

natural as well as revealed religion. Now, the cultivation of science alone, in a community where atheism or infidelity predominates, is most likely to prove a great curse. Knowledge puffeth up; and hence mere scientific acquisitions tend to foster pride, selfishness, and inordinate ambition, and to exalt the brilliant few at the expense of the degraded many. The result will be, that the most furious passions of our nature will exhibit their deadliest malignity in a community where science is cultivated, but spurns the aid of religion.

What a terrible illustration of this truth has been exhibited during the last century in the centre of European civilization! Never did France show more of brilliant scientific skill than during the savage days of her first revolution; and her whole subsequent history teaches us how dangerous it is to commit the power which science bestows into irreligious hands. The meteoric explosion which was the result, not only rent that unhappy country to atoms, but sent its iron fragments into every European land; and the death groan that followed has hardly yet died upon our ears. It was a dear-bought yet impressive lesson of the danger of committing scientific power into the hands of irreligion; and it should lead the philosopher to feel the necessity of spiritual influence to control the energies of science. Truly, as Coleridge remarks, "all the products of the mere understanding partake of death;" and as Lord Bacon still more appropriately observes, "in knowledge, without love, there is ever something of malignity."

But there is another important fact on this subject. The general diffusion of scientific knowledge through a community can never take place without the aid of Christianity. There may be an aristocracy of learning, as in the case just quoted, but religion alone will provide for general education. Left to the influence of any other principle, the favored and enlight-