

irresistibly impelled, from the perception of any phenomenon without or within him, to infer the existence of something prior, which stands to it in the relation of a *cause*, without which it would not be, and that this knowledge of causes and their consequences is what, in almost every instance, determines his choice and will, in cases where he is nevertheless conscious of perfect freedom to act or not to act. He finds, too, that it is in his power to acquire more or less knowledge of causes and effects, according to the degree of attention he bestows upon them, which attention is again in great measure a voluntary act; and often when his choice has been decided on imperfect knowledge or insufficient attention, he finds reason to correct his judgment, though perhaps too late to influence his decision by after consideration. A world within him is thus opened to his intellectual view, abounding with phenomena and relations, and of the highest immediate interest. But while he cannot help perceiving that the insight he is enabled to obtain into this internal sphere of thought and feeling is in reality the source of all his power, the very fountain of his predominance over external nature, he yet feels himself capable of entering only very imperfectly into these recesses of his own bosom, and analyzing the operations of his mind,—in this as in all other things, in short, “*a being darkly wise;*” seeing that all the longest life and most vigorous intellect can give him power to discover by his own research, or time to know by availing himself of that of others, serves only to place him on the very frontier of knowledge, and afford a distant glimpse of boundless realms beyond, where no human thought has penetrated, but which yet he is sure must be no less familiarly known to that Intelligence which he traces throughout creation than the most obvious truths which he himself daily applies to his most trifling purposes. Is it wonderful that a being so constituted should first encourage a hope, and by degrees acknowledge an assurance, that his intellectual existence will not terminate with the dissolution of his corporeal frame but rather that, in a future state of being,