

religion, and those devoted to learning, ought to look upon each other as laboring in a common cause.

If their labors are such as they should be, they will help each other; and, therefore, they ought to rejoice in each other's success. For though a new branch of learning but half understood may sometimes put on an aspect threatening to religion, we need never fear but the final result will be a new support to religion; and, therefore, the religious man should dismiss all fears and jealousies in respect to sound learning; while, on the other hand, every increase of true religion has an auspicious bearing upon the cause of learning.

We see, thirdly, that the preacher of the gospel may consistently devote himself to the work of instructing the young in literature and science. For, in the first place, he need not by such a change necessarily abandon the direct preaching of the gospel occasionally. In the second place, by faithful instruction in learning, he may greatly promote the cause of religion, and train up many, perhaps, to exert a still wider influence in its favor. Finally, how much better that such a man should use science and literature legitimately for the support of religion, than that they should be perverted by a sceptical teacher to undermine it! In spite of these reasons, however, we are frequently told that for a minister of the gospel to become a teacher of human learning, is to abandon his high calling, and forfeit his solemn vows; as indeed he may do, by engaging in such pursuits from merely secular motives.

In the fourth place, we see that the more eminent a man is for learning, the more eminent he should be for personal piety. Why, indeed, should not the latter increase in his heart, as the former does in his intellect? For every new accession of knowledge is but a development of some attribute or plan of