

We have seen that formidable difficulties present themselves to a man who looks seriously at the relations between the records of Revelation and the monuments of Natural History. Yet such a man cannot but feel assured, that the difficulties lie only in our want of sufficient knowledge. Nature and Revelation are both beams of light from the same Sun of eternal truth ; and there can-

in the world. In the world, sovereigns command what they please, and their subjects yield compliance. But, says Christ, 'it shall not be so among you.' Among Christians, every one has the right of forming a judgment concerning others ; and is also himself subjected to the same right in them : though spiritual tyrants have made a worldly dominion out of Christianity." Luther's Larger Catechism ; a work of 2756 columns, on the quarto page, written in 1528 : in Walch's ed. of Luther's Works, Halle, 1744, Vol. X. col. 1799.

"Because rash men and impostors often cover over their absurdities with the title of *prophecy*, there was some danger of true prophecy being brought into suspicion, or cast into odium. As, in the present day, many persons almost nauseate the very name of a sermon, because there are so many silly and ignorant men (*insulsi ac imperiti*) who babble out from the pulpit their own inventions ; and also ungodly men and contemners of religion, who preach execrable blasphemies. Wherefore, because, by the faults of such teachers, prophecy" [or preaching] "might be brought into dislike or even be almost entirely rejected, Paul commands the Thessalonians to *prove all things* ; intimating that, although all teachers are not unexceptionable in their adherence to the perfect rule, and the propriety of their expressions, still we are not to condemn or reject any doctrine till we have fairly put it to the trial. In this respect, two opposite errors are common. Some persons, finding that themselves, or the bulk of men, have been imposed upon, reject in the mass all" [religious] "doctrines. Others, with weak credulity, indiscriminately embrace whatsoever is proposed to them in the name of God. Each extreme is wrong. The former class, filled with proud prejudice, bar themselves out from the way of improvement : the others, rashly expose themselves to every wind of error. From these two extremes, Paul recalls the Thessalonians to the middle path ; forbidding the condemnation of any sentiment, till it be first duly examined : and admonishing that we should exercise a just judgment before we receive as certain that which is proposed to us.—Nothing is more hurtful" [to intellectual and religious improvement] "than the petulant and conceited disposition, by which we take up a dislike to any sentiment, without taking the trouble of a fair examination." Calvin in his Comment. in Epistolas ; ad loc.