

the vastness of space and time, has made you familiar with the sublimest ideas in nature. Those ideas have brought you into a contact, incomparably closer than that of ordinary men, with the ETERNAL and the INFINITE. Is it then possible, that you do not meditate on eternity and infinity, as subjects in which you have the highest interest? The powers of intellect which you so exercise, must have given to you a more than probable conviction that those powers are not extinguished by the stroke of death. Knowing that not an atom of material existence is destroyed, or even fails to come into beneficial uses: *you* above all men cannot suppose that moral powers and susceptibilities sink into annihilation. Witnesses as ye are to the demonstrations of forecast, wisdom, and design, upon the grandest scale, in the connexions and adjustments of unintelligent matter; and to the disclosures of the same qualities, in forms of still higher magnificence, through all organized nature, as well the dead memorials of ancient life, as the wonders of actual animation;—*you cannot* but see the evidence that an all-presiding MIND exists: nor can you think it reasonable to suppose that HE is not the possessor of all perfections; of all that is lovely and all that is awful. You contemplate the laws and you calculate their results, by which you show us that the Infinite Being has bound together all the parts of his material universe; that, through their complexity, divine simplicity reigns; and that *one* fundamental law exercises its sovereignty over the mighty whole.—And has it never occurred to you, that the Lord of the world must also love every other kind of *order*; and must rule by fixed laws, in his *highest* domain, *the minds* which he has created? Is it not a reasonable presumption that he has made known his moral laws, to the beings from whom it is right that he should expect gratitude, love, and voluntary obedience? Is it not possible that there may be an