

given us, to urge us onward, through the appalling difficulties of a search so laborious. Hunger is the great impellent to corporeal labour, and the gratification of this appetite is its reward. Curiosity is a great impellent to mental labour, and, whether we look to the delights or the difficulties of knowledge, we cannot fail to perceive, that this mental appetency in man, and its counterpart objects in Nature, are suited with marvellous exactness to each other.

5. But the analogy between the mental and the corporeal affections does not stop here. The appetite of hunger would, of itself, impel to the use of food—although no additional pleasure had been annexed to the use of it, in the gratifications of the palate. The sense of taste, with its various pleasurable sensations, has ever been regarded as a distinct proof of the benevolence and care of God. And the same is true of the delights which are felt by the mind in the acquisition of knowledge—as when truth discloses her high and hidden beauties to the eye of the enraptured student ; and he breathes an ethereal satisfaction, having in it the very substance of enjoyment, though the world at large cannot sympathise with it. The pleasures of the intellect, though calm, are intense ; insomuch, that a life of deep philosophy were a life of deep emotion, when the understanding receives of its own proper aliment—having found its way to those harmonies of principle, those goodly classifications