

tory, and perhaps history, biography, and some other miscellaneous subjects. The term *science* is applied to those branches whose principles are considered as well settled; and with the exception of some parts of mathematics, the term is chiefly confined to the material world; although moral science, and intellectual science, are phrases frequently used.

Adopting these definitions, we might arrange all human knowledge under the three heads of Literature, Science, and Art. Let us first inquire into the influence of modern literature upon religion.

And here it must be acknowledged in the outset, that not a little of the influence of modern polite literature has been very disastrous to religion. For much of it has been prepared by men who were intemperate, or licentious, and secretly or openly hostile to Christianity; at least to its peculiar doctrines. And their writings have been deeply imbued with immorality, or infidelity, or atheism. Yet the poison has been often so interwoven with those fascinations of style, or thought, characteristic of genius, as to be unnoticed by the youthful mind, delighted with smartness and brilliancy. And even when the plague spots have been pointed out, it has tended, like the prohibition of the fruit of the tree of knowledge in Eden, to excite an irresistible desire to open the proscribed volumes, even though they should prove a second box of Pandora.

Perhaps no branch of literature has been oftener and more successfully employed as a vehicle for the propagation of infidel opinions than history. Rightly understood, and faithfully interpreted, it gives strong light and confirmation to revelation and to morality. But sceptical ingenuity has often been able to make its voice as ambiguous as a Delphic oracle, and as