

approach to the perfections of his glory, no man could by looking on them comprehend their meaning; and they would be at once unfitted to be the vehicle either of religious truth or moral rule. If this principle of interpretation be adopted in numberless parts of scripture describing the moral attributes of God; we may surely extend it to other passages (unconnected with any religious doctrine, and therefore of comparatively small importance) in which the fabric of the material world is the subject of some passing allusion or figurative illustration.

A philosopher may smile at the fulminations of the Vatican against those who, with Copernicus, maintained the motion of the Earth: but he ought to sigh when he finds that the heart of man is no better than it was of old, and that his arrogance and folly are still the same—that bigotry and ignorance still go hand in hand, and are ever ready to entrench themselves in any lurking-place, whence they may assail with maledictions and words of evil omen all those who are enjoying a light of truth their eyes cannot bear to look upon. There are still found some who dare to affirm that the pursuits of natural science are hostile to religion. An assertion more false in itself, and more dishonourable to true religion, has not been conceived in the mind of man. Of other sciences I am not called on to speak; but having, in the former pages of this Discourse, described some of the general truths brought to light by Geology, I may be permitted to add a few words in its vindication.

The Bible instructs us that man, and other living things, have been placed but a few years upon the earth; and the physical monuments of the world bear witness to the same truth. If