

infinite Father, whose wisdom and mercy shine so gloriously in the plan of rédemption.

If these views be correct, do they not give to the works of creation a double charm to the Christian heart? And do they not suggest the inquiry, whether those who preach the gospel might not make much more use than they do of natural religion? If we mistake not, there is a prevalent jealousy of facts and principles derived from nature; just because those facts have been sometimes perverted to throw discredit upon revelation. But we have long been satisfied that, from the fields of natural science, efficient support may be derived to some of the peculiar, and to the carnal mind the most offensive, doctrines of revelation. We have brought forward, in this article, only a single cluster of the fruit from that field. But other and richer clusters, we doubt not, would reward the search of abler minds. See what such men as Chalmers and Harris have done; and let all, who now preach or who mean to preach the gospel, follow in their steps, and we doubt not that Christians, instead of being fearful that science and revelation are in conflict, would find that they sustain and illustrate each other, and that the heart of piety might be warmed at the shrine of nature, as well as at the cross; for, in an important sense, the cross may be found in nature, and nature in the cross.

But, after all, the tendency of the age is to substitute that which is artificial for that which is natural. Hence it is, that the Christian passes with indifference the works of God, while his soul rouses and his eye brightens when it turns to the works of man. O, what a magnificent temple it is which Jehovah has made our dwelling place! It is a vast whispering gallery, echoing and reëchoing with his name and his praise. How much do they lose who always have its vast