

partial or our ephemeral view of it. To the eye of Him who contains it in the hollow of His hand, and sees its end from its beginning, there may be no disorder. He views it in all its completeness; and He alone is the competent witness of all its harmony. It is surely an important experience on this question that every completed thing which we are permitted to observe possesses within itself a complete harmony. Each part is in most perfect keeping with the whole—and nothing can be changed, for the purpose of being mended, without injury and disturbance to a mechanism otherwise perfect and admirable. Is it not therefore our wisdom to suspend a problem, which we so obviously are not in a condition to resolve—to wait with humble contentment and confidence for the final issue and development of all things, for that day of manifestation, when we shall see God as He is, and know even as we are known?

23. And, without waiting for the consummation of all things, we find, even in our brief experience, that evil is frequently the parent and the precursor of good—that like as fatigue gives to repose its sweetness, so adversity gives to virtue its elevation—that prosperity yields a greater satisfaction because of the precedent ills and vicissitudes which often usher it into being—above all, that by painful conflict with the physical, the moral may be cradled into maturity, and both with nations and individuals obtain a lustre and a strength which no other discipline gives rise to. We have only to imagine the same law to have place and fulfilment in the general history of the universe, which we