

as an offering to God, and the other the holiest of all, separated from it by a veil now rent in twain, and in which, on a blood-sprinkled mercy-seat, we pour out the love of a reconciled heart, and hear the oracles of the living God." *Method of the Divine Government*, p. 449, *et seq.*

*In the fifth place, scientific men and religious men may learn from this subject to regard each other as engaged in a common cause.*

If it indeed be true that scientific truth, rightly applied, is religious truth, then may the religious man be sure that every scientific discovery will ultimately contribute to the illustration of the character or government of the Deity; and therefore should he encourage and rejoice in all such investigations, and bid God speed to the votaries of science. Even though he cannot see how the new discovery will illustrate religion, and though, when imperfectly developed, it may seem to have an unfavourable aspect, he need not fear to confide in the general principle that science and religion are alike of divine origin, and must be in harmony. On the other hand, the votary of science should remember that the state of society most favourable to his pursuits is one in which religion exerts the strongest influence. It is for his interest, therefore, merely as a lover of science, and much more as a moral and accountable agent, to have pure religion prevail. Scientific and religious men, should, therefore, look upon each other as co-labourers in a most noble cause, in illustrating the divine character and government. All jealousy and narrow-minded exclusiveness should be banished, and side by side should they labour in warm-hearted and generous sympathy. Alas! how different from this has been the history of the past! and, to a great extent, how different it is at present! "A study of the natural world," says Professor Sedgwick, "teaches not the truths of revealed religion, nor do the truths of religion inform us of the inductions of physical science. Hence it is that men, whose studies are too much confined to one branch of knowledge, often learn to overrate themselves, and so become narrow minded. Bigotry is a besetting sin of our nature. Too often has it been the attendant of religious zeal; but it is perhaps the most bitter and unsparing when found among the irreligious. A philosopher, not understanding one atom of their spirit, will sometimes scoff at the labours of religious men; and one who calls himself religious will, perhaps, return a like harsh judgment, and thank God that he is not as the philoso-