

But both phrases are quite natural and proper for one of the most allegorical books of the Bible when regarded as vivid poetical images. The grand distinction between the Bible and all other professed revelations is, not that it has anticipated scientific discoveries, but that there is nothing in its statements which those discoveries contradict or invalidate. Often has the sceptic announced such discrepancies; but, in the end, the Bible has always been shown consistent with itself and with science. Now, this is true of no other professedly inspired books. The Koran and the Vêdas are often in direct collision with astronomy, geology, anatomy, and physiology; and when you have proved them false in science you have destroyed their authority in religion. Proudly above them all stands the Bible; and so long as it can maintain this position we may be sure of its divine original; for any mere human production, embracing so many authors, and reaching through so many thousands of years in its history, could not have avoided collision with scientific truth.

Once more: theologians and philosophers should mutually require that those who undertake to pronounce judgment upon points of connection between science and religion should be well acquainted with both sides of the question. I do not say equally well acquainted; for so limited are the human faculties that he who is eminent in one department of knowledge can hardly be expected to be equally familiar with another. But a respectable knowledge of any subject is essential to decide upon its relations to other subjects. And it ought to be a settled principle, that an opinion upon any point of science or religion is entitled to no respect if it can be shown that the man does not understand the subject upon which he writes. For eminence in one department of knowledge gives a man no claims to credence in another which he