

ductions of physical science. Hence it is that men, whose studies are too much confined to one branch of knowledge, often learn to overrate themselves, and so become narrow-minded. Bigotry is a besetting sin of our nature. Too often it has been the attendant of religious zeal: but it is perhaps most bitter and unsparing when found with the irreligious. A philosopher, understanding not one atom of their spirit, will sometimes scoff at the labours of religious men; and one who calls himself religious will perhaps return a like harsh judgment, and thank God that he is not as the philosophers—forgetting all the while, that man can ascend to no knowledge, except by faculties given to him by his Creator's hand, and that all natural knowledge is but a reflexion of the will of God. In harsh judgments such as these, there is not only much folly, but much sin. True wisdom consists in seeing how all the faculties of the mind and all parts of knowledge bear upon each other, so as to work together to a common end; ministering at once to the happiness of man and his Maker's glory.

Again, a man may be skilled in many branches of knowledge; and yet his affections may be wrong-placed and his bad passions unsubdued. Our conduct in each instance in which we are called on to act, is mainly determined by the feelings and thoughts excited by the things around us. One man pursues natural knowledge, but soars not in imagination beyond material phenomena. Another sees the indications of design, and perhaps goes on to mark the wise adaptation of the various parts of the material world. A third, while contemplating the world around, thinks nothing of these things; but his imagination takes wing, and his soul is