

with thy discoveries. Every new world that is pointed out to us is an additional inheritance. All worlds are Christ's worlds; and Christ's worlds are our worlds. We are heirs of God, and joint-heirs with Christ.

Metaphysics, thou art the noblest of human sciences! God and the human mind are the subjects of thy study. But thou hast been unfaithful. Thou hast grossly misrepresented both God and man. No longer dare to impose thy rash conclusions as the dictates of an oracle; nor to modify the doctrines of Scripture with thy dogmatism. Thou knowest something, and that something we will take on thy authority. But of the deep counsels of God, thou art as ignorant as was the ass of Balaam.

Noble, noble are all the sciences, so far as they are truly science; but more noble, infinitely more noble, is the science of God, the knowledge of our Lord and Saviour Jesus Christ. If it is important and glorious to be acquainted with the works of God, it must be much more so to be acquainted with God himself. What science, then can in dignity compare with the science that treats of the glorious Creator of the Universe? But the science of God, as he is manifested in the gospel, manifests the Creator in the still more wonderful character of Redeemer. In the salvation of his people, it exhibits all the attributes of Godhead operating in harmony. As a mere matter of science, this exceeds all sciences. It is overwhelmingly wonderful in wisdom. What, then, is the reason that philosophers exclude it from science? What is the reason that they are not transported with its wisdom? What is the reason that they are not continually proclaiming its praise? What is the reason that they are more unacquainted with it than are the most illiterate of the people? What is the reason that in all their wisdom, they do not understand this wisdom of God? It is a doctrine too humbling for their pride. The god of this world blinds their mind. They hate the truth, because it is not the wisdom of this world. They cannot admit that man is so degraded and helpless as this gospel teaches, and therefore they cannot admit the character of God that makes such a plan of salvation necessary. To show His divine power, Jesus occasionally calls some of the wise men of this world to the knowledge of himself, but the bulk of them in all ages seem to be left to perish in their wisdom. It is astonishing what a hatred the wisdom of this world bears to the gospel plan of salvation. The cool metaphysician, whose wrath the most extravagant fanaticism, or the grossest superstition, cannot excite, will grind his teeth when he speaks of the disciples of Christ. Of all the persecutors of the Christians, none were so bitter as the amiable philosopher, Antoninus.

The science of God, as He is manifested in Jesus Christ, is important above all sciences, in that it gives spiritual life to those who are dead in sin, converts the soul from the love of sin to the love of God, and of His law. What other science can boast such an effect? Cultivation of mind by attention to the sciences, it is admitted, has an effect in giving a taste for nobler objects. But the knowledge of all the sciences, in the most perfect degree, will not have the smallest influence in changing the heart, or producing the love of God. The knowledge of Jesus delivers from the bondage of Satan, and makes the captives free. All men, wise and unwise, are by nature the slaves of Satan. Nothing but the knowledge of the gospel will free them from this state of bondage. "Ye shall know the truth," says Jesus, "and the truth shall make you free."