

soon saw that he did not discharge his duties with much ability, because, as the emperor said, "he sought subtleties in every subject, and carried into his official employments the spirit of the method of infinitely small quantities," employed by mathematicians. But the grand difficulty with such men is, that by confining their attention so exclusively to one department of knowledge, and to the cultivation of one set of faculties, by a well-known law of physiology they dwarf all the other powers, and really become less capable of judging of other subjects than ordinary men, who cultivate all their faculties in due proportion. This is strikingly exhibited in the Nebular Hypothesis of La Place. He really thought that it rendered a Deity unnecessary in the formation of the universe. But the merest tyro in moral reasoning sees, that, even admitting the hypothesis, a designing, infinitely wise, and powerful Deity is just as necessary as without it. It only throws farther back the period when this designing and creative interposition was exerted; and even the Christian philosopher feels no difficulty in adopting this hypothesis, through fear of its irreligious tendency. The fact is, that La Place, though a giant in mathematics, was only a liliput on other subjects. It ought not to be forgotten, also, that neither of the eminent infidel mathematicians whom I have named were original discoverers, like Newton, Copernicus, and Boyle. In making their discoveries, these latter men were led to take broad views of science, and to examine the original as well as final causes of events; whereas such men as La Place and D'Alembert only carried out and illustrated the principles discovered by others. In tracing out these illustrations, they did, indeed, discover amazing acuteness; but their views were so much confined, that they were but poor judges of the relations of science to religion. They were excellent mathema-