

even your well-trained understandings: and do you not hence gather a presumption of credibility to the plan arranged from eternity, of holiness and wisdom, for the highest welfare of human beings?

There are indications of a thought latent in some minds, that the Deity cannot be expected to take that notice of the human race, still less of an individual man, which the Christian religion affirms. But is it possible that a philosopher, a mathematician, a true student of nature, can entertain such a thought? Accustomed as he is to the demonstrations of wisdom and power which he cannot but call infinite, in the farthest regions of the microscopic world; he must grant that every unit in the aggregate of creation, let it be more minute than can be expressed, has a share as complete in the regards of the Infinite Mind, as if that unit were the universe. Can it be thought unworthy of the Supreme Majesty, or on any ground improbable, or indeed any other than a *necessary* truth, that HE should require the affectionate attachment and the zealous obedience of each rational creature; and that he should govern the intelligent world and every being in it by a system of the purest moral law?—\*

Can such men as you, be enslaved to the prejudices of little minds?—Can you be satisfied with a knowledge of Christianity, so meager as to be a parallel to that ignorance on scientific subjects which provokes your pity? When large expatiating and thorough research upon all other objects, are esteemed indispensable, and are nobly achieved by you; can you be contented with fragments of knowledge about religion, picked up in childhood, or accidentally and carelessly in the course of life; and which have no coherence, no completeness, no standing

\* See Supplementary Note H.