

have been investigated and canvassed, and an approximation traced between them, in some respects, to those of modern philosophers:* if the same diligence was exercised upon the Scriptures, we might arrive at information with regard to the great powers that, under God, rule the physical universe, which it is hopeless to gain by the usual means of investigation.

But the great difficulty lies in the interpretation of those passages of Scripture that relate to physical phenomena. Bacon often repeats these words of Solomon,—*It is the glory of God to conceal a thing.* As Moses, when he descended from the mount, was obliged to veil his face, because the Israelites could not bear its effulgence;† so the Deity was pleased to conceal many both spiritual and physical truths under a veil of figures and allegory, because the prejudices, ignorance, and grossness of the bulk of the people could not bear them, but they were written for the instruction and admonition of those in every age whose minds are liberated from the misrule of prejudice, and less darkened by the clouds of ignorance: but still it requires, and always will require, much study and comparison of one part of Scripture with another, to discover the meaning of many of those passages of Scripture which relate to physical objects.

The Apostle to the Hebrews observes that the manner in which God revealed himself to the ancient world and the Jewish nation, was by dividing his communications into many parcels, delivered at different times;‡ and by clothing them in a variety of figures, and imparting them under different circumstances,§ so that in order to get a correct notion of them it is necessary to compare one part of Scripture with another, and to weigh well the various figures under which they are concealed, and the use of them on

* See Prof. Daubeny's *Introd. to the Atomic Theory*, 13.

† Exod. xxxiv. 29, &c. ‡ Πολυμερως. § Πολυτροπως.