

THE  
BIBLICAL REPERTORY  
AND  
THEOLOGICAL REVIEW.

BY AN  
ASSOCIATION OF GENTLEMEN IN PRINCETON, N. J.  
AND ITS VICINITY.

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VOL. IV.—NEW SERIES.

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JANUARY, 1832.

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ART. I.—RITES AND WORSHIP OF THE EARLY CHRISTIAN CHURCH.

*From the German of Neander\*.*

As the idea of the priesthood of all Christians, became more and more superseded by the notion of a class of persons peculiarly consecrated to God, and set apart for divine service; in the same proportion, the original relation of united Christian worship to entire Christian life—a relation grounded in the very essence of the system—became more and more obscure. It was forgotten, that the divine worship of believers is confined to no certain places, times, or actions, but embraces the whole of a life consecrated to God. Distinguished theologians, however, such as Chrysostom and Augustin, acknowledged that vital Christianity could proceed only from that

\* This article consists of a translation from the last volume of the Ecclesiastical History of Neander. The reader will bear in mind that all the statements which it contains relate exclusively to the period between A. D. 312, and A. D. 590; the *second period*, according to the division of this historian. It falls, therefore, within that part of the work which has not yet appeared in English; for the translation by Rose included the history of the first period only. The extract here given will probably be interesting, both as the specimen of a work which is attracting great attention in Europe, and as containing a body of instructive matter upon a very important branch of the subject.

[*Ed. Bib. Rep. & Theol. Rev.*]

disputed reign in public favour. There is much in generous competition; much in the division of labour; and much, very much in those personal and sectional feelings which impel good men to do more and give more for an institution near at hand, than for even a better one at a greater distance.

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ART. V.—BABINGTON ON EDUCATION.

*A Practical View of Christian Education, from the seventh London edition, by T. Babington, Esq. late member of Parliament, with a Preliminary Essay by Rev. T. H. Gallaudet. Fourth American edition.* Hartford, published by Cook & Co. 1831. pp. 212.

HAVING formed some acquaintance with this little volume, several years ago, it was with no small gratification that we recently learned a new edition had been given to the American public; and we may as well add in this place as any other, that on obtaining a copy, our gratification was not a little increased by the circumstance of the neat and inviting style of its execution.

The outward appearance of a book may be regarded by some as a small matter; but we deem it of sufficient importance to deserve remark. Indeed, if we do not mistake, the fate of a book, at least when thrown into the market unknown, often greatly depends on its outward appearance. If the paper be dark and coarse, the typographical impression obscure and irregular, and the binding rough and unsightly, it requires more philosophy than most readers possess, to dissociate these repulsive qualities from the inherent character of the book; and, consequently, there is danger, either that the book will not be read, or if read, that it will be read under the disadvantage of a most unfavourable association. But, on the contrary, when the appearance is such as to meet the eye agreeably, when the whole style of mechanical execution is neat and tasteful, a book invites attention, and at the same time gives fair promise of rewarding the attention that it secures by the pleasure and profit of the reader. Our conviction of the correctness of these remarks is strengthened by

our own experience in relation to copies of a former, and of the present edition of the volume before us.

But it is to the inherent character of the work that we wish to draw the attention of our readers. It was doubtless designed by the author exclusively for the aid of parents in training up their children in the nurture and admonition of the Lord; and yet the following outline of the particular topics embraced in the volume, and of the scope of the whole, will show that teachers of common schools, of Infant and of Sabbath schools, and, in short, all who have in any way the charge of children, may find much in these pages that is applicable to them also.

The treatise is divided into nine chapters. In the first, the author shows that, notwithstanding the paramount importance of religion, comparatively little, and a very inadequate attention is paid to the subject in a course of education, and then points out some of the causes of this delinquency.

