

tions, and confirming it by miracles publicly wrought in attestation of its truth. Physical science, on the contrary, derives no support from internal evidence or external testimony : but it is based on experiment alone, is perfected by induction, and is drawn out into propositions by a rational logic of its own. To confound the groundworks of philosophy and religion is to ruin the superstructure of both : for the bases on which they stand, as well as their design, are absolutely separate ; and we may assume it as an incontrovertible truth, that the inductions of philosophy can be no more proved by the words of revelation, than the doctrines of Christianity can be established by the investigations of natural science.

Should some one ask how men can overlook truths like these after they have been once enunciated : we may reply, that men have often been led into such folly by vanity and arrogance—the one shutting from their senses the narrow bounds of their own ignorance—the other teaching them to contemn what they do not comprehend. Another source of error, on physical questions, has been a mistake respecting the import of certain scripture phrases. These writings deal not in logical distinctions or rigid definitions. They were addressed to the heart and understanding, in popular forms of speech such as men could readily comprehend. When they describe the Almighty as a being capable of jealousy, love, anger, repentance, and other like passions, they use a language accommodated to our wants and capacities, and God is put before us in the semblance of humanity. They tell however what it is essential for us to know—our relations and our duties to him, and the penalties of disobedience : and were it possible for them to make even an