

actual discoveries, within the limits of that scene which we know to be peopled with realities; and instead of trying to dilate our imagination to the infinity beyond it, let us but think of God as sitting in state and in high sovereignty over millions of other worlds beside our own. If this Earth which we know and know so imperfectly form so small a part of His works—what an emphasis it gives to the lesson that we indeed know a very small part of his ways. “These are part of his ways,” said a holy man of old, “but how little a portion is heard of Him.” Here the revelations of Astronomy, in our modern day, accord with the direct spiritual revelations of a former age. In this sentiment at least the Patriarch and the Philosopher are at one; and highest science meets and is in harmony with deepest sacredness. So that we construct the same lesson, whether we employ the element of space or the element of time. With the one the basis of the argument is the ephemeral experience of our little day. With the other the basis of the argument is the contracted observation of our little sphere. They both alike serve to distance man from the infinite the everlasting God.

4. But it will somewhat dissipate this felt obscurity of the science, and give more of distinctness and definiteness to the whole of this transcendental contemplation—if we distinguish aright between the Ethics of Theology, and the Objects of Theology.

5. To understand this distinction let us conceive some certain relation between two individual