The following extract from the beginning of this chapter and of the book, may be given as a specimen of the style and spirit of the author, as well as of his mode of treating the subject in hand:

“Most persons have occasionally met with a new mansion, showy in its appearance, and commanding a fine prospect, but destitute of that first of all requisites—good water. Captivated by the beauties of a favourite spot, and anticipating a long and happy residence in the midst of attractive domains, the gentlemen who build houses, sometimes forget that there are certain necessities of life, for the want of which none of its embellishments or honours can compensate. A similar disappointment, but of a more affecting nature, very frequently awaits the builders of that figurative house—a family of children. Their parents have taken the greatest pains to enable them to make a figure in the world; but they have neglected to use the proper means for furnishing their minds with certain items in the catalogue of qualifications for a useful, respectable, and happy life—namely, religious principles and habits. The house is erected; but alas! there is no water! That those who despise religion, should not wish the minds of their children to be imbued with it, is natural, and to be expected; and that those who, while they ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good, and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the tyranny of rulers, should

deem religious education almost superfluous, is by no means surprising. However, such characters would slight all my admonitions, and therefore it is in vain to address them. Those whose attention I would solicit, are decent and respectable parents, who wish to entertain those views of human nature, and of the duties of man, which the Holy Scriptures exhibit. That such persons should venture to hope that their children will perform, in subsequent life, the duties they owe to God and their fellow creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we form such absurd expectations in other things? Does any man suppose that his son will be fit for any profession or business, without substantial and persevering instruction? Does he venture to send him out into the world as a lawyer, a surgeon, or a tradesman, without a long preparation, expressly calculated to qualify for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural aversion to God, and to become new creatures under Christ their Saviour. God does not treat man in this manner, but furnishes him, in the Scriptures, with most august and persuasive teachers, and the greatest variety of instruction and exhortation, calculated to turn him from darkness to light, and to induce him to crucify the flesh with its affections and lusts. But man, deaf to the divine voice, which says "Go and do thou likewise," and deaf also to the call even of parental affection, not seldom suffers the early years of his offspring to pass without any systematic and adequate plan of instruction and discipline, expressly calculated for the attainment of those great ends."

Judging from the impression made on our own minds, we cannot but think that any parent, on reading the entire chapter of which the above is only a single paragraph, instead of complimenting himself on any supposed measure of parental fidelity, will be constrained to confess that he has not yet begun to act on this subject, in a manner that corresponds either with the importance of the object he has in view, or with his own ordinary course of action for the attainment of an end in other things.

In the second chapter, the author confines his remarks to the period of infancy; or to the time previous to the child's being taught to read.

He animadverts with much justice and point on the erroneous course ordinarily pursued by parents and nurses during this period—shows that the child is now in a very plastic

state—that much, consequently, depends on the present treatment—that moral culture should now be commenced, and every suitable effort be made to implant the seeds of piety before a noxious growth of temper and habits, congenial to the natural heart, and often fostered and forwarded by evil management, shall spring up, to render less hopeful, if not utterly useless, any subsequent efforts for the salvation of the child.

The following extract, the beauty of which we admire, and in the sentiment of which we fully concur, while it is a fair sample of this part of the volume, affords a practical lesson to mothers and nurses which they ought carefully to learn, and at least a useful hint to teachers and governors of children, which they ought not to despise:

“ Let me appeal to every mother, who delights to view her infant as it lies in her arms, whether it does not soon begin to read “the human face divine,” to recognize her smile, and to show itself sensible of her affection in the little arts she employs to entertain it. Does it not, in no long time, return that smile, and repay her maternal caresses with looks and motions so expressive, that she cannot mistake their import? She will not doubt, then, the importance of fostering in its bosom those benevolent sympathies which delight her, by banishing from the nursery whatever is likely to counteract them. She will not tolerate in a nurse that selfish indifference to the wants of an infant, which sometimes leaves it to any accident, while she finishes her breakfast or chats with a companion. Much less will she tolerate passionate snatches and scolding names, and hard and impatient tones of voice in the management of her child. I may be pronounced fanciful; but I certainly think it would be of importance to keep sour and ill-humoured faces out of a nursery, even though such faces were not commonly accompanied by corresponding conduct. I am persuaded that I have seen a very bad effect produced by a face of this kind on the countenance and mind of an infant. Is it not reasonable to suppose, that if an infant sympathizes with a smile, it may also sympathize with a scowl, and catch somewhat of the inward disposition which distorts the features of the nurse? Thus begin the efforts of a parent to cherish all that is benevolent and affectionate in the bosom of a child, and to prevent the growth of every thing of an opposite nature. And who shall presume to assign limits to the importance of such efforts in the education of a being, whose leading disposition, if it fulfil the will of its Maker, must, both through life and through all eternity, be *love*?” pp. 35—37.

