

that the earth is not flat, but spherical, and that the heavens have not edges, like a skin-tent or glass-case, to come anywhere in contact with it, but consist mainly of a diffused atmosphere, with illimitable space beyond.

The second great error to which the theologians would fain have pledged the truth of Scripture was an error in the astronomical province. I need scarce refer to the often-adduced case of Galileo. The doctrine which the philosopher had to "abjure, curse, and detest," and which he was never again to teach, "because erroneous, heretical, and contrary to Scripture," was the doctrine of the earth's motion and the sun's stability. But to the part taken by our Protestant divines in the same controversy,—men still regarded as authorities in their own proper walk,—I must be allowed to refer, as less known, though not less instructive, than that enacted by the Romish Church in the case of Galileo. "This, we affirm, *i. e.* that the earth rests, and the sun moves daily around it," said Voetius, a great Swiss divine of the middle of the seventeenth century, "with all divines, natural philosophers, Jews and Mohammedans, Greeks and Latins, excepting one or two of the ancients, and the modern followers of Copernicus." And we detect Heideggeri, a Swiss theologian, who flourished about half an age later, giving expression, a few years ere the commencement of the last century, to a similar view, as the one taken by himself and many others, and as a view "from which," he states, "our pious reverence for the Scriptures, the word of truth, will not allow us to depart." A still more remarkable instance occurs in Turretine, whom we find in one of his writings arguing in the strictly logical form, "in opposition to certain philosophers," and in behalf of the old Ptolemaic doctrine that the sun moves in the heavens and revolves round the earth, while the earth itself remains at rest in the midst. "*First*," he remarks, "the sun is said in Scripture to move in the heavens, and to rise and set. 'The