

and generally to promote the highest interests of mankind; but, ere he advances one step in the course which he prescribes for himself, he takes his stand on the great first-principle, which in his estimation is the foundation of all knowledge, science, philosophy, or whatever else may designate the subject of learning—"The fear of the Lord is the beginning of knowledge." No view or system can ever improve this arrangement; to proceed on any other is a grand educational blunder. Learning, then, of which knowledge is only an important means, begins with the cultivation of a moral sentiment—not with one kind of knowledge as compared with another, but with a disposition to reverence the Possessor and Giver of all knowledge, whom to know is the end of knowledge, whom in Christ to know is life eternal. He who begins here is the best qualified for the prosecution of inquiries, and the obtaining of results. The very circumstance that he is a God-fearing man fits him for the adoption of correct views. He is the most likely of all men to avoid fallacious reasonings and rash conclusions. His imagination is under the most salutary restraint. He is disinclined to indulge in wild, unwarrantable speculation. Where reason and faith are at variance, he will distrust his reason rather than make shipwreck of his faith. When science and revelation are brought into collision, he will unhesitatingly pronounce the deductions of science to be at fault, rather than incur the impiety of tampering with one jot or tittle of God's Holy Word. In the former case he will imperatively demand of reason to retrace her steps, humiliated at the discovery of her weakness; in the latter he will insist that