The third chapter is occupied with some general observations, in the form of counsel, designed to guard parents against certain evils, not uncommon even in Christian families. They are advised first, to be particularly on their guard against their faults and weaknesses in the presence of their children; secondly, never to make mere playthings of their children; thirdly, to consult the good of their offspring rather than their own ease in the management of their family; fourthly, in correcting a fault, to look to the heart rather than to the outward act; fifthly, to be on their guard against the little wiles and artifices which children will soon employ to obtain their ends, and with which the parent is often pleased as an early indication of extraordinary talent, not understanding that the practice is destructive of the simplicity and integrity of character on which every thing good depends; sixthly, to study consistency of system, and harmonious co-operation between the father and the mother—a recommendation than which, certainly, nothing can be more important; seventhly, to be much with their children, and to encourage them in a free and unreserved intercourse with their parents.

The following remarks from what our author says on the last particular, may serve to recommend the whole, viz.:

“The mother is much more with her children than the father, but generally, I think, not as much as she ought to be. This is the more to be lamented, because women are admirably fitted for training their offspring in the nurture and admonition of the Lord. They have a remarkably quick insight into character; and a warmth of affection, a tenderness, and a delicacy, which win the affection of others, and enable them to correct faults without giving offence, and to present Christian principles and virtues to their children in their most amiable form. I believe there has seldom been a man who had a good and amiable mother, that has not, in after life, looked back on her instructions and example with new concern and delight. Cowper’s admirable little poem on viewing his mother’s picture, touches the hearts of all of us, because it describes scenes and feelings dear to every virtuous mind: scenes and feelings of which many of us have partaken, and all wish to partake.”—pp. 64, 65.

In the next chapter the author treats of the second period of childhood, or that between the first use of a book, and the age at which children are often sent from home to public schools. He shows the vast importance of a proper attention, on the part of parents, to this period—speaks of the different

objects of education, and their relative value—of the commencement of instruction in reading—of choice of books—of tones and articulation—of the care that should be taken in the use of religious books, that their great object be constantly kept in view; of the sacred Scriptures, and some other suitable books on religion—of the use of catechisms—the committing of Scripture to memory by daily lessons, &c. &c.

The fifth chapter is properly a continuation of the preceding, and exhibits some views that ought to be most religiously regarded in the instruction of children. The following passage, at the opening of the chapter, relates to an evil, of which we have seen so much in common schools; and of the injurious effects of which, in preventing both mental and moral improvement, we are so deeply convinced, that we hardly know how to repress our indignation while speaking on the subject.

“It often happens that reading is made too mechanical. If the words are properly pronounced, and attention is paid to the stops, and the parts of the sentence are put together with tolerable propriety, the teacher rests satisfied, though the understanding of the scholar has been little employed. This is very generally the course with village-school masters”—(teachers of common schools)—“and many parents of education too nearly approach it. Even the mere reading, were this alone the object, as it often is in a school, can never be good when the mind does not thoroughly enter into the sense; but that parents whose views extend much farther, should ever acquiesce in their children’s pronouncing sentences somewhat like parrots, and missing a large portion, at least, of the information and improvement which it was the intention of the author to convey, is really surprising. When this kind of reading is permitted, I believe it is owing, in a good measure, to their not being aware, how imperfectly their little scholars understand what is so plain to themselves. The evil in question is of far greater importance than may at first appear. The child is led into a habit of reading without thinking, and of resting contented with a very confused notion of what is read. Scarcely any thing can be a greater obstacle to the acquisition of sound and useful knowledge, and of vigorous habits of investigation. If these are not acquired, the mind will generally become a prey to frivolity and intellectual idleness; and it is well, if it do not also resign itself to low pursuits and sensual indulgence.”—pp. 97, 98.

