

such portions of space were without any manifestation of the Godhead. But what has been stated is enough to shew that there are no such places within the ken of our senses or the reach of our thoughts. That God is every where is the language of revealed religion ; that God manifests his power every where is, in like manner, the voice of natural religion spoken through the universal domination of material laws.

Considerations like these fill the mind with feelings of the vastness of the power and skill employed in the mechanism of the world ; yet, of the great Architect himself and of the materials employed by him, they give no adequate notion whatsoever. Still we are (in part at least) permitted to ascend up to the laws impressed on matter, and to see how they have been adapted to each other, so as to work together for a common end, and to minister to the wants of man and his fellow beings ; and this is enough for the argument built upon such knowledge.

Truth depends not on authority : but it may be well to fortify this conclusion by two quotations from the latter part of Newton's Optics. "Though every true step made in this philosophy brings us not immediately to the knowledge of the first Cause, yet it brings us nearer to it, and on that account is to be highly valued." Again, he writes, "If natural philosophy in all its parts, by pursuing this method (of analysis and induction), shall at length be perfected, the bounds of moral philosophy will be also enlarged. For, so far as we can know by natural philosophy what is the first Cause, what power he has over us, and what benefits we receive from him ; so far our duty towards him, as well as towards one another, will appear to us by the light of nature."