

then within the little cell of its own feelings and its own thoughts, there may be a light which manifests the appropriate ethics for the most distant beings in the universe.

16. We are thus enabled to bestow a certain amount of elucidation on a question which falls most properly to be discussed at the outset of Natural Theology. On this distinction between the ethics of the science and the objects of the science, we can proceed at least a certain way in assigning their respective provinces to the light of nature and the light of revelation. But for this purpose let us shortly recur again to the illustration that may be taken from the science of astronomy.

17. Natural Philosophy has two great departments—one of them celestial, the other terrestrial; and it may be thought a very transcendental movement on the part of an inquirer, a movement altogether *per saltum*, when he passes from the one to the other. Now this is true; but only should it be remarked in as far as it regards the objects of the science. The objects of the celestial lie in a far more elevated region than the objects of the terrestrial; and it may certainly be called a transcendental movement, when, instead of viewing with the telescope some lofty peak that is sustained however on the world's surface, we view therewith the planet that floats in the firmament and at an inconceivably greater distance away from it. There is a movement *per saltum* when we pass from the facts and data of the one department, to the facts and data of the other. But there is no such move-