To prevent this mechanical mode of reading, the author suggests, with great propriety, that the utmost care should be

taken, as soon as a child begins to read, *to make him understand what he reads*, and to give an account of it afterwards. To this we would also add, that the child should be furnished with a facility of understanding what he reads, in the adaptation to his capacity of the first books that are put into his hands. There is an incredible number of spelling books (not less than one or two hundred different kinds) in use in this country, each designed by its author as a primary book for children; and yet there is not one among them all that is well adapted to the purpose. What can be more absurd than to put, not only long columns, but many successive pages of disconnected, and often uncommon and difficult words, into the hands of a little child as a means of teaching it to read intelligently; and who can wonder, if, after the weeks and months of drilling and drudgery that the little sufferer passes through, in these elementary exercises, it should turn out that he can now read, or, rather, repeat words with as little understanding as his teacher. It is here, in our judgment, that the foundation of a mechanical kind of reading is laid, and, consequently, here, that the correction should be first applied. Let the child begin the use of a book with *reading-lessons*, adapted to his infantile capacity—with lessons of short simple sentences, consisting of easy words, and conveying ideas of things with which he is familiar, and if the teacher know how to read himself, he will find no great difficulty in teaching his pupil to read with understanding also.

A spelling book may have its place in a course of education; but its place is certainly not the first in order. All the spelling with which a child should be occupied until he begins to read, is the spelling of the words that compose his reading-lessons.

The author further goes on, in this chapter, to show that school-lessons ought to be made to promote moral qualities—such as *obedience, regularity, attention, patience, and alacrity*; and speaks at some length of their qualities, as the happy fruits of a proper mode of education.

The sixth chapter is occupied with the subject of rewards and punishments in the education and discipline of children; and the seventh treats of example, emulation, effect of personal character of parents, &c. These subjects are ably discussed, and claim the careful attention of both parents and teachers. We fear, from what we have seen in families and schools of an angry and peevish administration of discipline,

that there is too much need of the lesson furnished in the following interesting passage:

"I cannot," says the author, "omit to mention an incident, which (thanks to God!) made a very salutary impression on me many years ago. On entering the school-room of a Moravian family, I saw, amidst some appropriate inscriptions on the wall, intended as mementos to the children, the following one put by the teacher for her own use: '*never correct in anger.*' Much might be expected in a young family where the governess was so conscious of the importance of strict watchfulness over herself, as to record, in the face of her scholars, her own condemnation, if she should ever suffer herself to be led to exercise her authority in one of its most delicate and important functions, when disqualified by a want of temper from exercising it properly. Such self-attention could not be confined to a single point, but, having entered the system, would pervade its different parts. My expectations were not disappointed. A more estimable teacher; and *better taught, better principled, more affectionate, more orderly, and more happy scholars* I think I never saw. The excellent instructress would find, in her own improvement, and in the gratification she could not fail to derive from the state of her scholars, and from their respect and love, a tenfold recompense for all her resolute self-scrutiny and self-denial. Let us follow her steps, and we may all humbly hope for a like reward."—pp. 139, 140.

But where shall we look for a school, or a family, answering the above description, in the government of which, instead of a proper regard to the above maxim, there is so much appearance of angry passion, so many scolding words, sour looks, and hasty blows, as to leave the impression on the minds of the children that no regard is had to their comfort or welfare!

In the eighth and ninth chapters, the following subjects are considered, viz. The attention that should be paid to children when not engaged in their lessons—their amusements—their behaviour to each other—quarrels among them—a domineering or a teasing spirit—selfishness and jealousy—conduct of the two sexes to each other—domestic effects in well and ill educated families contrasted—acquaintance with children of bad habits—and familiarity with servants—hardihood—moderate habits—artificial hardships—moderation favourable to elevation of character—the use of rules—preparation for

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prayer—self-examination—prayer—how long boys should be kept under domestic education—preparation for schools, &c.

In addition to the foregoing, the volume before us contains an appendix of several valuable papers, from the *Christian Observer* for the years 1813 and 1817, on topics more briefly handled in the body of the work.

From this outline it will be apparent, that our author, at least in the range of his subjects, is eminently practical; and though some of these points have become so hackneyed, that to say any thing additional may seem like saying too much, and though on others we could have wished that the writer had given greater compass to his remarks; yet we apprehend no jeopardy of reputation in proffering the opinion, that whoever reads the book will find it throughout instructive and profitable.

In order to give those who may favour this article with a perusal, a still more intimate acquaintance with the character of the work under review; and, if possible, to induce such as are under the fearful responsibility of training up children for the Lord, to read it themselves, we will briefly notice some of what appear to us its prominent excellencies.

