

with definite pictures of material bodies, of material atoms, floating and dancing before the mental eye. Hence when he comes to deal with the immaterial, he finds it, as he himself says with regard to mind, "an impenetrable mystery." It cannot be pictured as he pictures atoms. If we followed his example, we should do as Locke says, speaking of men of not unlike principles a couple of centuries ago: "We should sit still, and not set our thoughts at work at all, in despair of knowing anything, because some things are not to be understood." Newton, who lived at the same time as Locke, found it as impossible as Dr. Tyndall finds it, to comprehend the Omniscient; yet he did not, on that account, turn his mind away from God. "As a blind man," he says, "has no idea of colours, so we have no idea of the modes in which God, Most Wise, perceives and understands all things."†

Now, this is neither the time nor the place to take up the examination in detail of the opinions of Dr. Tyndall, or of those of the same school. I shall simply remind, or point out to, you that there is a principle in our nature, a principle irresistible in its authority, a principle which is equally strong in the peasant and in the philosopher, which compels us to rise from the contemplation of mere movements of matter to the contemplation of a Personal and Intelligent Creator. When you see a movement you cannot help asking what is the

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† "Ut caecus non habet ideam colorum, sic nos ideam non habemus modorum, quibus Deus sapientissimus sentit et intelligit omnia.—Ideas habemus attributorum ejus, sed quid sit rei alienius substantia minime cognoscimus. Videmus tantum corporum figuras et colores, audimus tantum sonos, tangimus tantum superficies externas, olfacimus odores solos, et gustamus sapes: intimas substantias nullo sensu, nulla actione reflexa cognoscimus; et multo minus ideam habemus substantiae Dei. Hunc cognoscimus solummodo per proprietates et attributa et per sapientissimas et optimas rerum structuras et causas finales."—Newton, Principia, Scholium generale.