

towards God, excited by religious truth. Now, I have attempted to show only, that the natural tendency of scientific truth is to excite such religious affections; but that tendency, like all other good influences, may be, and often is, resisted. Hence a man may reach the loftiest pinnacle of scientific glory whose heart has never heaved with one religious emotion. He may penetrate to the very holy of holies in nature's temple, and yet retain his atheism, in spite of the hallowed influences that surround him. Nothing is plainer in theory, and, alas! nothing has been more surely confirmed by experience, than that the possession of science is not the possession of religion.

*In the third place, what a perversion of science it is to employ it against religion!*

Rightly understood, and fairly interpreted, there is not a single scientific truth that does not harmoniously accord with revealed as well as natural religion; and yet, by superficial minds, almost every one of these principles has, at one time or another, been regarded as in collision with religion, and especially with revelation. One after another have these apparent discrepancies melted away before the clearer light of further examination. And yet, up to the present day, not a few, closing their eyes against the lessons of experience, still fancy that the responses of science are not in unison with those from revelation. But this is a sentiment which finds no place with the profound and unprejudiced philosopher; for he has seen too much of the harmony between the works and the word of God to doubt the identity of their origin. He knows it to be a sad perversion of scientific truth to use it for the discredit of religion. He knows that the inspiration of the Almighty breathed the same spirit into science as into religion; and if they utter discordant tones, it must be because one or the other has been forced to speak in an unnatural dialect.

*In the fourth place, how entirely have the natural tendencies of science been misunderstood, when they have been represented as leading to religious scepticism!*

I do not deny the fact that many scientific men have been sceptical. But I maintain that this has been in spite of science, rather than the result of its natural tendency; for we have shown that tendency in all cases to be favourable to piety. Other more powerful causes, therefore, must have operated to counteract the natural influence of scientific truth in those