

has entered upon the duties of professional life, does not know how great a part of his mental property has been amassed since he left the place of his education, and who does not feel grateful, if on reflection he finds he has been well taught to learn, and will not be willing to extend to others the benefits he has himself received, though the voice of the world may bid them take a different shape. As regards the world's opinions on these matters, it is worthy of notice that in most Universities now a choice of these subjects is open to candidates for degrees, as it is with us, while in some a competent knowledge of certain branches is imperatively required as a qualification in the faculty of Arts; and in examinations of candidates for offices in several departments of civil service of Great Britain, the East India Company, and other high places, these studies of Chemistry and Natural History are held of great importance.

When we turn our attention to the tendencies of these studies, we have no reason to despise them, or to be afraid of them. We feel that it is our duty to acquire knowledge to fit us for the purposes of our Creation, and in the words of the Rev. W. Kirby, "there are two principal avenues to knowledge, —the study of words and the study of things." Words are, however, only the arbitrary signs of ideas, and have no value independent of those ideas, further than what arises from congruity and harmony, the mind being dissatisfied when an idea is expressed by inadequate words, and the ear offended when their collocation is inharmonious. To account the mere knowledge of words therefore as wisdom, is to mistake the casket for the gems. We should think of this because the knowledge of words is often extolled beyond its just merits, and put for all wisdom; while knowledge of things, especially of the productions and forces of nature, is derided as if it were mere folly, and an easily acquired source of amusement. We should recollect that God hath condescended to instruct us by both these ways, and that therefore neither of them should be depreciated. He hath set before us His word and His world. The former is the great avenue to truth and knowledge by the study of words, and, as being the immediate and authoritative revelation of His will, is entitled to our *principal* attention; the latter leads us to the same conclusion, though less directly, by the study of *things* which stand next in rank to that of God's word, and before that of any work of man! And whether we direct our eyes to the planets rolling in their orbits, and endeavor to trace the laws by which they are guided through the vast of space—whether we analyze those powers and agents by which all the operations of nature are performed—or whether we consider the various productions of this our globe, from the mighty cedar to the microscopic mould—from the giant elephant to the invisible mite—still are we studying the works and wonders of our God! The book of nature, to whatever page we turn, is written by the finger of Him who created us, and in it, provided always our minds be rightly disposed, we may read His eternal verities. And