

trusts he shall not be deemed to have stepped out of the record, where he has copiously drawn from the sacred fountains, provided the main tenor of his argument is in accordance with the brief put into his hands.

Those who are disposed to unite the study of scripture with that of nature, should always bear in mind the caution before alluded to, that all depends upon the *right* interpretation, either of the *written word* or *created substance*. They who study the word of God, and they who study his works, are equally liable to error; nor will talents, even of the highest order, always secure a man from falling into it. The love of truth, and of its Almighty Author, is the only sure guide that will conduct the aspirant to its purest fountains. High intellectual powers are a glorious gift of God, which, when associated with the qualities just named, lead to results as glorious, and to the light of real unsophisticated knowledge. But *knowledge puffeth up*, and if it stands alone, there is great danger of its leading its possessor into a kind of self-worship, and from thence to self-delusion and the love of hypothesis.

It is much to be lamented that many bright lights in science, some from leaning too much to their own understanding, and others, probably from having Religion shown to them, not with her own winning features, nor in her own simple dress, but with a distorted aspect, and decked meretriciously, so that she appears what she is not, without further inquiry and without consulting her genuine records have rejected her and fallen into grievous errors. To them might be applied our Saviour's words, *Ye do err not knowing the Scriptures*. These observations apply particularly to two of the most eminent philosophers of the present age, one for the depth of his knowledge in astronomy and general physics; and the other in zoology. It will be easily seen that I allude to La Place and Lamarck, both of whom,