

any thing, we can know these attributes when we see them. But the extent, the limits of such attributes must be determined by their effects; our knowledge of their limits by what we see of the effects. Nor is any extent, any amount of power and goodness improbable beforehand: we know that these must be great, we cannot tell how great. We should not expect beforehand to find them bounded; and therefore when the boundless prospect opens before us, we may be bewildered, but we have no reason to be shaken in our conviction of the reality of the cause from which their effects proceed: we may feel ourselves incapable of following the train of thought, and may stop, but we have no rational motive for quitting the point which we have thus attained in tracing the Divine Perfections.

On the contrary, those magnitudes and proportions which leave our powers of conception far behind;—that ever-expanding view which is brought before us, of the scale and mechanism, the riches and magnificence, the population and activity of the universe;—may reasonably serve, not to disturb, but to enlarge and elevate our conceptions of the Maker and Master of all; to feed an ever-growing admiration of His wonderful nature; and to excite a desire to be able to contemplate more steadily and conceive less inadequately the scheme of his government and the operation of his power.

CHAPTER III.

On Man's Place in the Universe.

THE mere aspect of the starry heavens, without taking into account the view of them to which science introduces us, tends strongly to force upon man the