

we may have only to look abroad on some definite territory, and point to the vestiges that are given of His power and His presence somewhere. To be able to say that there is no God, we must walk the whole expanse of infinity, and ascertain, by observation, that such vestiges are to be found nowhere. Grant that no trace of Him can be discerned in that quarter of contemplation which our puny optics have explored—does it follow, that, throughout all immensity, a Being with the essence and sovereignty of a God is nowhere to be found? Because through our loopholes of communication with that small portion of external nature which is before us, we have not seen or ascertained a God—must we therefore conclude of every unknown and untrodden vastness in this illimitable universe, that no Divinity is there?—Or because, through the brief successions of our little day, these heavens have not once broken silence, is it therefore for us to speak to all the periods of that eternity which is behind us; and to say, that never hath a God come forth with the unequivocal tokens of His existence? Ere we can say that there is a God—we must have seen, on that portion of Nature to which we have access, the print of His footsteps; or have had direct intimation from himself; or been satisfied by the authentic memorials of His converse with our species in other days. But ere we can say that there is no God—we must have roamed over all nature, and