

new object suggests new interrogations, which, when properly answered, increase the fund of useful attainment. Thus the intellect acquires strength by continued exercise, until, able to grapple with the most intricate questions in the abstract sciences, it ranges the world in search of knowledge, and goes beyond its bounds to explore the immensity of space. But when the intellectual powers of the greatest mind lie dormant, their keen edge is quickly blunted. The labour formerly performed with ease and pleasure becomes a burden, and the mind recoils from close application. But as the intellectual faculties rise above the animal propensities, so the moral powers of the soul rise above the intellectual. By the moral powers man is prepared to form a correct judgment of right and wrong, of his duty towards God and man, and of the right performance of all the relative duties of life. Their proper exercise leads the missionary to leave his friends and country, to preach the gospel to his fellow-men—causes him to undergo all the toils and trials of missionary life, and to spend his days in leading back guilty men to their Maker's service.

Without the moral feelings we should be utterly incapable of loving and serving our great Creator. Never could we raise our eyes to God in the heavens, and acknowledge with gratitude the mercies received from His beneficent hand; never could we perform an act of kindness and love; never could the feeling of sympathy arise in our bosoms at the sight of another's woes. Without these how sad would be our condition! Let an individual whose moral powers have been active once turn aside from the path of virtue—let him refrain from acts of kindness and love, his heart will soon become like the flinty rock, untouched by other's woes, and utterly unprepared to perform the relative duties of life.

But let us next contemplate the importance of cultivating the mental powers. This will appear evident from the fact that each class of our faculties becomes prominent and influential in proportion to its degree of exercise. The supremacy is generally held by the moral and animal, in conjunction with the intellectual, seldom by the intellectual alone. For it is by the aid of those faculties which enable us to reflect and to reason, and to adapt means to the accomplishment of appropriate ends, that the moral and animal powers exert their influence. Like two beligerent powers, they often stand arrayed against each other, and contend for supremacy in the empire of the mind. In this conflict the intellect often holds the balance, and gives the preponderance to man's moral or animal nature, according as its faculties are enlisted in support of the one or the other. We may hence see the necessity of cultivation to our mental powers, that they may be made to occupy that place, and exert that influence which properly belongs to them. It is important that the mind should be trained readily to discern the truth. It should be

habituated to recognize its prominent beauty and loveliness, and its paramount claims upon the hearts and lives of men.

Were the minds of all men thus trained, how soon would the aspect of this world be changed! Instead of war and bloodshed, there would be peace and harmony; instead of hatred and confusion, love and order; instead of licentiousness and crime, purity and virtue; instead of robbery and servitude, benevolence and freedom.

Then would the world become like the garden of Eden: unalloyed joy and happiness would dwell with men. But, the battle is yet to be won; the mighty conflict must take place in the breast of every individual. The moral powers must gain the ascendancy over the animal propensities, ere that happy period can arrive. Here, then, is a conflict in which all should engage, differing from all other conflicts—a conflict which God approves and enjoins—a conflict on which the eternal destiny of every soul depends.

It is evident not only from the principles of that government which the Creator has revealed for the control of the mind, that the moral powers should hold the supremacy in man; but it is also evident from his whole constitution. Yes, man, though fallen and depraved, still exhibits the design of the Almighty in his creation. Why that aching void while the moral powers are inactive? and why that calm and peaceful joy while they hold the ascendancy in the mind, unless the Almighty has intended that our animal propensities should be curbed and held in subjection? These propensities are blind, and unless restrained, their path will be marked by devastation and ruin. All that is lovely and of good report will be swept before them. Every link that binds man to man will be severed, and the earth itself become a place of torment. But on the other hand, if the moral and intellectual faculties always maintained the sovereignty over the animal nature, man would always be on terms of peace and good will with his fellow-men. Every endearing tie would be bound with the golden chain of love; every faculty of the soul would act in accordance with the design of heaven, and man himself would be prepared for the regions of eternal bliss. How important, then, that the moral faculties be properly trained. The work should commence in childhood and continue through life: every thing demoralizing should be carefully avoided—while every thing calculated to promote moral improvement should be eagerly cherished and cultivated.

The readers of the *Tribune* will bear with its conductor in publishing in connection with the preceding paper the following:—

OBITUARY OF THE REV. WILLIAM DICK.

Abridged from the Morning Star.

One of our best men has fallen—after an illness of only four days, on Monday the 7th of March, 1853,