

about four thousand years ago, in Assyria. In it we behold the deepest wisdom, the sublimest morality, the grandest ideal and philosophic poetry, and a deep knowledge of natural history, the universe and the mind of man, displayed.

Here man is distinctly told that he is immortal, and as a being morally accountable to the spirit of God.

The sober thinking moments and the solemn inward thoughts of all men whisper to them that there is an hereafter. The best men in all countries, upon deep reflection, have come to the conclusion, that the soul is destined to live after the body's death. Independent of revelation, the thoughts of the soul have dwelt on this glorious doctrine. Upon the pages of the Bible, it glows however, with a radiance like the noonday's glorious sun. There is a universe of mind as well as of matter. The one the creature, the other the creating, advancing, thinking, transcendent thing called thought and mind. In the body it is under a cloud. Yet it rises betimes in a Newton, in a Shakespeare, Napoleon, Brougham, Moses, Daniel, Isaiah, Luther, Socrates, Plato, Pythagoras, Confucius, Seneca and St. Paul, to a glowing brightness that seems like disembodied intelligence.

In them and thousands of others, in all ages and countries, the electric spark of the soul has shone forth with a vigour and brightness like the sun bursting forth from a midnight gloom. Matter could scarce contain the vigour of their minds, and their spirits seemed waiting to mount to their natural element; that ocean of intelligence that seems to surround the throne of the Almighty One—the Antient of days.

Why have good and wise men of all ages, nations and religions been inclined to believe this doctrine? Three things have induced them to do so. We are now arguing apart from Revelation, which we all know forcibly inculcates the thrilling truth that man's soul lives after the death of the body. First, every deep-thinking and reflective mind must come to the conclusion that there are and ought to be essentially different principles in the universe; *the acting and the acted on.* Intelligence and its manifestation and glory. Thus, God is a Spirit, and the Sun of Intelligence; its original and everlasting source!! The glorious and infinite universe we see around us—the sublime and varied phases and manifestations of nature,—all are but the manifestation of his glory! The body in man is the manifestation of the soul. Matter is essentially passive, and is only active from outer impulse given by something superior in nature to itself. The universe of itself would not act or move, if laws had not been given to its components, to regulate their individual and whole motions. It moves by design and for an end, not by chance. The laws of matter were given to it by something superior, and that was the Intelligence of God. The matter of the body is not the soul, but God has

ordained that human beings shall be so manifested. Oh! how dark and how dismal—how unutterably silent and vain would be the vast theatre of nature, if it were unlit by the spirit and being of a God, and his all-pervading moral presence!! It would be like a dark and chaotic cold world of waters without the sun! Conjoin the thought of intelligence with that of infinite matter and its manifestations, and like the blaze of an ocean of lightning, all becomes clear. Nature, too, acts by contraries—symbolical of God, and his universe. The day and the night—the cold and the heat—light and darkness—life and death—good and evil—beauty and ugliness—music and discord—love and hatred—pain and pleasure—progress and decay.

Secondly, man feels within him a moral prompting—a moral sense—a whispering conscience crying to his judgment *“to refrain from evil and do good.”* Moral feeling is no part of matter, and cannot be; and is not necessarily the result of education or custom, because it is essentially the same in all ages and nations. Is not the morality of the Book of Job the same as that of Paul and of modern Christianity. Does not a similar spirit to some extent pervade the works of heathen philosophers and Chinese and Hindoo wise men? This moral sense is a proof of his immortality, and of the existence of God. Chance, or the innate powers of matter, implanted and could implant no such power in his bosom. It was put there in view of an end. He was destined to live in human society—to discriminate between good and evil actions. Man, civilized and savage, feels that he is accountable for his actions and destined to live again. Nature tells him he is superior to the brute creation; and in what is he superior if he is not immortal?

Thirdly, thought is infinite in its nature, and the soul infinite in its aspirations. When all on earth is still in the silent watches of the night, we will muse on what is to be, or wander out and turn our gazing eyes to the arch of heaven, bespangled with millions of stars. Then thought takes wing in the passive calmness of the body, and scans the robes of the gentle moon—or the twinkling of the shining stars. Does matter thus behold itself—reason on itself? Does matter thus sit in silence and scan the universe and its laws; and turn its thoughts inwards and say, conscience, be thou still? If we are not matter, then what are we? Is thought a property of matter? Impossible! Thought is a spirit, and a spirit has no relation to time or space necessarily, except in carrying out some end designed by God in the moral universe.

In this world mind is only manifested in matter, and yet it is not matter. We have read the ablest works of men written against the immortality of the soul. None, in our opinion, excel that of Baron Holbach; but with all their ingenuity, they leave the subject in a greater mystery than when they commenced to argue on it. The arguments against the existence of matter are more forcible than those against mind. Self-consciousness tells us we exist, and that we are not matter, though embodied in it; but we only know matter from outer manifestations and through the senses.

The truth is that both exist, and are essentially different, having different ends and different

elements. Nothing is impossible to God, and as things are, he has ordained them.

#### EXTENT OF THE UNIVERSE.

It may give some idea of the extent of the Universe to know the length of time required for light, which travels 192,000 miles a second, to come from different celestial objects to this earth. From the moon it comes in one and a quarter seconds; from the sun in eight minutes; from Jupiter, fifty-two minutes; Uranus in two hours; from a star of the first magnitude, three to twelve years; from a star of the fifth magnitude, sixty-six years; from a star of the twelfth magnitude, four thousand years. Light which left a star of the twelfth magnitude when the Israelites left Egypt, has not yet reached the earth. Our entire solar system itself travels at the rate of thirty-five thousand miles an hour among the fixed stars.—*Home and Foreign Record.*

All sciences Astronomy is the most exciting and interesting. It exhibits to the mind the theatre of the universe, over which the Spirit of the Almighty moves. By it we become acquainted with the general laws of matter—laws which regulate not only our Solar System but probably millions of others. Of all human inventions none can excel in magnificence that of the telescope, by which we become comparatively intimately acquainted with worlds and systems of worlds; which without its aid, would remain but specks of light, or be wholly unseen. So immensely grand and extensive are the operations of nature, that the human mind, whilst musing on them, becomes bewildered, and fails to comprehend or grasp such infinite space and magnitude. The telescope has brought to light myriads of Suns and Solar Systems that are invisible to the naked eye. If we could, in the twinkling of an eye, be translated from earth to the most distant star, visible by the most powerful telescope, and whose light has been travelling since creation, at the rate of about twelve millions of miles in a minute, and yet scarce reached our earth; there on that most distant point of the universe; at a distance nearly incomprehensible to the human mind: we would still see through the most powerful telescope worlds; yea millions of them, still more distant. Oh how wonderful it is behold such greatness; how bewildering to muse on. Seest thou that smallest sand beneath thy foot? All we see of the universe or could see were we to travel on the wings of the beams of the morning light, for ten thousand years, at the rate of twelve millions of miles a minute; would be to the whole universe of God, but as *this one atom* to the globe of our world!! Oh most incomprehensible greatness where is thy limit, and what mind but God's can ever know thy infiniteness? Yet over these wide and measureless oceans of matter and worlds, there reigns a universal and admirable order; and a most unerring design and grand purpose. Sameness does not prevail, but a grand and varied beauty. Some worlds having more satellites than others, and some worlds being belted with immense