

is not inconsistent with his moral and his spiritual. Each may keep pace with the other; nor was it designed that the one should interfere with the other. In this world there is nothing that may not interfere with our paramount, our spiritual, interests; but that interference is not in the apparently clashing interests themselves, but in the sphere of their operation: it is not that the interests are conflicting, but that the mind allows them to be so. Man's spiritual destiny is to be wrought out in that very conflict: or the mind is not to be unimproved—it is not to be uninformed—because the soul has its eternal destinies to retrieve. The soul has, indeed, its eternal destinies to retrieve, but the world must exist, and it must exist either in a state of progress, or one of retrogression. It will not be permitted to exist in the latter: has God intended that the advancement of the world in all mental and physical improvement should depend upon, or be consistent with, only a state of enmity to himself, indifference to his glory, and disregard for those interests which belong to the soul's immortal happiness? Surely not. And how much is there not for those who have undergone that change which is the one great interest to which we have adverted, to do, in directing the progress of science, the advancement of philosophy, the improvement of art, and all human amelioration, that the very interest which is so important may not be injured, and its claims may not be disparaged? It is a sign of the times, that the claims of religion—of christianity—are respected by those who are foremost in the ranks of learning and of science. Philosophy, too, has, by its deepest researches, only strengthened the foundations of religion, by confirming its principles; or it has, by its researches, arrived at the very wants of the spiritual nature in which these foundations are laid. It is not to be forgotten, likewise, that science and Philosophy have to do with the works of God, and that in studying these, we are but studying his works, acquainting ourselves more with himself, and unfolding the laws, as it were, of his action, or by which he was guided in all his works. We are seeing the mind of God. We see the system of his operation. *We see the laws of all mind.* We enter into the spiritual arena, and find the processes by which every intelligent is directed, and must be directed. Intellectual law, and moral law, unfold themselves; and there is such a harmony between these and outward nature, that it would seem as if the universe was but the development of mind, answering to its laws, and beautifully reflecting its very ideas. We see the very ideas of the Divine mind in the Divine works: we can trace its principles: we can learn its sentiments, if we may so speak, its very feelings. It is not wisdom only that we discern—we recognise the very ideas of that wisdom: it is not only good-

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