

phers; 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 reflection 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." *Discourse on the Studies of the University*, 5th edition, p. 105, appendix.

*In the sixth place, the subject shows us what is the most important use to be derived from science.*

It does not consist, as men have been supposing, in its application to the useful arts, whereby civilization and human comfort and happiness are so greatly promoted; although men have thereby been raised from a state of barbarism and advanced to a high point on the scale of refinement. It is not the application of science as a means of enlarging and disciplining the mind; although this would be a noble result of scientific study. But it is its application for the illustration of religion. This, I say, is its most important use. For what higher or nobler purpose can any pursuit subserve than in developing the character, government, and will of that infinite Being, who is the sum and centre of all perfection and happiness? Other objects accomplished by science are important, and in the bustle of life they may seem to be its chief end. But in the calmness of mature years, when we begin to estimate things according to their real value, we shall see that the religious bearings of any pursuit far transcend in importance all its other relations; for all its other tendencies and uses are limited to this world, and will, therefore, be transient; but every thing which bears the stamp of religion is immortal, and every thing which concerns the Deity is infinite. It is true that but few who are engaged in scientific pursuits make much account of their bearings upon man's highest interests; but very different will it be in heaven. There, so far as we know, all the applications of science to the useful arts will be unknown, and the great object of its cultivation will be to gain new and clearer views of the perfections and plans of Jehovah, and thus to awaken towards him a deeper reverence and a warmer love. And such should be the richest fruit of scientific researches on earth.