

gation should proceed. It is clothed with that humility which makes a man not a dictator enforcing his notions on nature, but a student desirous to master accurately the lessons which she teaches. I am far from saying that this is universally the state of mind of scientific men, but it is what they should desire to attain to, and it is equally what those should aim at who study revelation. "Foremost among the noblest truth-seekers on this earth are the leaders in the work and thought of science to-day. And can there be any nobler work? Is it not better to follow Truth, though it lead to the grave of our hopes, than to be enshrined in lustful indolence upon the Delilah lap of falsehood? Should any man believe in the grandeur of truth more than they who constitute the Christian Church?*

A naturalist, who takes natural facts out of their connection to support certain conclusions, is on a par with a theologian who does the same with Bible texts. Both are wanting in the true scientific habit of thought. If we are to perceive and benefit by the parallelisms of nature and revelation we must distort neither, but place them side by side in their true attitude. We need, in short, scientific students and expositors, not special pleaders. There are too many of the latter on both sides of these questions.

Though the analogies of the natural and the spiritual are very profound, it is not necessary to go down into their depths to perceive them practically; but if they are simply and truthfully regarded at first, they may be developed to an indefinite extent. The Old Testament is full of the use of natural analogies of spiritual things and of practical deductions from them. Yet these are, for the most part, simple and lie on the surface, so that they are intelligible to all. But they grow on the mind as our knowledge increases, and rise in beauty and majesty as our minds become enlarged to comprehend them. When the Psalmist regards the midnight sky and comes back to earth with the exclamation, "What is man that thou art mindful of him?" (Ps. viii.) he expresses a sentiment with which a child may sympathize, but which, in the mind of an astronomer, grows to be an overwhelming conception of the majesty of the universe, and which equally in both leads to the adoration of the Almighty Maker, who has ordained all these and fixed all their laws. "Lift up your eyes on high," says Isaiah, "and behold who hath created these, that bringeth out their host by number, for that he is strong in power not one faileth." The spectacle of the heavens thus referred to was, no doubt, intelligible to the Israelite of Isaiah's time, and also the inference from it that his own ways were not hid from God. Yet only a mind trained in the knowledge of the movements and intricate balancings of the heavenly bodies can fully enter into all that is implied in their being "brought out by number," and that "not one

* Dollinger. Lecture delivered on occasion of the meeting of the British Association, in Montreal.

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