

All this were to no purpose; vnlesse the *Text of God* were excellent in this kinde; and embellished, here and there, with most admirable *Philosophy*. What incomparably rare foot-steps of it, haue we in the Bookes of *Genesis*, *Iob*, and the *Psalmes*? How noble a Study then were it, and how worthy the leisure of some excellently learned; to bestow some time vpon it? *Valesius* the *Physician*, hath in his *Sacra Philosophia* done something in this kinde: who yet might haue done better, here and there, for the honour of the *Scriptures*. I am not so sottish to belecue, That euery particular is to be drawn out of *Scripture*: tis none of my doteage, that. Or that *God* in *Scripture* did intend, euery where, the accuratenesse of *Philosophy*; or stand to be so curious in *definitions* and *decisions*. Nor so foolish would I be thought, as to haue all *Philosophy* taken in pieces, and new moulded by the *Scriptures*. Nor, that nothing should be determined on, till a *Text* confirmed it. But this, perchance, might profitably be thought vpon: That where the *Scriptures* haue any thing in this kinde, it should more reuerently be esteemed; Collections out of scattered places, (as is done out of *Aristotle*) made: these compared, and their *Resultances* obserued. This, surely, would amount to more, then is yet thought of: and, a *Gods* name, let Schollers be so bold with *Aristotle*, as to examine him vpon good assurance, by what is *Truths Touch-stone*: Receiued *Philosophy* is a most necessary hand-maid to the *Scriptures*; but let her not be set aboue her Lady, nor no competition be maintained betwixt them.

Something else remaines to be thought of: That seeing the same *God*, who gaue *Aristotle* these good parts;