

highest respect. Their chief fault is, that in their ardent and exclusive devotion to science, they are apt to neglect that higher attention to religion which its claims demand—a charge, however, which I fear lies equally against most other classes of society. They would find, in fact, almost without exception, that these men were ready publicly to express their regard for religion; and while they would contend for the fullest liberty of investigation into every department of nature, they would resent the charge of intentionally aiming to injure the credit and authority of revelation.

If I mistake not, a reference to the British Association for the Advancement of Science will not only confirm these suggestions, but show that British divines are ahead of Americans on this subject. That association embraces all the most eminent scientific men in the kingdom, as well as many from the continent; and they meet yearly to spend a week together in scientific discussions. Here we might expect, if any where among the cultivators of physical science, an exhibition of religious scepticism. But the fact is, a decidedly religious tone has always been exhibited in that meeting. Whenever a fitting opportunity presented, the addresses of the presiding officer, and of the members, have exhibited a spirit not only religious in the general sense of the term, but in its Christian sense. Said Sir R. H. Ingliss, the president, in 1847, “I will only add my firm belief, that every advance in our knowledge of the natural world will, if rightly directed by the spirit of true humility, and with a prayer for God’s blessing, advance us in a knowledge of himself, and will prepare us to receive his revelation of his will with profound reverence.” In echoing similar sentiments from Dr. Abercrombie, at the meeting in Edinburgh, in 1834, Professor Sedgwick remarked, that “the pursuits of science, instead of leading to infidelity, have