

7. "WHAT is this world of 25,000 mil's extent, to the mighty ocean of space, and the almighty power of the Creator?"—What is a system of ever so many worlds, to an infinite ocean of space, or the infinite power of the Creator?—Any system of worlds, however large, is still finite, and finite bears no proportion to infinite. Any finite system no more exhausts infinite space, or infinite power, than a single world does. And that the objection Mr. P. makes is a mere party trick, which attends his own supposed system, however large.

8. "The word mystery cannot be applied to moral truth, any more than obscurity can be applied to light. The God in whom we believe is a God of moral truth, and not a God of mystery or obscurity. Mystery is the antagonist of truth; it is the fog of human invention, that obscures truth, and represents it in distortion. Truth never envelopes itself in mystery; and the mystery in which it is at any time enveloped, is the work of its antagonist, and never of itself."—Mr. Paine here tells us, that "the word mystery cannot be applied to moral truths." What mystery there may be in Mr. Paine's sense of moral truth, I cannot say:—But that there is a God; existing from eternity to eternity, and the First Cause of all things, is a moral truth, in the same sense that the Trinity, the incarnation of the Son of God, the hypostatical union, &c. supposing them to be truths, are moral truths. And Mr. Paine will not deny that there is mystery in the divine existence, and especially in his acting as a First Cause; for he says expressly, "it is incomprehensibly difficult for man to conceive what a First Cause is." Therefore Mr. Paine was strangely forgetful, or he never would have asserted that the word mystery cannot be applied to moral truth; and especially without great forgetfulness, he would not have asserted that "God is not a God of mystery."—"Mystery is the fog of human invention."—And is the incomprehensible mystery of a First Cause "the fog of human invention?"—And does not the truth that there is a First Cause "envelope itself in mystery?"—If not, who envelopes it in mystery?—For, by Mr. Paine's confession, it is enveloped in mystery. In my text Mr. Paine says, as quoted above, "mystery is the antagonist of truth;" and in the latter part of the text he says, "the mystery in which truth is at any time enveloped is the work of itself." This is strange, wonderfully strange, not only as it implies that a thing is the cause of itself; but as it is, likewise, another instance of Mr. Paine's forgetfulness, who, in the same book, abundantly holds, that a thing cannot be the cause of itself.

9. "Mystery is incompatible with true religion."—Yet Mr. Paine asserts, "that every thing we behold is a mystery to us. Our own existence is a mystery: the whole vegetable world is a mystery. We cannot account

how it is that an acorn, when put into the ground, is made to develope itself, and become an oak," &c. At the same time he holds, that the creation is the word of God, and that from it alone true religion is to be learnt. How can this be, if the creation be so full of mystery, and mystery be inconsistent with true religion?—"The very notion and design of religion proves, even to a demonstration, that it must be free from every thing of mystery, and unincumbered with every thing that is mysterious." How then can it be learnt from the creation, which is acknowledged to be so full of mysteries! at least as full as the written word of God. And if religion must be unincumbered with the mysteries of the written word, why must it not also be unincumbered with those of creation?

10. "A miracle, under any idea of the word, is a show; and whenever recourse is had to it, it is degrading the Almighty to a show man."—This same Mr. Paine says, "that every thing is a miracle, and no one thing is a greater miracle than another." Therefore whenever the Almighty produces any thing, he produces a miracle, and a miracle, under any idea of the word, is a show. Therefore whenever the Almighty produces any thing, he degrades himself into the character of a show-man. It is in vain for Paine to endeavour to extricate himself from this difficulty, by pretending that, when he says, "every thing is a miracle," he uses the word in a peculiar sense; because "he says, under every idea of the word miracle, it is a show."

---