

ferent experiment that was carried on within the limits of their sacred land. An altogether different direction was given to the mind of the Jews. They were under perpetual miraculous guidance : God spake to them out of the cloud, and by his prophets : He gave them His oracles : He appointed both their civil and religious polity. They had first the journey of the Wilderness, and then the conquests of Canaan, to achieve : one grand object was kept before them in their typical institutions : and it was altogether a task for others to perform, to work out the problems of human intellect. But do we not see more than philosophy in the sacred writings ? And do not the Songs of Zion, or the rapt strains of prophecy, surpass still all the products of imagination ? It may be fairly made a question, indeed, whether, if the world had continued in its primitive innocence ; had there been no apostacy ; if man had not wandered from his God ; there would have been problems of human intellect to solve. For, what are these problems, or what is all philosophy, but the gropings of the human mind after truths which would have been the common attainment, or familiar possession, of a state of innocence ? Room, no doubt, would have been left for the excursions of intellect, and the wanderings of fancy ; for there must, in any state, be much for the intellect to attain, and on which the imagination or fancy might be exercised. But instead of beginning where human intellect now commences, the mind would have been in the possession of all those truths, of a moral and spiritual kind at least, which philosophy vainly struggled to attain, which may be discerned by the intellect, but before it could discern or perceive which, it would seem, the light of revelation was necessary to purge the intellectual vision. But the utility of human learning and philosophy is to be decided by the state in which man is now placed. Even the Scriptures do not supersede these in every matter which may come within the scope of the intellect. The Scriptures do not inform us, for example, on the subjects of any of the physical sciences, though its statements may be found in marvellous harmony with them. Nor do they supersede the inquiries into the structure of our mental and moral nature, though here again there is a beautiful coincidence, and the best views of our mental and moral constitution, will be found in unison with the great truths of Scripture, and will but help us in their study, and assist us in their elucidation. The most idealistic system of Metaphysics, even—which gives us the laws of the creative mind, as at least underlying every thing, if we should not go so far as to say that nothing exists but these laws, and mind that created them, and mind that observes them—such a system is not without its use in the right system of all truth :

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