

the volume of witness, which has been sealed up for ages beneath the surface of the earth, than impose on the student in Natural Theology the duty of investigating its contents; a duty, in which for lack of experience they may anticipate a hazardous or a laborious task, but which by those engaged in it is found to afford a rational and righteous and delightful exercise of their highest faculties, in multiplying the evidences of the Existence and attributes and Providence of God.\*

The alarm however which was excited by the novelty of its first discoveries has well nigh passed

\* A study of the natural world teaches not the truths of revealed religion, nor do the truths of religion inform us of the inductions 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 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.—Sedgwick's Discourse on the Studies of the University, Cambridge, 1833, App. note F. p. 102, 103.