

seeming discordance with the letter of Scripture, or because a narrow-minded theologian could not discern where the writers of the Bible adopted popular phraseology, in condescension to the innocent prejudices and uninformed understandings of those to whom they addressed themselves ; and he therefore employed all the energy of his powerful mind to persuade the learned theologian, that for the discovery of physical truth we must have recourse to induction from experiment and soberly conducted investigation of physical phenomena, while for spiritual we should seek to draw living waters from the fountain of life contained in Scripture. The Bible was not intended to make us philosophers, but to make us wise unto salvation.

But it does not follow, because we are to seek for religious truth principally in the Bible, that we can derive none from the study of natural objects ; nor, on the contrary, because we are not to go to the Bible for a system of philosophy, that no philosophical truths are contained in it. The Scripture expressly declares that *the invisible things of God* may be understood by the things that are made ; and if we may have recourse to the works of creation as well as to revelation to lead us to the knowledge of the Creator, we may, on the other hand, by parity of reason, without meriting any reprehension, inquire into what God has revealed in Scripture concerning the physical world and its phenomena. Lord Bacon himself observes, that Philosophy is given to Religion as a most faithful handmaid ; since Religion declares the will of God, and Philosophy manifests his power ; and he applies to this our Saviour's reproof of the Jews : *Ye do err not knowing the Scriptures nor the power of God.* That is, ye have not endeavoured to know him by a right mode of studying either his word or his works. The study of both is necessary to the right understanding of either : we cannot rightly understand God's word without a know-