

his day, such a knowledge of Natural Philosophy as was necessary for the application of the Hebrew phraseology to the objects under description. It is no disparagement to Luther that, for instance, in his Comments on the work of the fifth day, he shows his want of correct ideas concerning the atmosphere and the heavenly bodies; that he implicitly rests on the common notions of his time; that he speaks copiously upon the four elements and the ten spheres, (according to the doctrine of one atmospheric, seven planetary, the ninth crystalline, and the tenth empyreal,) that the stars, taken universally, derive their light from the sun, for he intimates no distinction between the fixed stars and the planets; and that the sun and all the other heavenly bodies move round the earth in twenty-four hours. All this was quite natural, and we may say unavoidable, under the circumstances of the time. Unless a miraculous communication had been made to the mind of Luther, it could not have been otherwise. Yet the author who has compelled me to make these observations brings forward his citations from the blessed and immortal man, (as he justly calls the Reformer,) as if they possessed a kind of divine inspiration. He writes, "What a faithful, simple, unphilosophizing, convincing, and self-evident exposition is the holy man thus *instructed by the Holy Spirit* to leave to the world! — I cannot describe the gratitude of spirit and union with the holy Luther which I found, when in turning to his Exposition of the Book of Genesis, I found that his faith and understanding respecting some particulars of the creation-work (in addition to his fixed faith regarding the main point at issue) exactly and sweetly accorded with my own."

This writer so cites, with just approbation, a part of Luther's introductory paragraph. It would have been well if he had given the passage entire; and had reflected whether, in his fiery positiveness of assertion and his