

contingence, and dependence. It presents itself to our senses and our consciousness, in a variety of ways; yet all those ways and their results are limited, but the object itself is to us illimitable. We call it **THE UNIVERSE**, or more correctly *the Dependent or the Finite Universe*. We know not its extent: for, while the microscope, at the one extremity of the scale, and astronomical observations at the other, set before us multitude, magnitude, distance, and minuteness, which we feel to become overwhelming to our faculties, we have no reason to suppose that we have reached a term, in either direction of our observations. The vast space into which we look, and the "worlds upon worlds" with which we see it to be filled, may be but the threshold of the finite universe; and in the lowest part of the known scale of being, we gain no evidence of ever touching a boundary.

The other description of what we can know is not presented to our senses; but of its existence we gain an irresistible conviction by reasoning. The former class, however vast its extent and remote its antiquity, impresses us, by many facts and circumstances, with the conviction that *it had a beginning*. This material portion is that alone which is cognizable by our senses. We find it to possess a natural inertness; yet it is in perpetual motion. That motion supposes an impulsive power, as its cause. We can trace the so called causes of motion, from one to another that is prior, and so continually; and we cannot rationally stop till we have ascended to the idea of a voluntary First Cause. To this originating principle we are compelled, by the manifest evidence of the case, to attribute the properties of being *intelligent, underived, and independent*; in other words of being *self-existent, spontaneously active*, and possessed in an infinite degree of *every property that is an excellence*; the **ONE NECESSARY BEING**. We combine all other beings into one group, and we call