

people. But very different is the case with some of those parts of Scripture *hard to be understood*, and of others, which cannot be understood till researches and discoveries in philology, history, and science have given us the clew. So long as these discoveries continue to be made will the meaning of some passages of Scripture be liable to modification; and at present these branches of learning are far enough from perfection. It is impossible, therefore, that the meaning of some portions of Scripture should not receive some modifications for a long time to come; and he does the most injury to the cause of religion, who rejects every new interpretation, and considers it dangerous to disturb the settled notions of men as to the meaning even of the less important portions of Scripture. He must have a weak faith in the Bible who fears to have every passage in it subjected to the most thorough scrutiny, under the concentrated light which all literature and all science can pour upon it. And he must have a very narrow view of literature and science who fancies that they have done all they can do to elucidate the sacred text. Yet how common the notion among divines, that, while "human science is a changing and a restless thing," theology — not merely its framework, but its entire covering, coloring, and appendages — has long since received its last finish!

The fifth lesson taught us by history and observation is the weakness and folly of predicting or apprehending injury to Christianity from scientific discoveries. Such fears and predictions are not uncommon. On the one hand, the infidel, by a hasty inference, feels confident that the new discoveries will give a deadly blow to what he regards a false system; and he exults in the anticipated discomfiture of the Christian church. Some intelligent Christians, also, become alarmed at the threatening aspect of the new views, and tremble for