

lights, the greater to rule the day and the lesser to rule the night, and the stars also. Yet even this could be got over, if we adopt a principle which even Granville Penn has found necessary for the adjustment of his views—though himself a violent and we think an unnecessary alarmist upon this question. He supposes the Mosaic description to proceed not in the order of creation actually, but in its order optically—or in other words, that the sun and moon were not first made, but first made visible on the fourth day. We earnestly recommend, however, the perusal of his mineral and Mosaical geologies—not because of our great confidence in his skill or science as a naturalist, but because of a certain admirable soundness in many of those views that are purely theological. If he have erred in the one science, there is a redeeming force in the worth and stability of certain weighty aphorisms that he has given forth in relation to the other science. He does not respect enough the indications of nature and experience—and certain it is, that these might be so far disregarded as to invalidate some of our best arguments on the side of theism. If, for example, fossil remains are not to be looked upon as the vestiges of living creatures, it would follow, that what we have been in the habit of considering as forms of nice and excellent adaptation may have been produced without an object, and so after all be perfectly meaningless. We may assume with all safety that real shells were never formed by nature without the design of covering an animal—and hence, if we ever meet in any situation, how-