

and pass silently into that oblivious receptacle of things, "Abor-tive, monstrous, or unkindly mixed," described by Milton!

"All these, upwhirled aloft,
Flew o'er the back side of the world, far off,
Into a limbo large and wide, since called
The Paradise of Fools: — to few unknown
Long after." —

A third important principle, which reason teaches as appropriate for this mutual creed, is, that entire harmony will be the final result of all researches in philosophy and religion. It is strange how any other view of the matter can be entertained by men who profess to believe that the God of nature is the God of revelation. For what are nature and revelation but different developments of one great system, emanating from the same infinite Mind? Yet not a few theologians look upon science as a dangerous ally of revelation, and maintain that we are not to seek for harmony between them. "The Bible," say they, "was given for our infallible guide, and it is of little consequence whether its teachings coincide with those of philosophy. The history of the church shows us that the two have always been in collision, and it is a dangerous enterprise for the religious man to labor for their reconciliation. Let him follow the teachings of revelation implicitly, nor suffer any of its statements to be modified by the pretended facts or theoretical deductions of science."

Does this seem to any to be a caricature? Take, then, the words of a distinguished American divine. "We are not a little alarmed," says he, "at the tendency of the age to reduce the great facts narrated in the Bible to the standard of natural science." "Human science is a changing and restless thing. It is well that it is so."