

ledge of his *works*, and perpetual appeal is made to his works in his word; neither can we perfectly understand his works without the knowledge of his *word*.

The penetrating mind of Bacon clearly perceived, that if supposed statements of Scripture were made the sole test by which philosophical systems were to be tried, there was an end of all progress in science, no use in making experiments, or pursuing a course of inductive reasoning. And this was the temper of the age in which he lived; light was beginning to spring up, and because it was novel, it was thought to be heretical and subversive of Scripture. But men's minds are now much altered in this respect, and there is no danger of persecution on account of heterodoxy either in religion or philosophy. In fact the tide seems turned the other way, and a clamour is sometimes raised against persons who consult the revealed word of God on points connected with philosophy and science. But surely if the Scriptures are, as we believe, a revelation from the Creator of that world concerning which we philosophize, and if some parts of them do contain mysteries of natural philosophy, as Bacon himself contends they do, some respect and deference are due to the word of God, and some allowance may be claimed by those who appeal to it on any point of science, even if their appeal originates in a misconception and misinterpretation of any part of it; the same allowance as is made for those, and they are many, who misinterpret nature.

In the observations here made upon some dicta of the illustrious sage, who, unless we admit his venerable namesake, Friar Bacon, to a share in that distinction, may be termed the first founder of modern philosophy, I have not the most distant thought of detracting from the splendour of his merits, or of deducting anything from the amount of the vast debt which science owes him; but, as I have before observed, mankind, from the earliest ages, have been prone