

gionist like the comet of old, not a part of our system, but sent for its destruction. For a time he has watched its progress with breathless apprehension, till it has perhaps seemed to pass out of sight into the darkness of infidelity; while there has been rising on every side demoniac exultation. Then it is that he has settled back upon that faith which he alone knows of who does the will of God, and after resting awhile in that position, has been surprized to see the same erratic star circling back, and coming in to do homage to revelation. Thus has it ever been, thus will it ever be; and the duty of the preacher in regard to this department is to keep himself informed of the facts, to promote investigation by all the means in his power, and not to be soon troubled in mind as though every eastern forgery has the evidence of holy writ, or as though the theories of the geologists were as solid as their rocks.

It is indeed a remarkable fact, and one which commends to our especial attention the feature of the gospel now contemplated, that in an age when science, as connected with general laws, was unknown, the gospel should have been based upon that very feature in the character of God, his determined adherence to law, which lies at the foundation of natural science. The pardon of the gospel is not a setting aside of the law, nor a repeal of its penalty; but it is granted in compliance with a law higher and more general than that which was broken. It is, for the purpose of this illustration, as if the law of the periodical time of the earth's rotation should be infringed, and its year prolonged a month by the approach of a new planet. Were such an infringement to take place without an apparent and adequate reason, it would unsettle the foundations of Astronomy. But when the planet is seen to hold such a course as it ought, in order to retard the earth, and the less general law of the earth's time of revolution gives way to the more general one of gravitation, the foundations of Astronomy remain untouched, and its fundamental law is confirmed and honoured. Now in the eyes of all heaven Christ has done that in relation to the pardon of sinners, which in the case supposed, the appearances of the new body would do in the eyes of an Astronomer—has furnished a reason why that pardon should be granted, a principle on which it takes place, so that the law remains in all its integrity, and the sword of justice in the hand of the eternal God glitters as brightly as ever, or rather since the death of Christ, it seems to cast an intenser light. If then the moral kingdom of God is thus, in all its departments, governed by general laws, should it be less salutary and ennobling to the mind to understand these, than to understand the general laws of the physical universe, the discovery and comprehension of which has always been esteemed the mark of an enlarged mind, and is often among the highest achievements of genius?

But we should wrong the tendency of the gospel to liberalize the mind, if we were to represent it as adapted to give us command only over a system of truth, running parallel indeed with others, but disconnected with them. The great systems of physical and moral truth are not disconnected, and were it only for the purposes of illustration, it would behoove the preacher to be familiar with fields of science. They have indeed been studied as separate, just as the arterial and venous systems in the human body were once studied as separate; but it will yet be seen that it is in the moral portion of this universe that the pulse of its life throbs, and that it is from its connexion with this that the rest derives its vitality and importance. In the earlier stages of society these sciences, like the different tribes of men, were supposed to be rivals of each other; but as it has been found that there is a brotherhood of man over the whole earth, and that the prosperity of one nation is the best means of securing that of the rest, so it has been found that the sciences are all of one family, and that the advancement of one has an immediate effect

upon that of others, and this has promoted a spirit of liberality and co-operation among scientific men. Into this circle and brotherhood, however, it seems not to have been thought religion had a claim to enter. It has been supposed to have its own place, and its own domain and its own mode of investigation. But every thing now seems to indicate that there is an immense intellectual and moral universe corresponding in extent and variety to the physical universe, so that these are linked together by numberless relations so as to form but one whole. That there must be unity, thoughtful men have long been satisfied, and the present is a period of eager expectation for its more full recognition. It is like that period in the history of electricity, when Philosophers were watching for the link that should bind the electrical phenomena of the earth and the heavens together. Or like that period which now again occurs in the history of the same science in its connexion with magnetism and light and caloric; when the phenomena of all of them seem to indicate some central point of radiation by their connexion with which they may be severally embraced under the same general law, and be set as a single gem in the diadem of science. It is to this point that the eyes of the student are now turned. This is the next step to be taken. Rising from different and distant sources, science and religion are like two mighty rivers, sometimes seeming to run in opposite directions, but tending to empty their waters at the same point, into the same ocean. Already are they seen to approach each other; words of friendly salutation are exchanged across the isthmus which yet divides them, and the pennons which gleam from the vessels of those who float upon their surface are found to contain mottoes of similar import. On the one I see it is written, "Great and marvellous are thy works, Lord God Almighty;" and on the other, "Just and true are thy ways, O thou King of Saints;" and when these two currents shall unite, then there shall go up from the blended multitude, as the sound of many waters, the one undivided song of Moses and the Lamb.

MISCELLANY.

NEWSPAPERS BY POST TO FOREIGN PARTS.—As many people fall into error through ignorance of the regulations of the post-office with respect to the transmission of newspapers to foreign countries, we have procured a list of the places to which they are sent free of postage, and also of those on which a penny postage is chargeable. To the following places papers are sent free:—Antigua, Bahamas, Barbadoes, Berbice, Bermuda, Bogota, Brazils, Bremen, Buena Ayres, Canada, Caraccas, Carthage, Cephalonia, Columbia, Corfu, Cuxhaven, Demerara, Denmark, Dominica, France, Gibraltar, Grenada (New), Greece, Halifax, Hamburg, Heligoland, Honduras, Ionian Isles, Jamaica, Languira, Malta, Montserrat, Nevis, Newfoundland, New Brunswick, Nova Scotia, Quebec, St. Domingo, St. Kitts, St. Lucia, St. Vincent, Spain, via Cadiz, Tobago, Tortola, Trinidad, and Zante. To the following places a penny postage is chargeable, and must be paid when the papers are posted, or they will not be forwarded:—India, Cape of Good Hope, New South Wales. To all other places than those above-mentioned, the English postage is twopenny, to be paid in like manner on posting the newspapers.

FARE REDUCED.—There is one advantage, as will be seen from the following anecdote, in low prices: A gentleman in one of the American steam-boats asked the clerk, when he paid his passage money (one dollar,) if there was no danger of being blown up. The clerk promptly replied, "No, Sir, not in the least; we can't afford to blow people up at a dollar a head."

STEAM NAVIGATION ON THE RHINE.—The steam navigation on the upper Rhine, a part of the river till

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