

pressing the hope that powerful and cultivated, but unbelieving minds, may be influenced to see the harmony of *all truth*, whether historical, moral or physical, and to remember that man is, after all his acquirements in knowledge, a being, so darkly wise and rudely great, that he is constantly in danger of deviating into error, especially on subjects that have a moral, as well as a physical bearing. While, therefore, in geology, as well as in other sciences, we fully approve, and humbly follow the course of rigid induction—(the only safe and truly philosophical process of investigation, and basis of physical truth,) we hold it to be entirely proper in a scientific view, to avail ourselves of every apposite historical fact, from whatever credible source it may be derived. Indeed, no geologist hesitates to cite history, travels, personal narrative, and even poetry and tradition, in confirmation or illustration of earthquakes, floods, or volcanic eruptions; of the rising or sinking of islands; of alluvial increase or destruction; of ruptures of the barriers of lakes, irruptions of the sea—or whatever other fact may be the subject of his investigation. Why then should the scripture history form the only exception among historical authorities!

Having made these suggestions to those geologists who are not believers in divine revelation, we will now add a few remarks to believers who are not geologists.

The subject before us is not one which can be advantageously discussed with the people at large. A wide range of facts, and an extensive course of induction, are necessary to the satisfactory exhibition of geological truths, and especially to establish their connexion and harmony with the Mosaic history. It is a subject exclusively for the learned, or at least for the studious and the reflecting; but it can no longer be neglected with safety, by those whose province it is to illustrate and defend the sacred writings. The crude, vague, unskilful, and unlearned manner, in which it has been too often treated, when treated at all, by those who are, to a great extent, ignorant of the structure of the globe, or who have never studied it with any efficient attention, can communicate only pain to those friends of the bible, who are perfectly satisfied, after full examination, that the relation of geology to sacred history, is now as little understood by many theologians, and biblical critics, as astronomy was in the time of Galileo.

There is but one remedy; theologians must study geology, or if they will not, or from peculiar circumstances, cannot do it, they must be satisfied to receive its demonstrated truths from those who have