

lower dynasties. To be low was not to be immoral ; to be low was not to be guilt-stained and miserable. The sea anemone on its half-tide rock, and the fern on its mossy hillside, are low in their respective kingdoms ; but they are, notwithstanding, worthy, in their quiet, unobtrusive beauty, of the God who formed them. It is only when the human period begins that we are startled and perplexed by the problem of a lowness not innocent,—an inferiority tantamount to moral deformity. In the period of responsibility, to be low means to be evil ; and how, we ask, could a lowness and inferiority resolvable into moral evil have had any place in the decrees of that Judge who ever does what is right, and in whom moral evil can have no place ? The subject is one which it seems not given to man thoroughly to comprehend. Permit me, however, to remark in reply, that in a sense so plain, so obvious, so unequivocally true, that it would lead an intelligent jury, impannelled in the case, conscientiously to convict, and a wise judge righteously to condemn, all that is evil in the present state of things man may as certainly have wrought out for himself, as the criminals whom we see sentenced at every justiciary court work out for themselves the course of punishment to which they are justly subjected.

It has been well said of the Author of all by the poet, that, “binding nature fast in fate,” He “left free the human will.” And it is this freedom or independency of will operating on an intellect moulded after the image and likeness of the Divinity that has rendered men capable of being what the Scriptures so emphatically term “fellow-workers with God.” In a humble and restricted sense, as I have already remarked,—humble and restricted, but in that restricted sense obviously true,—the surface of the earth far and wide testifies to this fact of fellowship in working. The deputed lord of creation, availing himself of God’s natural laws, does what no mere animal of the old geological ages ever did, or