

press the words of a lost language, but that language one which we could never hope to recover. We might admire the elegance of its form and the beauty of its sculptured figures ; we might lay it up as the most interesting treasure of a museum ; but we should not spend our time in attempting to decipher its characters, persuaded beforehand that the attempt would be vain.

The second of those distinguished mathematicians and philosophers goes farther. He has no difficulty in admitting the perfectly intelligible character of the commencement of Genesis and the Fourth Commandment ; but he considers it incumbent upon him to maintain that, in both cases, the statement "*was not intended for an HISTORICAL narrative ; and, if the representation cannot have been designed for literal history, it only remains to regard it as having been intended for the better enforcement of its objects in the language of figure and poetry ;* therefore, to allow that the manner in which the Deity was pleased to reveal himself to the Jews as accomplishing the work of creation was (like so many other points of their dispensation) veiled in the guise of apologue and parable ; and that only a more striking representation of the greatness and majesty of the Divine power and creative wisdom was intended, by embodying the expression of them in the language of *dramatic action*.*

* Connexion of Nat. and Div. Truth ; by the Rev. Baden Powell, Savil. Prof. Geom. Oxford : p. 260. A work which I regard as of great value ; and cannot but earnestly recommend it to those who wish to search deeply and accurately into philosophical subjects and their moral relations : notwithstanding the author's deplorable mistake in his notion of Calvinism, and the appearance of some serious theological errors. But I cannot surrender him to the self-styled Rationalists, but whose just claim would be to a very different appellation. The learned Professor has, more recently, done excellent service to the cause of religion by his masterly exposure of a system, which comes forwards indeed with lofty pretensions, uniting in itself the lamb and the dragon, (Rev. xiii. 11,) but