

known. By this faculty he becomes the lord of created beings, and finds all matter, organic and inorganic, subservient to his happiness, and working together for his good. A part of what is past he can comprehend; something even of the future he can anticipate; and on whatever side he looks, he sees proofs, not of wisdom and power only, but of goodness.

But these abstract powers form not the whole immaterial part of man. He has moral powers and capacities unsatisfied with what he sees around him. He longs for a higher and more enduring intellectual fruition—a nearer approach to the God of nature: and seeing that every material organ, as well as every vital function and capacity in things around him, is created for an end, he cannot believe that a God of power and goodness will deceive him; and on these attributes he builds his hopes of continued being, and future glory.

This is the true end to which the religion of nature points. Her light may be but dim, and beyond the point to which she leads us there may be *a way which the vulture's eye hath not seen, the lion's whelp hath not trodden, nor the fierce lion passed*—a cold and dismal region, where our eyes behold none but the appalling forms of nature's dissolution: but here our heavenly Father deserts us not; he lights a new lamp for our feet, and places a staff in our hands, on which we may lean *securely through the valley of the shadow of death*, and reach and dwell in a land where death and darkness have heard the doom of everlasting banishment.

In ending this portion of my discourse, let me exhort you not only to mingle thoughts like these