1. *It is, in general, strictly evangelical.* The religious sentiments which it inculcates, are those which all practical and experimental Christians believe and love. We say, *in general*; but this qualification is liable to a more extensive import than we design. The exceptions are few, and perhaps most of them rather apparent than real. The author is an Episcopalian—(though he ranks in the evangelical party)—and may be supposed to entertain, and ought to be allowed to express, some views peculiar to the communion with which he is connected. He is not, however, guilty of the inconsistency of lavishing high encomiums on religion, and then, by his subsequent showing, working the conviction on our minds that he knew nothing about it.

2. One of the chief recommendations of this little volume is *the spirit which it breathes and is adapted to diffuse.* If “the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of many and good fruits”—if “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance,” then, however harsh and censorious, however fiery and fierce the zeal that characterizes many in the age in which we live, the temper and spirit of the work before us is peculiarly Christian,

and cannot fail to command itself to those whose hearts are often fanned into holy fervour by the sweet influences of heaven.

The following brief extract, descriptive of domestic peace and harmony, will illustrate this particular, and at the same time show what every social scene would be, if thoroughly pervaded by the influence of that kind of religion which it is the object of this author to recommend.

“And can we pass on to other topics without reflecting for a few moments on the delightful spectacle of a young family living together in harmony that is seldom interrupted by contentions, overbearing conduct, rivalries, jealousies, or suspicions: a family in which contentment, love, generosity, mutual forbearance, and a spirit of mutual accommodation, founded on Christian principles, are the prominent dispositions, and in which the performance of daily duties, and the promotion and participation of the general happiness, appear to be the leading occupation? Struck with the beauty of such a scene, one who was familiar with family discord exclaimed, ‘Behold how good and how pleasant it is for brethren to dwell together in unity!’ In such a family, adversity will seldom inflict a deep or lasting wound. Many sweet drops will find their way into the bitter cup; and in no long time tears will be succeeded by smiles, and a recollection of the trial may be attended, perhaps, with not more pain than pleasure.”—p. 162, 163.

3. *It insists, with much force and frequency, on an early attention to the formation of character, and the cultivation of piety, in our offspring.* It would have this work begun, as soon as the materials for such a formation—as soon as the elements of character—begin to appear. It would have us take the child to train for the Lord while it is yet on the mother’s lap, before any adverse influence has been exerted to strengthen its inborn aversion to that which is good—it would have us become workers together with God in his ordination of praise out of the mouth of babes and sucklings. To this point, we fully agree with the author, in attaching great importance. Perhaps it is to a late beginning, rather than to any other one cause, that the frequent failure of success in the religious training of children, is attributable. The current of depraved passions and affections has become so strong, before it is attempted to be controlled, that every effort then proves unavailing.

4. The reading of this treatise has revived and strength-

ened our conviction—and we think it must, the conviction of every one who reads it—that parents will almost certainly impress their own image on their children—that as in regard to the physical, so in regard to the moral man, the features of the parent will appear in the face of the child. The following passage will explain our meaning:

“The great Creator has ordained, that in early childhood, all the powers and faculties of man shall be placed under the guidance, and in a very great degree under the forming hand of his parents. His feelings are as ready as his intellectual powers to take the impression that may be given them. How strong are the prejudices derived from parents in early youth! When pains are taken to produce a similarity, how clearly do we see the prominent features in the manners, habits, and feelings of parents reflected in their offspring! A little gipsey is an adult gipsey in miniature. I am told that among the Gentoos a like similarity is very apparent; and I have myself been struck by it among the Quakers—a sect whom I by no means mention to dishonour. Why, may not the parent inquire, should not that which produces such striking effects among them and other classes of men, and often promotes feelings and habits adverse to good sense and propriety, to good order or to true religion, be employed in favour of the best interests of man and the glory of God? To suffer it to lie idle, is folly and sin. But in fact it will not be absolutely idle. One thing or another children will always be catching from their parents; and through the corrupt bias of human nature, they will be far more likely to catch the evil than the good: and even in copying what is innocent, if not positively good, in parents, they will be very apt to give it some turn, or associate it with some quality, which may make it subservient to evil. . . . . No one, then, can doubt the deep responsibility of every parent to make a good use of his power over the dispositions and affections of his offspring. And since in exercising that power, nothing will be so operative as his own example, how earnest should he be, that the light which shines in him may be the true light of the Gospel, purified as much as may be from every thing that may obscure or defile it!”—p. 42—44.

