

science could not surely have resulted from human sagacity, but must be the fruit of divine inspiration.

And this adaptation is the more wonderful when we find it running through the whole Bible wherever the sacred writers come in contact with scientific subjects. In this respect, the Bible differs from every other system of religion professedly from heaven.

Whenever other systems have treated of the works of nature, they have sanctioned some error, and thus put into the hands of modern science the means of detecting the imposture. The Vedas of India adopt the absurd notions of an ignorant and polytheistic age respecting astronomy, and the Koran adopts as infallible truth the absurdities of the Ptolemaic system. But hitherto the Bible has never been proved to come into collision with any scientific discovery, although many of its books were written in the rudest and most ignorant ages. It does not, indeed, anticipate scientific discovery. But the remarkable adaptation of its language to such discoveries, when they are made, seems to me a more striking mark of its divine origin than if it had contained a revelation of the whole system of modern science.

In the fifth place, the passage under consideration teaches that this earth will be renovated by the final conflagration, and become the abode of the righteous. After describing the day of God, "wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat," Peter adds, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Now, the apostle does not here, in so many words, declare that the new heavens and earth will be the present world and its atmosphere, purified and renovated by fire. But it is certainly a natural inference that such was his meaning. For if he intended some other remote and quite different place, why should he call it *earth*, and, especially, why should he surround it with an atmosphere? The natural and most obvious meaning of the passage surely is, that the future residence of the righteous will be this present terraqueous globe, after its entire organic and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful, but to sinless beings, and, therefore, quite different