

implicitly followed tradition, or acted upon the principles of faith. Not a husbandman in ten, who attempts to strike out a new course in agriculture, but miscarries oftener than he succeeds. And so precarious are the best reasoners upon the plough and the shuttle, that nothing is relied upon but experiment. Not a husbandman in ten can rely upon his own judgment or reason in deciding the pretensions of a new plough, or of a new mode of cultivation, until experience has taught him its merits or its defects. Hence, experience is continually correcting the errors of reason. Hence, an ounce of experience is worth a pound of reason in the common business of life. They then, who believe, or in other words, rely upon the experience of others in human affairs, err less frequently, and much less fatally, than they who rejecting faith, or the experience of others, set sail upon the ocean of speculation and reason. The wise man rests upon experience, until he is able to prove by reason, or by his own experiments, that his ancestors have erred. If every generation was to reject the experience and instructions of the past, there would soon be a rapid retrogression in the improvements of society. But, without being tedious, they use reason best, who pay a good regard to those who have lived before them, and never dare to rely on their own reasonings, any further than that they have proved them by experiment. He that drinks water to extinguish the burning sensations occasioned by swallowing vitriol, though he reasons plausibly, does not reason more discordantly with fact, than the majority of reasoners who reason themselves into universal doubt. If then, in the material world, and with reference to the common business of life, men more frequently err in implicitly following their own reason, than in following the experience related to them by others, how much dependence ought to be placed upon sheer reason, in the things pertaining to the invisible and future world. But there is one tremendous consequence attached to the errors of reason in things pertaining to the spiritual and eternal world, that is not necessarily attendant on errors pertaining to temporal affairs. Experiments may, generally do, and almost universally might, divorce us from these errors. But if experience of our mistakes in religious faith, or in rejecting faith altogether and adopting reason, is to be the means, the sole means of detecting them, deplorable beyond the powers of expression will be the detection of our own sophistry.

But whither have I strayed from my purpose? To return, then, to the symbolic worship:—

There is a most ingenious and instructive symbolizing or adumbrating of the christian history or facts in the whole history of the Jewish people. Their history, as well as their worship, seems to have been designed for figures or types of the Kingdom of the Messiah.

Joseph was sold into Egypt by his own brethren. He was sold, too, for thirty pieces of silver. His own good conduct and the Divine wisdom bestowed upon him, after a few years degradation, sorrow, and suffering, placed him upon the throne, or made him viceroy of Egypt. He forgave his brothers and provided an inheritance for them. Israel went down into Egypt;—Moses was finally raised up to bring them