

co-exist with every portion of the universe. 'They are seen in the great luminaries of heaven—they are seen in the dead matter whereon we trample—they are found in all parts of space, remote as well as near, which we in our ignorance sometimes regard as mere vacuities—they are unceasing—they are unchangeable\*.

Contemplations such as these lift the soul to a perception of some of the attributes of God; imperfect it may be, but still suited to the condition of our being. But are thoughts like these to pass through the mind and produce only a cold acquiescence? Are we to dwell in the perpetual presence of God and yet dishonour him by the worship of ourselves, and refuse to him the homage of our humble praise? Such were not the feelings of the holy Psalmist, when, contrasting his own feebleness with the all-pervading wisdom and power of God, he was kindled as by fire from heaven, and burst out into rapturous expressions of adoration. *Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee†.*

How any believer can deny the reality of a natural religion when he reads those passages in the Bible where its power is so emphatically ac-

\* See Note (B) at the end.

† Psalm cxxxix. 7—12.