

how often has the deductive philosophy done this! Divines seem prone to forget the distinction drawn with such a vigorous hand by Isaac Taylor. "The entire mass of intellectual and theological philosophy," says he, "divides itself into two classes—the one irreconcilably opposed to the other. The first is, in its spirit and in all its doctrines, consentaneous with human feelings and interests. The second is, both as a whole and in its several parts, paradoxical. The first is the philosophy of modesty, of inquiry, of induction, and of belief. The second is the philosophy of abstraction, as opposed to induction; and of impudence, as opposed to a respectful attention to nature and to evidence. The first takes natural and mathematical science by the hand; observes the same methods, labors to promote the same ends, and the systems are never at variance. The second stands, ruffian-like, upon the road of knowledge, and denies progress to the human mind. The first shows an interminable and practicable, though difficult, ascent. The second leads to the brink of an abyss, into which reason and hope must together plunge. The first is grave, laborious, and productive. The second ends in a jest, of which man and the world and its Maker are the subject."

A second instructive fact taught us by history and observation, is the strong tendency to substitute a dogmatic and denunciatory spirit for knowledge and argument. Men of superior intellect and extensive erudition are very apt to do this in respect to subjects to which they have never given special attention. Some new science or discovery has been brought forward in such an aspect as seems to the theologian to conflict with religion. He has never studied the science, it may be, and cannot therefore hold an argument on the subject. But he feels deeply the wound inflicted on