdom, corrected by long experience, is the universal truth. So of the vast mechanism of the universe. Examine it in all its parts and you will find it everywhere exhibiting marks of design still more incomprehensible. Therefore, not self-existent, but the workmanship of a designing mind. If this can be proven, it will follow that there exists a great designing mind, whom we call God.

I shall select but a few examples from the world of God, to substantiate this position. Therefore I must give an
as brief terms as may be consistent with the force of the argument. I must speak in the presence of my audience, while it is present.

1. In the first place I select the human eye. Here I would remark, it is difficult to describe this organ in common language no less to explain the

structure of design as to impress the mind as forcibly as they affect to the anatomist and physiologist.

The eye spherical in form is made externally and of several layers of membranes differing in thickness in transparency: internally, it is composed principally of fluid substances of different density, denominated tears, also of several exceedingly fine and delicate membranes as the best sort return. Upon investigation it is found that the eye is an instrument constructed when the well-known and of light, of which it is our only means of knowledge. In front, this ball is bounded by a bine or crust which is not capable of...
for the admission of light, it is (in nature) capable of contracting and dilating so as to accommodate itself to the different distances at which objects are seen.

The first fluid we meet on passing through the eye in front of which it takes its name (aqueous humor) is 5 grains in quantity. It is a denser medium than the surrounding air, refracting of course the rays of light that pass through it.

Next we find an exceedingly delicate membrane, the appearance of which determines the color of the eye. It is called the iris. It is composed of two sets of circular muscles, one set numbered like the radii of a circle, the other like concentric rings. By this arrangement it is capable of contracting and dilating itself so as to render the eye either or make the opening of the pupil according to the degree of light which the eye is able to bear.

Immediately beyond this is situated another jelly-like mass resembling crystal.
globular in form and surrounded by a fine transluent membrane (its capsule). This is called the crystalline lens and the whole is immersed in a third fluid of medium density (the vitreous humor). By means of these the rays of light are made to converge or diverge so as to form a distinct image of the object seen when the retina of the eye, which is also an exceedingly delicate membrane, is struck by an expansion of the great nerve of the eye which communicates directly with the brain. Hence is conveyed to the mind the thinking knowing power of man, the knowledge of light and the beauty of just proportions of external objects of creation around him.

To render these organs perfect these things were requisite — they must be protected. They need the presence of motion and of being a witness to the different distances at which objects are able to be seen. For the two latter objects provision is made by the width of vision.
...cles. If the object is near
by the contraction of one set of
muscles (called the Vicot muscles)
the shape of the eye is altered. The
outermost part of the eye is rendered
more round & prominent, the
crystalline lens is pushed forward
& the length or the depth of the eye is
rendered greater. By these changes
the image is formed distinctly when
the retina is. As for the protection
of these delicate instruments they
are safely deposited in deep sulci
beneath the firm bones of
the head & covered at pleasure (as
I perceive) by the lids.
It is also necessary that the eye
should moist & clean (qualities essent
ial to its brightness & use); for this
purpose a wash is constantly ap-
plied by a secretion of the turbinate
bones fluid is conveyed to the nose
through an opening, and it super-
stitiously upon the membrane of the nose
it is evaporated by the currents of
warm air which in the course of
inhalation is continually passing
over it. I shall dismiss this part of
...
The argument in the words of another: "The ejaculation fancy this another can never too often be repeated—how many things must go right for us to be at ease! How many must for us to be vigorous & active! Yet vigor & activity, in a vast plurality of instances, are preserved in human bodies notwithstanding they depend upon so many instruments of motion, notwithstanding that the deficient or disorder of a very small instrument, for instance, out of the four hundred tying four muscles which are employed, may be attended with grievous inconvenience. There is pretty good sense in the observation (taken from the Christian Philosopher), "with his much compassion he as well as astonishment at the goodness of our loving Creator have considered the first state of a certain gentleman, who, as to the rest was in pretty good health, but only wanted the use of these two little muscles that form to lift with the eyelids: so had almost..."
lost the use of his right hand as this defect lasted for so long as his eye did every morning with his own hand! In general one may remark in how small a degree those who enjoy the perfect use of their organs know the comparative meanness of the blessing. The variety of their obligations. They receive a result but they think little of the multitude of circumstances that go to form it.

