

would be to compass all philosophy—it would be to describe the Encyclopedia of human knowledge; and, out of the spoils collected from every possible quarter of contemplation, to make an offering to Him of whom it has been eloquently said, that He sits enthroned on the riches of the universe. It would be to trace the footsteps of a Being, who, while He wields with giant strength the orbs of immensity, pencils every flower upon earth and hangs a thousand dew-drops around it—at one time walking in greatness among the wonders of the firmament, and at another, or rather at the same time, scattering beauty of all sorts in countless hues and inimitable touches around our lowly dwelling-places. He hath indeed lighted up most gloriously the canopy that is over our heads—He hath shed unbounded grace and decoration on the terrestrial platform beneath us. Yet these are only parts of his ways—for the whole of his Productiveness and Power who can comprehend? This will be the occupation of Eternity—amid that diversity of operations at present so baffling, to scan the counsels of the God who worketh all in all.

14. Our limits do not permit so much as an entrance upon this field—let us therefore recommend the study of those authors who have ventured upon the enterprise, and have followed it up with a more or a less successful execution. Mixed up with the unsatisfactory metaphysics of that period, the reader will find a good deal of solid argumentation, in the Sermon preached about the beginning of the last century at the Boyle Lectureship—