

known of himself. What he could have known, and in part already knows, is geologic science ; what in all probability he never could have known is the fact of the Divine authorship of the universe, and the true nature of the institution of the Sabbath, as a time of preparation for the final state, and as alike representative of God's workings in the past, and of his eternally predetermined scheme for the future. "Is it not certain," Socrates is represented as inquiring, in "the first Alcibiades" of his gay and confident pupil, "that you know nothing but what has been told you by others, or what you have found out for yourself?" There is at once exquisite simplicity and great terseness in this natural division of the only modes in which men can acquire knowledge ; and we find it wonderfully exemplified in all Revelation. Scripture draws practically a broad line between the two modes ; and while it tells man all that is necessary to his wants and welfare as a religious creature, it does not communicate to him a single scientific fact which he is competent to find out for himself.

About an age previous to the times of Turretine, the danger of "corrupting philosophy through an intermixed divinity" was admirably shown by Bacon in his "Novum Organum ;" and the line indicated was exactly what we now find was laid down of old with such precision in Scripture. "To deify error and to adore vain things," said the great philosopher, "may be well accounted the plague of the understanding. Some modern men, guilty of much levity, have so indulged this vanity, that they have essayed to find natural philosophy in the first chapter of Genesis, the Book of Job, and other places of holy writ, seeking the living among the dead. Now this vanity is so much the more to be checked and restrained, because, by unadvised mixture of divine and human things, not only a phantastical philosophy is produced, but also an heretical religion. Therefore it is safe to give unto Faith,