2. Let us in the next place notice the apparatus by which the circulation of life is propelled through the system. The first thing we shall observe in the heart being these blood vessels, nearly included are the blood vessels, nearly included in every part of the body like the water in every part of a city. They are divided into two sets, arteries and veins. The former convey the blood from the heart to every part of the system, supplying it with new nutrition where it is received by the veins it is again returned to the heart. These channels vary in size and thickness according to their distance from the heart.
It can thus be ascertained to the quantity of blood they contain, & the degree of pressure they experienced. Both the arteries & veins are supplied with valves or valves in distances which admit the passage of the blood only in one direction. These are differently situated in each. In the arteries they allow the blood to flow from the heart but prevent its return. In the veins they are reversed in use to let the blood flow to the heart but forbid its return. Other marks of design connect with these vessels will be added to after describing the engine, that works the above machinery, the heart.

This organ conical in shape is surrounded by an exceedingly smooth membranous sack by which it is kept in its proper place. It is composed of four muscular walls. It is divided into four parts, the right & left ventricle, & right & left ventricle. The blood that has been through the system is returned as already mentioned by veins & is emptied into the heart.
Cavity of the heart, the right auricle. But the blood as now returned is unfit for circulation until it is purified. How is this to be effected? At the venous blood enters the right auricle, this heart is excited to contract forcing the blood into the right ventricle from which it cannot return on account of a valve designed to prevent the ventricle from contracting & the blood is propelled through a large vein that leads to the lungs where it is purified by a chemical action of the air that passes through its million cells. It is then returned to the left auricle of the heart prepared to be sent over the whole body again which is effected by a contraction of the auricle forcing a contraction of the ventricle which also it into the left ventricle which also contracts & sends it forth upon the arteries. This process is said to be performed fourteen times every moment. There are two other circumstances alike indicative of the wisdom & the meekness of the Creator. The first
is that the arteries upon which the pressure of the blood is greatest, a wound of which is the most serious are closely reatied to the muscles, as if to protect and support them, whilst the veins for the most part are superficial. The other is that the large arteries that go to major important points, and of branches which again unite with those. And but for this provision certain surgical operations by life itself performed could not be performed with safety to the patient.

"Here also we cannot consider how grateful it is that our vital motions are interlaced. We should have enough to do, if we had to keep our hearts beating and the lungs at work. Did the things depend, we would not take our heart for anything else. We must have been continually on
our watch & continually in need
nor would this constitution hum-
lowed them.

Did we discover marks of design
in the ship of human invention?

Do we find less in the latter
complex? But whence this complex
being man whole organization we
have that partially examined? Is he
self-created? Hath man will affirm
this existence can only be explained
by referring it to a great first
cause. We have selected the eye of the
heart of man as the instrument of the
wisdom & design everywhere displayed in the known creation.

The argument then drawn the light of reason,

ture, in proof of the divine existence,

We see the universe existing we
believe in its Maker. It is the universe
therefore which is our argument,
since it is powerful to convince us,

God is or is not, an object of our
belief.

II. We are next to examine the
Scriptural proof of the doctrine.
In the first place I remark that directly asserted, 'There is one God.' The passage (in the context) 'The Lord is our God, the Lord our God is one Lord,' was quoted by our Savior from Deuteronomy (6:4, 5). In the 7th of this book Moses calls upon the people of Israel to believe there was one God because they had heard his voice, beheld the miracles he wrought. 'Did ever people hear the voices of God speaking out of the midst of the fire? As thy people, hast thou heard? Or hast thou taught God, that thou taughtest God, to get thee a nation from the midst of another nation, by temptations, by signs, by wonders, by war, by a mighty hand, by stretching out thy arm, and by great terribles, according to all the Lord your God did for you in Egypt, before your eyes? Unto thee it was shewed, that there mightest know that the Lord he is God; there is none else besides him. Out of heaven he made thee to hear his voice, that he might instruct
there: + upon Earth he stead the
his quar-ter: + then he cast his
world our of the midst of the fire
Know therefore Tuesday I consider it
in. Mine heart, that the Lord is
God in heaven above + when the
earth beneath. Yt testimony is
wantest upon this subject. Then we
have the testimony of Jehovah himself
saying. I am God + there is none
else I am God + there is none like
me! + thus an inspired apostle
every house is builded by some man
but he that build all things is
God. 2. Conscience. 3. By his judgement. e. g. Egypt +
his existence. Reflections. which we come
to.
1. God is the proprietor of the Universe.
claim the homage of the rational
Creation.

