

tent of knowledge, or in the progress of civilization, but in the extent to which the masses are under the control of that which is highest in the diagram, and the extent to which they adopt a law of conduct in harmony with the conscience. Civilization should, and always will ultimately accompany the paramount activity of the higher powers; but there may be individuals, as the ancient patriarchs, and communities, high in spiritual growth, who are yet but partially civilized, while there may be an advanced, and refined, and contemptuous civilization that is contemptible and well-nigh hopeless. It is Christianity alone, awakening into life and regulating the higher powers, that can furnish the conditions of permanent progress; and nowhere does a spiritual Christianity find an opposition so intrenched and so bitter as in the bosom of such civilizations and from the idolatries consonant with them.

In closing, I ask your attention to the complex nature of that which stands highest on the scheme as worship; and to the position of man as a worshipper.

It will be seen that the affections and acts involved in worship are conditioned on all that is below them. From this it will follow that worship is the highest act which man can perform, and that his nature does not reach its full expression without that. Take, for instance, the intelligent ascription of praise to God, and it will be