

claims of other subjects of equal interest, and thus they destroy the harmony of truth. There are many illustrations of this among scientific men. Men of high scientific reputation, who have become so absorbed in physics that they cease to recognize the radical distinction between inert matter and intelligent, independent mind; and maintain that the same law of necessity by which matter obeys the forces that act upon it, equally controls the operations of the mind. It is neither philosophical nor right to speak of the discoveries of physical science as if in some way they had cast light upon the problems of the world of mind, and superseded the higher law of conscience and the testimony of consciousness. And it is a still greater confusion of thought and language to speak, as many scientific teachers do, of the uniformity with which the forces of physical nature operate, as "laws" which we can either obey or disobey, and possessing penalties and obligations for men. If a man climbing a ladder misses his foot and falls, and breaks his leg, they say he has broken a law of nature, and received the penalty. I say he has lost his balance, and *obeyed* the law of gravitation, and broken nothing but his leg. I object to all teaching, however pretentious, that assumes that the study of the world without is of greater value and interest than that of the world within us. That the material world alone is entitled to be called "nature;" and the knowledge of its properties alone to be called "science," as if mind was not the greatest province of nature, and as if the knowledge of its powers and modes of operation was not the most profound science. Is the testimony of the rocks, or the plants, or even the human body itself, more important than that of the regal mind, so richly endowed? Can the inferior things of creation contain richer truths than the very highest forms of created intelligence? We should never forget that it is because the material world reveals the thoughts of an intelligent mind, that its study demands such profound regard. If we reject the idea of a governing intelligence, creating, controlling and arranging the various forces of the material universe, they are bereft of their significance. If they exist for no purpose, if they are the visible expression of no thought, if they are directed by blind chance or necessity, the spell of their attraction is forever broken. It is an instructive fact that though many objects around us are far more enduring than human life, yet the grandest objects in the natural world are invested with an interest vastly greater than they would otherwise claim when they are associated with mental achievements, or facts in the history of human life. "Tourists cross the world to visit Sinai, because there Moses stood, and talked face to face with God. Carmel's flowery slope is sung, because it was trodden by the feet of Elijah. What were the Alps,