Our thoughts revert to the period
when time had not began, to a
period prior to the dawn of creation
when the angels, the race of God
Monsters for joy, I with reverence we
imagine why make the universe? we know of but one satisfactory answer viz. for his own glory.

if it were said that God created the world for the happiness of men or angels it might be replied they need not exist, they had no other need, no desire for felicity, it could not be the subject of loss or gain.

This universe then is God's. It is his own production. He is the sole proprietor. Oh! how infinitely just and reasonable it is that no part of it should be permitted to any other purpose than his own glory to be manifest forever! But alas! it is not so.

Where are now the Jews, God's ancient covenant people? They are scattered to the four corners of the earth, or hiding it a few among the nations.
real or

excusing those who are nominally
Christian, whereas all the 600,000,000
of the beings God has made, or who
are now living upon the earth? Also,
they have not liked to retain God in
their thoughts, professing to be wise.
They have become fools. They have changed the
glory of the incorruptible God, for an
image made like to corruptible man.
tocdcdd badd & Gddng dhng.

In this situation, unwilling to abandon
the work of his own hand, God has
sent his Son to bring them back. "Now
they have crucified! He has given his
word but this they have rejected or
will not believe. He has sent his Holy
Spirit. But they resist.

What must be the emotions of his
Divine Majesty, as he looks down
from his heavenly throne, as he holds this
guilty perversion? Well may he
say, 'I have nourished arought en
Children, but they have rebelled against me. To me they are indebted for the world they inhabit. I gave them the elements without which they cannot live. They receive the gift but acknowledge not the Giver!

This doctrine is a source of great happiness to the true believer. Instead of viewing the world as existing, he knows not why, or man and animal coming he knew not when or why he traces all to the creating hand of his Maker. And as he contemplates the earth beneath, and the heavens above, he exclaims, "My Father made them all!" To all this estate I say. "He now be holdeth God in every thing, he sees him in every rustling leaf, he hears him in every moving breeze, as well as in the earthquake and tornado."
2. We see the folly of such as the
Gnostics almost describe, noting in their
hearts these are no God.

We have found the evidence conclusive
that God exists, it did the limits of a single
his courage allows me by He has known
that the proof of his wisdom, power, justice
mercy are equally satisfying. Why then live as the one word over our own? As
the then were no judge to summon us to
a council, or to whose tribunal we can appeal? If this be wisdom, then which is folly?
Rather let us rejoice in the fact there
is a God, and let it be the great object of
our existence, to learn his attributes
perfections, and to glorify him by learning
to do all this will. Let us regard the
world in which we are as a sacred
temple, for man to contemplate. With him
(40:22) adore him. Thus pitcheth upon the wheel of
the earth, before whom the inhabitants are
cast down perishing who stretcheth forth the
heavens as a curtaining, spreadeth them out as a tent to dwell in.
With Solomon, let us remember to fear God and keep his commandments is the whole duty of man.* Then when we have reached the bounds of our earthly habitation, it shall have accomplished like an evening of our day leaving this world behind, we shall rise to an elevation from which we may take a more extended survey of the Creator's universe. I am introduced to the society of the redeemed, of angels, we shall behold face to face the blessed Jesus who has redeemed us to God by his blood.

* When he says: Then shall I hear no other gods before me, let us heed his voice, and whatever idol we have worth the least, be it self, be it riches, be it pleasure or be it fame, let us abandon them all and give the throne of our affections to him who occupies the throne of the Most High.
When he commands us to remember the Sabbath to keep it holy,
Let us cheerfully obey, and instead of seeking forbidden pleasures
or engaging in secular concerns,
the rest been by men — let us
as he enable us with health,
delight to meet him in his house
in this feauly. I seek to
experience the sentiment of
his who heard leah he at

cor. Rehob. in the house of
God. His dwell in the tents
of wickedness. And may all
of us sing with him, O Lord
a day in thy courts. And give
us a thrust and turnstile.
And in all probability the
amount of your weekly puch
is prosperity, will not be less
I when you did you will
not recover the heart of any
you might, accustomed
on this day — I shall warn
my touch with the utmost
difficulty. I return to
personal feelings.
I return, let us turn for a
turn back.