

ness that we perceive—it is the separate designs of that goodness, its minutest ideas, and the very tenderness, often, the very sentiment or feeling, with which they were accompanied.* To discern God in all his works is surely a great object, and can it be a matter of indifference to know his works in order to discern him! Perhaps, we are too apt to forget the claims of God in Nature, because of the superior manifestations of him in Grace. There is too great a tendency to disparage the one, because of the more overwhelming demonstrations of the other. It was not thus with the Psalmist. He looked up to the heavens which God had made, to the moon and the stars which he had ordained, and he learned his lessons of piety from these. He rejoiced in the poetic beauties of creation; and made them express his feelings of devotion, and utter the language of the most spiritual experiences. And we believe, the more scientific our acquaintance with God's works, we shall see God more in them, we shall be brought more into immediate contact with the Divine Being—not with a law, or a principle, but with a personal God—we shall behold more to admire, and we shall have the greater reason to exclaim: "Great and marvellous are thy works, Lord, God, Almighty! Just and true are thy ways, thou King of Saints"! It is interesting to mark the connexion in these words of the heavenly worshippers. God is obviously recognised both in nature and in grace. It is when we combine both that our adoration is complete, that the whole cords of devotion are swept. And why should not both be combined? Why should any of the works of God be overlooked? And what lessons of experience are to be derived from the great events of this world's history? In the enlightened contemplation of this department of thought God is seen in new aspects, or in the same aspects in new circumstances. The destinies of the world but unfold the principles which guide the Divine Being in his varied procedure. God in history is no figment; and history is not read as it ought to be if God is not discerned. It becomes every one, and especially those who, in any way, are to be the guides and instructors of others, to study all by which God makes himself known. Learning and science add to our comprehension of the Divine nature—increase our acquaintance with the Divine procedure—correct our views where they have been wrong, exalt them where they have been unworthy. Science has a wonderful effect even in increasing our admiration of God. In our studies, how-

* Wordsworth speaks of

"The innocent brightness of a new-born day";
and Cousin, the French Philosopher, asks—"if it is not the expression of beneficence and of grandeur that constitutes the beauty of the sunlight?"