

is proved not to be true from birds, arrows shot forth, atoms made manifest in the sun, and down floating in the atmosphere."

If it be replied to this reasoning that the Scripture, in natural things, speaks according to the common opinion, Turretin answers, "First, that the Spirit of God best understands natural things; secondly, that, in giving instruction in religion, he meant these things should be used, not abused; thirdly, that he is not the author of any error; fourthly, neither is he to be corrected on this pretence by our blind reason."

If it be replied that birds, the air, and all things are moved with the earth, he answers, "First, that this is a mere fiction, since air is a fluid body; and secondly, if so, by what force would birds be able to go from east to west."—*Compendium Theologicæ Didactico-Elencticæ*, (Amsterdam, 1695.)

In the present state of knowledge we may smile at some of these arguments; but to men who had been taught to believe, as in a self-evident principle, that the earth was immoveable and the heavenly bodies in motion, the most of them must have been entirely satisfactory; and especially must the Scriptures have seemed in *point blank* opposition to the astronomical heresy. What, then, has so completely annihilated this argument, that now the merest schoolboy would be ashamed to advocate it? The clear demonstrations of science have done it. Not only has the motion of the earth been established, but it has been made equally obvious that this truth is in entire harmony with the language of Scripture; so that neither the infidel nor the Christian ever suspect, on this ground, any collision between the two records. So soon as the philologist perceived that there was no escape from the astronomical demonstration, he was led to re-examine his interpretation of Scripture, and found that the whole difficulty lay in his assuming that the sacred writers intended to teach scientific instead of popular truth. Only admitting that they spoke of astronomical phenomena, according to appearances and in conformity to common opinion, and their language became perfectly proper. It conveyed no error, and is in fact as well adapted now as ever to the common intercourse of life. Yet, in consequence of the scientific discovery, that language conveys quite a different meaning to our minds from what it did to those who supposed to teach a scientific truth. Hence