

he cherishes a high respect for those whose business it is to teach it. Indeed, the noblest example of a true Christian philosopher is seen in the able and faithful minister of the gospel, who employs a thorough knowledge of science, not merely to enlighten the ignorant, but to illustrate and enforce the higher principles of religion.

On the other hand, if I were to give a definition of the highest style of a philosophic divine, it would be synonymous with that of the Christian philosopher. I should represent him as one whose grand object is to glorify God in the salvation of men, by means of the gospel of Christ, but who made the whole circle of knowledge, literary and scientific, subservient to his great object.

Thus may the philosopher and the theologian be combined in the same individual. And why should they not? To whom is it more fitting to be an interpreter of nature, than to him who interprets God's work of revelation? Were such an identity more often realized, there would no longer be need to draw out a code of principles for regulating the conduct and feelings of those no longer twain. It would be like laying down a set of rules for regulating the conduct of the different members of the same individual towards one another.

If, then, the theologian and philosopher may be thus identified, it must be because the principles of theology are in harmony with those of philosophy. Theology does, indeed, develop principles which the sounding line of philosophy cannot reach. But so far as the two systems can be compared, they coincide. And we may be sure that whatever goes by the name of science, which contradicts a fair and enlightened exhibition of revealed truth, is only false philosophy. To develop this harmony should be an object of the Christian ministry, second only in importance to its first aim — that of