

and man's correspondent obligations, — also his common, special and miraculous providence, and the doctrine of his purposes or decrees, — we see how important is this use of science. At this day, indeed, how can the theologian dispense with its facts in their religious applications? Let the works of Ray, Derham, Wollaston, Paley, Crombie, Brown, Chalmers, and the other authors of the Bridgewater Treatises, testify to their importance. For though the divine may stand firm upon the evidence of history, prophecy, and internal character to sustain the Bible, yet if he can show that its truths are in agreement with nature, and are even sustained and illustrated by it, his appeal, in this thinking and reasoning age, will come home with much more convincing power. He cannot dispense with the facts of science and yet be *a workman that needeth not to be ashamed*.

On the other hand, the philosopher should not forget that the religious applications of science are its most important use. When he thinks what knowledge has done in elevating and civilizing society, and in multiplying the comforts and luxuries of life, he is apt to forget its religious bearings. But these, in fact, transcend in importance its worldly influences, as much as eternity transcends time. And most sadly does he degrade science who overlooks its religious applications. These form the ground of its truest dignity, and they alone link it to the permanently grand and the eternal.

But philosophy may also be employed in defending and illustrating revealed truth. Of this we have a splendid example in the "Analogy" of Bishop Butler, whose grand principle has been applied successfully by Barnes to nearly all the peculiar doctrines of revelation. Of all efforts to meet sceptical objections to evangelical Christianity, this is the most thorough and complete; and were this work more carefully