

ruthless condemnation of philosophers and geologists, he was not violating the admonition before his eyes.

“There has not hitherto been any one in the Church, that has, with the sufficient propriety and exactness, expounded the whole of these subjects. For expositors have so mixed them up with various, diversified, and never-ending inquiries, as to make it apparent that God has reserved to himself alone this majesty of wisdom, and the sound understanding of this chapter; leaving to us the general knowledge, that the world had a beginning, and was created out of nothing by God. This general knowledge is clearly derived from the text. But with respect to the particular things, there is very much that is involved in difficulty and doubt, and about which questions without end are agitated.”*

Thus temperately and wisely wrote “the blessed man.” Most plainly has he laid down the very position which will be *the foundation* of my reasoning, when I arrive at the part of these lectures in which it is proposed to search out the declarations of divine truth upon our subject. Other passages might be adduced from the writings of Luther, in which he vindicates scientific researches, and supports the kind of principles for ascertaining the sense of Scripture, on which we are proceeding; those of a strict and impartial grammatical investigation.

2. I likewise raise my protest against the constant strain and tone of this gentleman, respectable and worthy as he may be, in his holding up the friends and professors of Natural Philosophy in general, and of Geology in particular, as either open infidels, or, what would be worse, secret traitors to the cause of Christianity. There is a deplorable want of both wisdom and justice in this style of representation. It is not *wise*; for it tends to foster the suspicions and objections which unhappily exist in many minds, imbued with scientific knowledge,

* Luther's Works, ed. Walch, Vol. I. p. 1.