

he might gain wisdom of various kinds, and be instructed in such truths relating to that spiritual world, to which his soul belonged, as God saw fit thus to reveal to him. In the first place, by observing that one object in nature represented another, he would be taught that all things are significant, as well as intended to act a certain part in the general drama; and further, as he proceeded to trace the analogies of character, in its two great branches just alluded to, upwards, he would be led to the knowledge of the doctrine thus symbolically revealed—that in the invisible world there are two classes of spirits—one benevolent and beneficent, and the other malevolent and mischievous; characters which, after his fall, he would find even exemplified in individuals of his own species.

But after the unhappy fall of man, this mode of instruction by natural and other objects used symbolically, though it pervades the whole law of Moses and the writings of the prophets, as well as several parts of the New Testament, gradually gave place to the clearer light of a Revelation, not by symbols, but by the words and language of man, which *he that runs may often read*; yet still it is a very useful and interesting study, and belongs to man as the principal inhabitant of a world stored with symbols, to ascertain what God intended to signify by the objects that he has created and placed before him, as well as to know their natures and uses. When we recollect what the Apostle tells us, that *the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made,** and that spiritual truths are reflected as by a mirror, and shown, as it were, enigmatically,† we shall be convinced that, in this view, the study of nature, if properly conducted, may be made of the first importance.

* Rom. i. 20.

† 1 Cor. xiii. 12.