

limits to nations, and grouped mankind into families, are now the means by which they are associated. Philosophical chemistry has subjected the elements to man's use; and all tend to the final accomplishment of the great objects to which every thing, from the beginning, has pointed—the multiplication and distribution of mankind, and the enlargement of the sources of man's comfort and enjoyment—the relief from too incessant toil, and the consequent improvement of the higher faculties of his nature. Instinct has directed animals, until they are spread to the utmost verge of their destined places of abode. Man too is borne onwards; and although, on consulting his reason, much is dark and doubtful, yet does his genius operate to fulfil the same design, enlarging the sphere of life and enjoyment.

Whilst we have before us the course of human advancement, as in a map; we are recalled to a nearer and more important consideration: for what to us avail all these proofs of divine power—of harmony in nature—of design—the predestined accommodation of the earth, and the creation of man's frame and faculties, if we are stopped here? If we perceive no more direct relation between the individual and the Creator? But we are not so precluded from advancement. On the contrary, reasons accumulate at every step, for a higher estimate of the living soul, and