

If these positions be correct, it follows, that as we ought not to expect to find the doctrines of religion in treatises on science, so it is unreasonable to look for the principles of philosophy in the Bible. Nay, we ought not to expect to find that terms used by the sacred writers employed in their strict scientific sense, but in their popular acceptation. Indeed, as the Scriptures were generally addressed to men in the earliest and most simple states of society, with very limited views of the extent of creation, we ought to suppose that, in all cases where no new fact is revealed, the language was adapted to the narrow ideas which then prevailed. When, for instance, the sacred writers speak of the rising and setting of the sun, we cannot suppose they used language with astronomical correctness, but only according to appearances. Hence we ought not to be very confident, that when they employ the term *earth*, they meant that spherical, vast globe which astronomy proves the earth to be, but rather that part of it which was inhabited, which was all the idea that entered into the mind of a Jew. God might, indeed, have revealed new scientific as well as religious truth. But there is no evidence that in this way he has anticipated a single modern discovery. This would have been turning aside from the much more important object he had in view, namely, to teach the world religious truth. Such being the case, the language employed to describe natural phenomena must have been adapted to the state of knowledge among the people to whom the Scriptures were addressed.

Another inference from these premises is, that there may be an apparent contradiction between the statements of science and revelation. Revelation may describe phenomena according to apparent truth, as when it speaks of the rising and setting of the sun, and the immobility of the earth; but science describes the same according to the actual truth, as when it gives a real motion to the earth, and only an apparent motion to the heavens. Had the language of revelation been scientifically accurate, it would have defeated the object for which the Scriptures were given; for it must have anticipated scientific discovery, and therefore have been unintelligible to those ignorant of such discoveries. Or if these had been explained by inspiration, the Bible would have become a text-book in natural science, rather than a guide to eternal life.

The final conclusion from these principles is, that since