

that which has been conjured up by injudicious zeal or false philosophy, mistaking the ends of a divine revelation." And again in another passage of the same powerful discourse, after defining the proper objects for the exercise of the human understanding, his Lordship most justly observes, "Under these limitations and corrections we may join in the praises which are lavished upon philosophy and science, and fearlessly go forth with their votaries into all the various paths of research, by which the mind of man pierces into the hidden treasures of nature; harmonizes its more conspicuous features, and removes the veil which to the ignorant or careless observer, obscures the traces of God's glory in the works of his hands."*

The disappointment which many minds experience, at finding in the phenomena of the natural world no indications of the will of God, respecting the moral conduct or future prospects of the human race, arises principally from an indistinct and mistaken view of the respective provinces of Reason and Revelation.

By the exercise of our Reason, we discover abundant evidences of the Existence, and of some of the Attributes of a supreme Creator, and apprehend the operations of many of the second causes or instrumental agents, by which

* Sermon at the opening of King's College, London, 1831, pp. 19. 14.