

to many sciences, who can recount the horrors of its abuse? Unless then the corrective influence of Christianity accompany the prodigious force of modern invention, unless the spirit of benevolence (and who can possess it so disinterestedly as the Christian?) keeps pace with our mechanical progress, unmixed evil may be the result; and the reason is obvious, it is not necessary to be a scientific man in order to profit by the results of science; the incendiary need not know experimentally the process by which the Lucifer match is manufactured, nor need the poisoner, in order to accomplish his end, be able to detail the beautiful process by which the Chemist extracted the poison. We can, unfortunately, point attention to an illustration of the evil of knowledge when undirected by benevolence. The illustration is on a scale alarmingly grand—the semi-barbarous nation which is now encountering the two most scientific nations of the world, and convulsing Europe with alarm, is employing the arts of engineering and gunnery against the very people who brought these arts to perfection. British and French inventions are used by the Russian, himself too savage for invention, though too cunning, not to appropriate to his defence the discoveries and skill of others; who will say that the power which is the result of knowledge can be safely entrusted to half civilized myriads, whose inexhaustible numbers when furnished with the scientific material of war render them dangerous to the civilization of the world? Who will deny that it would have been better that the mathematical precision of artillery practice and scientific fortification had never been attained, than that through their instrumentality, a flood of northern barbarians should pour down on Constantinople, repeat the tragedy enacted by the Huns and Vandals, and quench the light of civilized Europe. May this illustration never be realized; but what is true of a nation is true though in a less degree of an individual, let it not then be deemed professional bias, when I assert, that knowledge to prove beneficent must progress beneath the sheltering wings of Christianity, and then need we not dread that abuse of the gifts of Providence which has ever led to woeful reaction; there is strong evidence for supposing that civilization had its origin in a direct revelation to mankind, and who can say how much it will be indebted to the Christian revelation for its progress and consummation?

What an inducement then to education, science, and literary