

literally, are not scientifically true. The words "Sun rises," and "Sun sets," and "Moon rises," and "Moon sets," occur in every page: there are two pages—those devoted to the months of March and September—in which the phrase occurs, "Sun crosses the equinoctial line;" and further, in the other pages, such phrases as "Sun enters Aries," "Sun enters Taurus," "Sun enters Gemini," &c. &c. are not unfrequent. The phrase "New moon" is also of common occurrence. And these phrases, interpreted after the manner of Turretine, and according to their strict grammatical meaning, would of course imply that the sun has a motion round our planet,—that the moon moves round it every twenty-four hours,—and that the earth is provided every month with a new satellite. And yet we know that none of these ideas are in the mind of the writer who, in compiling the almanac, employs the phrases. He employs them to indicate, not the nature of the heavenly motions, but the exact time when, from the several motions of the earth, the sun and moon are brought into certain apparent positions with respect to either the earth itself or to the celestial signs; or to indicate the time at which the moon completes its monthly revolution, and presents a wholly darkened disk to the earth. The commentator skilful enough to pledge the almanac, in virtue of the literal meaning of the specified phrases, to the old Ptolemaic hypothesis, would pledge it to a false science, which its author never held. And such, evidently, has been the part enacted by Turretine and the elder theologians. The Scriptural phrases are in no degree more express respecting the motion of the sun and the other heavenly bodies than those of the almanac, which, we know, do not refer to motion at all, but to time. Nor are we less justified in holding that the cited Scriptures do not refer to *motion*, but to *authorship*. In the third place, however, it is not by any mere re-consideration of the adduced passages that the error, once made is to be corrected. In a