

respect to intercommunication, both on land and water ! We now hardly give a serious parting to our friend who starts upon a trip of only some five hundred or a thousand miles, so soon shall we see him again. And even when we have bid him adieu, as he starts on foreign travel, we hardly begin to reckon his absence by months, certainly not as formerly by years, ere he greets us again ; having made the tour of Europe, or perhaps stood within the Holy City, or coasted the shores of the Black Sea and the Caspian, or gone down the Red Sea to India and the Celestial Empire, and returning by the Isthmus of Panama, he has completed the circuit of the globe. And besides the problem has just been solved, of carrying on a conversation and transacting business with our friend when absent, even though hundreds, and it may be thousands, of miles intervene between us.

Now, these are advantages derived from the progress of learning so obvious as to be known and read of all men ; and, therefore, we are apt to suppose them the chief advantages. Whereas the applications of literary and scientific truths to religion lie more out of sight, and can be appreciated fully only by him who is well acquainted both with learning and religion, and who looks at their relations with the eye of a philosopher. We must dwell a little, therefore, upon these relations in order to sustain the position that has been taken.

I need not argue before such an audience as this the superior importance of religious principles to all others. This will be admitted ; for all other truths have reference to time, these to eternity : all others regard man's mortal, these his immortal interests : all others are limited by created natures ; these centre in the uncreated God. Religious principles, therefore, are in their very nature of infinite moment. Other truths have gradations of value ; but these are invaluable, because