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touched. The telescope and calculus of the astronomer can measure the planetary distances which are comparatively near; but let him pursue his exploration of the sky, and he will presently be lost amidst magnitudes beyond conception. So it would be vain to expect an understanding of the providence of God, in its full extent, or any thing approaching to that, from even the most patient and profound investigations. A little of his working may be seen, but it will be no more than a little. To take in the whole scheme,—“to find out the work that God maketh from the beginning to the end,” is knowledge too great for us: it is high, we cannot attain unto it.

The import of the text thus being—that GOD’S PROVIDENTIAL WORKS, ENCOMPASSED THOUGH THEY OFTEN ARE WITH MYSTERY, ARE ALL BEAUTIFUL,—that the ways of God, however inscrutable, are invariably excellent,—let me ask you to meditate a little on this deeply interesting and most important subject. And, *first*, we shall consider the events of human life as coming from the hand of God. “He hath made,” or done, “every thing.” *Secondly*, we shall inquire in what sense beauty can be said to belong to all the divine dispensations. “He hath made every thing beautiful in his time.” And, *finally*, we shall notice the idea suggested by the words, “Also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end,” namely, that our inability to fathom the divine procedure is no reason for our questioning its excellence.

I. We are to begin by considering the events of life as coming from the hand of God. “He hath made,” or done, “every thing.”

Much error, both speculative and practical, prevails on this fundamental point. Views are held by many which would go to exclude Jehovah altogether from the management of the