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ministers of the English Church were ejected for non-conformity, says, "This was the rise of that separation from the Establishment, which I am defending in these letters: a separation which, as it was founded upon Christian and just principles, so it has marvelously subsisted under great worldly discouragements, strengthened and upheld, we trust, by the mighty power of God: and by the same mighty power, we hope, will still be upheld, *till his mercy shall dispose the hearts of our brethren, who have cast us out, to receive us again.*"\* Now such language is to me a satisfactory proof that the author who could use it did not enter into those general principles which are equally applicable to every National Establishment of Christianity, and which would effectually prevent any one who adopted them becoming a member of any National Church, whatever might be its supposed or real purity, and under whatever modification it might exist.

I have been much pleased to observe, in Dr. Chalmers' justly esteemed work on the Evidences of Christianity, the very successful application of the principles of Lord Bacon's philosophy to the investigation of that subject. But as this remark may, to many of you, need some explanation, accept of the following.—Before Lord Bacon's time, who is called the father of true philosophy, or of the proper method of discovering truth, those who went by the name of philosophers, instead of confining themselves to the accurate observation of facts, in accounting for the appearances of nature, indulged in mere fictions of their own imagination. No solid or satisfactory discovery could be the result of this. In opposition to this plan, Lord Bacon

\* Towgood on Dissent, p. 161.