

health may infuse wormwood into the common pleasures of life; treachery and ingratitude may convert professed friends into enemies, and pierce his heart with many a pang; and old age, with its failing senses and failing powers, may deaden his sensibilities to almost every thing else; but if in early life a religious love of nature has taken possession of his soul, he will ever find it a sweet solace in the hour of desertion and bereavement; and, even amid the frosts of old age, the sacred flame, less bright only than his immortal hopes, shall spread a sweet light along his dark passage to the grave.

Such a view of nature as this was taken by the writers of the Bible. The labored distinctions which we make between common and miraculous events were unknown to them. In every event they saw and joyfully recognized God's hand; and hence it so often happens that the sentence which begins with praise to the God of nature ends with ascriptions of glory to the Redeemer.

Nor is this all; for these same views of this subject are taken in heaven. For the redeemed from among men, as they stand upon the sea of glass, and sing the song of Moses and the Lamb, exclaim, "*Great and marvellous are thy works, Lord God Almighty.*" Yet these ransomed ones are ever ready to join in what seems the common chorus of heaven: "*Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.*" In heaven, therefore, at least, will the God whom science describes be identified with the God of redemption. Would that it were so on earth! It will be, when educated men, especially ministers of the gospel, shall have fully developed the harmonies between nature and revelation. Here, then, is an object, second only to that of the personal salvation of men, inviting the labors of those who go forth, after