Of this treatise and its author, the Rev. Mr. Gallaudet, in the Preliminary Essay with which he has favoured the present edition, thus speaks—and we quote a paragraph of some length, not only because it well expresses what we should otherwise wish to say ourselves, but because Mr. G. is so favourably known to the public on the subject of education, that his recommendation can hardly fail of effect.

"This volume, containing *A Practical View of Christian Education in its early stages*, by Thomas Babington, Esq., is one of the best treatises on the subject, in our language. Its author was, not long since, if he is not still, a member of the British Parliament, and also extensively engaged in commercial transactions in the city of London. His sentiments, therefore, repugnant, as they doubtless will be, to the feelings of those who entertain vague and low views of Christian faith and practice, are not to be attributed to the narrowness of his sphere of observation or of duty; to his want of expansion of mind or refinement of feeling; to his secluded habits and ignorance of the world; or to a contracted and illiberal estimate of the doctrines and requisitions of the gospel. Nor is he a mere theorist, descanting on what *might be best*, and leaving plain, practical parents, to smile at the uselessness of his speculations. He has himself brought up a very numerous family of children, to whose education he has devoted his time and attention with an assiduity and frequency that very few men, engaged in public life, and the transactions of an extensive business, have been able to bestow upon such an object. What he says, therefore, is to be received as coming from one whose own education, of the most liberal and accomplished kind; whose situation in society, affording him the best opportunities of an enlarged acquaintance with human nature and the every day duties of life; and whose personal experience in reducing his principles to practice, or rather, in *deducing his principles from practice*; all conspire to give great weight to his opinions and advice, among all parents who regard, as they ought, not merely the temporal, but the eternal, welfare of their offspring."—p. 4, 5.

When we consider, moreover, the nature of the subject, and the peculiarly Christian character of this treatise, and reflect how little demand is made, in this age, not to say by the great mass of men, but even by the Church of God, for reading of so sober a sort, it must be regarded as an additional recommendation—and a recommendation, too, which but few books on any subject receive—that it has already passed through eleven editions, though it has been published, if we mistake not, but about as many years.

But as our object in this article is not to make a book, but to recommend one that is already made, we must not prolong our remarks. And now in conclusion, deeply sensible as we are of the importance of the religious education of the rising race, and especially at a time when the arrangements of divine Providence, and the signs of the times, seem to demand a generation prepared for the service of the Lord, we are desirous,

not only to recommend this little volume to every parent and teacher, in all the confidence of our conviction, that it is well worthy of a purchase and a perusal—yes, of oft repeated perusal—but also to suggest to every clerical reader, whether, if his judgment coincide with ours, he might not extensively serve the cause of Christian education, and consequently of the world's conversion, by recommending it from the pulpit, as well as in private, to the people of his charge.

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ART. VI.—GOD HIMSELF THE ULTIMATE END OF  
ALL THINGS.

IT is natural to inquire, while surveying the extended works of God, *What is the ultimate end of this great and complicated system?* Some parts of it, we can easily see, were formed for others; objects that are small and insignificant, for those that are greater and more important; and again, these for others greater and more important still. The pebble and the drop were made to constitute the mountain and the river; and the mountains and the rivers to adorn and embellish the face of nature, and in a thousand ways, to minister to the wants of those who dwell on the earth. The solid earth, with all its immense quantities of matter, its diversified surface, its fertile soil, its rapid motions, its elastic atmosphere, was evidently intended to be the habitable abode of men. The extended ocean, with all its mighty expanse and unmeasured depth of waters, while it is the grand reservoir of nature, and the source of evaporation, perpetually enriching the earth with fertility and verdure, every where distributes its watery treasures for the sustenance and benefit of the numerous tribes of animated and intelligent existence. If we extend our views to the solar system, or from the solar system to the starry heavens, in these trackless regions we behold an assemblage of resplendent orbs, spacious perhaps as the sun of our own system, and all subserving the interests of unnumbered worlds, not improbably invested, like our own, with intelligence and immortality. Matter, in all its variety and magnificence, we see, is made for mind, and one portion of this great and complicated system for another.