

The disastrous influence of mutual jealousy and hard speeches between theologians and philosophers is a third lesson most impressively taught by history and observation. Although many distinguished divines have been eminent philosophers, and science is largely indebted to the clerical profession, yet, in general, the two classes have kept very much apart from each other. This is particularly the case in respect to the cultivators of physical science. In general they have an impression that theologians feel no sympathy with their pursuits, and are not only ignorant of science, but prejudiced against it, as unfriendly to religion. And the fact that so few in the ministerial office do regard attention to natural science, by the ministry, as entirely appropriate, fosters this false notion. But it awakens deep prejudices in these scientific minds against clergymen, because they cannot see why the ministers of God should not take interest enough in his material works to study them. Prejudice prevents that intimate acquaintanceship which would be its cure. It engenders distrust, and produces severe judgments, and keeps those apart who should be cordial friends, because they are both engaged in the same great business of developing the works and ways of the Almighty.

This jealousy and want of acquaintance with each other produces a reaction on the part of theologians, who, also, become censorious and distrustful of men of science. They learn that some such are sceptics, and they presume that nearly all are. Hence, when some new scientific discovery is announced, which seems unfavorable in its bearings upon revelation, theologians are at once suspicious that the author of it is intentionally aiming a blow at Christianity — although the greater probability is that its bearings upon religion never entered his mind. But too often, in such cases, the zealous