

intercourse, between the human mind and the glorious Deity? Are there even now, no incipient communings of your spirits with the Infinite Being? No aspirations after a greater good than nature yields? Are there no means of securing the favour of the All-Sufficient, and so of looking forwards to the immortality which awaits you, with something better than vague hopes; with rational joy and confidence?

*There are* such provisions, made by the Being of supreme goodness on behalf of rational and therefore accountable creatures. Christianity presents them. She opens a portal into the palace of undying purity and happiness, and she invites you to enter.

Astronomers, geologists, and microscopic observers have peculiar facilities for acquiring the most sublime conceptions of the Deity; from their deep, extensive, and accurate acquaintance with his works. Can they gaze at the wondrous mechanism with which they are familiar; can they calculate its workings, based upon the most recondite mathematical truths; can they predict the results on the greatest scale and with infallible certainty;—and yet cherish no admiring and affectionate thoughts of the FORMER? You disclose to the astonished view the animalcules of the living world, or the shells and habitations of those which peopled their proper stations in the long past conditions of creation: you witness their exquisite beauty, their especial adaptations, and the appropriate places which they fill in the ranks of organized being: and you show us many species, of which millions of the individuals do not weigh a grain: and does not this impress upon you the weakness of skepticism with respect to the doctrines of a Divine Redemption, as if they gave to mankind too much importance in the view of the Almighty God? Your science carries you back to periods of past time, the review of which is overwhelming to