

arises, on solid foundation, a fairer and goodlier system, than ever floated in airy romance before the eye of genius.\* Nor is it difficult to perceive the reason of this. What we discover by observation, is the product of the divine imagination—bodied forth by creative power, into a stable and enduring universe. What we devise by our own ingenuity is but the product of human imagination. The one is the solid archetype of those conceptions which are in the mind of God. The other is the shadowy representation of those conceptions which are in the mind of man. It is even as with the labourer, who, by excavating the rubbish which hides and besets some noble architecture, does more for the gratification of our taste, than if, with his unpractised hand, he should attempt to regale us by plans and sketches of his own. And so the drudgery of experimental science, in exchange for

\* In the "Essays of John Sheppard,"—a work very recently published, and alike characterised by the depth of its Christian intelligence and feeling, and the beauty of its thoughts—there occurs the following passage, founded on the Manuscript Notes, taken by the author, of Playfair's Lectures. "It was impressively stated in a preliminary lecture by a late eminent Scottish Professor of Natural Philosophy, that the actual physical wonders of creation far transcend the boldest and most hyperbolic imaginings of poetic minds; 'that the reason of Newton and Galileo took a sublimer flight than the fancy of Milton and Ariosto.' That this is quite true I need only refer you to a few astronomical facts glanced at in subsequent pages of this volume in order to evince."—*Sheppard's Essays*, p. 69.