

may, we would say, it is the very view which an enlightened philosophy is compelled to take, and suggests to us the sublimest conceptions of the pervading power of God, and of a presence in every law, which is nothing else than God himself. We do not say that the law is God himself; but God is in the law. The progress of human philosophy, therefore, is the progress of mind in a perfectly legitimate department of inquiry; while physical science would have been a study in a state of innocence, perhaps, though pursued in different circumstances, and under different conditions. We can easily perceive, therefore, that all these are just the legitimate exercise of mind in the circumstances in which man is now placed, in the world in which he is now situated. He solves the problem of his condition—he looks to earth and heaven, and seeks to know the laws of those objects by which he is surrounded, nay, of those very lights which spangle his firmament. The growth and structure of human society—the nature of the individual mind, and the rights and laws of that mind, brought into systematic regulation and harmonious action in the social state, with a strict regard to those causes which may impede the one, and disturb the other: the *history* of human society—the events that have attended its progress—the migrations of our race, left to wander in an orphan condition—the wars and quarrels of the human family—the different languages that have arisen out of the divisions which dispersed man over the earth—national modifications: the efforts of mind, uttering in song, or expressing in art, its imaginative creations, and modulated conceptions: History and philosophy—poetry and oratory—legislation—the arts and sciences, arising in the course of human progress, and adorning and ameliorating human existence: these are the great departments of human thought, and become the subjects of human study.

Another field of thought opens up, whether to the speculative mind, or in answer to the urgent wants, and deep surmisings, of our nature. The philosophy was the theology of the ancients. They had, no doubt, certain traditional truths which were handed down from the earliest ages, and formed part of the original stock of knowledge possessed by the primitive fathers of the world, though greatly corrupted by the descent. But their inquiries into the nature of God, and virtue, and immortality, were part of their philosophic systems, or entered into their philosophic investigations. Revelation has taken up this department of inquiry, and has superseded, for the most part, mere human speculation. The science of theology, however, though now contained within the pages of the Bible, is not the less a legitimate department of thought; while all that can be fairly apprehended by reason—or what is called natural the-