

ration prove that much of the now existing wisdom is only foolishness? Would any of the greatest philosophers that have ever lived, have presumed to affirm that more was known to him than remained unknown? Were a Newton or a Humboldt to answer the question, we are well assured that it would not be in the affirmative. Was it not better then, that the inspired narrative should have been so worded as to be intelligible to the simple and uncultivated people to whom it was first addressed? Would the Israelites, who were naturally hard of belief and prone to idolatry, have had their faith confirmed by being told that the solid earth on which were planted the great pyramids of Egypt, was a round ball spinning rapidly on its axis; that, properly speaking, the sun neither rose nor set; that the soft silvery light of the moon was not her own but borrowed from the lamp of day; and that each of the numberless stars that stud the firmament was a sun, the centre of a system of worlds each perhaps more grand and glorious than the tiny orb they inhabited.

In my opinion, strong proofs of the inspiration of the books of Moses are furnished by the facts, that while they convey a meaning acceptable to uninstructed minds which trust implicitly to appearances and the direct evidence of the senses, they are at the same time so readily susceptible of such a construction as to negative none of the established principles of science; and that there are nowhere found in them any of the fallacies of the Egyptian philosophy, though we are told that "Moses was learned in all the wisdom of the Egyptians," and would, therefore, had he been left to himself, have been naturally anxious to display the knowledge he had acquired.

To those who wish to see how well the discoveries of modern science may be reconciled with the sacred narrative, I would recommend the perusal of "*Hitchcock's Religion of Geology*," or "*Dr. John Pye Smith's Geology and Scripture*."

Last month, I regret that a variety of unfavourable circumstances prevented our coming together in such numbers as to make a quorum. Those, therefore, who in spite of obstacles