

of the Inductive Philosophy, thus breathes forth his pious meditation, "Thy creatures have been my books, but thy scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples." *Bacon's Works*, V. 4. fol. p. 487.

The sentiment here quoted had been long familiar to him, for it pervades his writings; it is thus strikingly expressed in his immortal work. "Concludamus igitur theologiam sacram ex Verbo et Oraculis Dei, non ex lumine Naturæ aut Rationis dictamine hauriri debere. Scriptum est enim cœli enarrant Gloriam Dei, at nusquam scriptum invenitur, cœli enarrant Voluntatem Dei."* †

Having then this broad line marked out before us, and with a clear and perfect understanding, as to what we ought, and what we ought not to ex-

* Bacon De Augm. Scient. Lib. IX. ch. i.

† "Nothing," says Sir I. F. W. Herschel, "can be more unfounded than the objection which has been taken *in limine*, by persons, well-meaning perhaps, certainly narrow minded, against the study of natural philosophy, and indeed against all science,—that it fosters in its cultivators an undue and overweening self-conceit, leads them to doubt the immortality of the soul, and to scoff at revealed religion. Its natural effect, we may confidently assert, on every well constituted mind, is and must be the direct contrary. No doubt, the testimony of natural reason, on whatever exercised, must of necessity stop short of those truths which it is the object of revelation to make known; but while it places the existence and principal attributes of a Deity on such grounds as to render doubt absurd and atheism ridiculous, it unquestion-