

include all cases in which the same dilemma may again come into play, is it easy to lay down an adequate canon for the purpose. For we can hardly foresee, beforehand, what part of the past history of the universe may eventually be found to come within the domain of science; or what bearing the tenets, which science establishes, may have upon our view of the providential and revealed government of the world. But without attempting here to generalize on this subject, there are two reflections which may be worth our notice: they are supported by what took place in reference to Astronomy on the occasion of which we are speaking; and may, at other periods, be applicable to other sciences.

In the first place, the meaning which any generation puts upon the phrases of Scripture, depends, more than is at first sight supposed, upon the received philosophy of the time. Hence, while men imagine that they are contending for Revelation, they are, in fact, contending for their own interpretation of Revelation, unconsciously adapted to what they believe to be rationally probable. And the new interpretation, which the new philosophy requires, and which appears to the older school to be a fatal violence done to the authority of religion, is accepted by their successors without the dangerous results which were apprehended. When the language of Scripture, invested with its new meaning, has become familiar to men, it is found that the ideas which it calls up, are quite as reconcilable as the former ones were, with the soundest religious views. And the world then looks back with surprise at the error of those who thought that the essence of Revelation was involved in their own arbitrary version of some collateral circumstance. At the present day we can hardly conceive how reasonable men should have imagined that religious reflections on the stability of the earth, and the beauty and use of the luminaries which revolve round it, would be interfered with by its being acknowledged that this rest and motion are apparent only.

In the next place, we may observe that those who thus adhere tenaciously to the traditionary or arbitrary mode of understanding Scriptural expressions of physical events, are always strongly condemned by succeeding generations. They are looked upon with contempt by the world at large, who cannot enter into the obsolete difficulties with which they encumbered themselves; and with pity by the more considerate and serious, who know how much sagacity and rightmindedness are requisite for the conduct of philosophers and religious men on such occasions; but who know also how weak and vain is the attempt