

its, for which science is not accountable. O, no! the temple of Nature is a holy place for a holy heart. Pure fire is always burning upon its altar, and its harmonies are ever hymning the praises of its great Architect, inviting all who enter to join the chorus. It needs a perverse and hardened heart to resist the good influences that emanate from its shrines.

*A consideration of the mutual interest of the theologian and the philosopher constitutes a second means for determining the principles by which their feelings and intercourse should be regulated.*

It hardly needs a formal argument to show, that it is for the interest of both to bring revelation and science into entire harmony. The established and intelligent Christian will not, indeed, be greatly disturbed because an alleged scientific discovery is said to come into collision with the Bible. But there are others, predisposed to believe revelation, who will gladly seize upon such examples to fortify themselves in scepticism. Religion, therefore, suffers by merely apparent incongruity between science and revelation. Nor can it be a matter of indifference to philosophers, to be looked upon as throwing doubt upon man's highest hopes and interests, by those who defend these interests, and who have taken a most important part in time past in advancing science. Suspicion and alienated feeling between these classes operate most disastrously upon both; and, therefore, mutual interest demands their united efforts to remove apparent discrepancies.

A second consideration of importance, in this connection, is, that science is the great storehouse of facts on which is based the whole system of natural religion. And when we recollect that natural religion does not stop with the mere demonstration of the being and attributes of the Deity, but establishes his natural and moral government over the world,