

common ground on which divines and philosophers may stand, been cleared up and marked out centuries ago, how many violations of sacred charity and good manners, how many unreasonable jealousies and prejudices, how many angry controversies might have been prevented ; and how much nearer to entire harmony might science and religion ere this have been brought ! And how many more examples would the page of history have presented of genuine, humble-hearted, Christian philosophers, and of high-minded, liberal-hearted, philosophic divines !

It is such men that are wanted in the ranks of science and the ranks of theology ; and the principles which I have pointed out at this time are well adapted to form them. Could I excite a desire in the hearts of our students in theology to take this high position, I should not have written in vain. For what is a Christian philosopher ? He is a man who loves Nature, and with untiring industry endeavors to penetrate her mysteries. With a mind too large for narrow views, too generous and frank for distorting prejudice, and too pure to be the slave of appetite and passion, he calmly surveys the phenomena of nature, to learn from thence the great plan of the universe as it lay originally in the divine mind. Nor does he stop when he has found out the mechanical, chemical, and organic laws of nature, but rises to those higher principles by which the moral relations of man to his Maker are disclosed. Hence he receives with gratitude and joy those richer disclosures of truth which revelation brings. To its authority he bows reverently and rejoicingly, and counts it the best use he can make of science to render it tributary to revelation, and to the cultivation of his own piety. He exhibits a generous enthusiasm in the cultivation of science ; but he has a stronger desire to have it associated with religion ; and hence