

and its cultivators; secondly, they have awakened disgust, and even contempt, among scientific men, especially those of sceptical tendencies, who have inferred that a cause which resorts to such defences must be very weak. They have felt very much as a good Greek scholar would, who should read a severe critique upon the style of Isocrates, or Demosthenes, and, before he had finished the review, should discover internal evidence that the writer had never learned the Greek alphabet.

On the other hand, prejudices and disgust equally strong have been produced in the mind of many a man well versed in theology and biblical exegesis by some productions of scientific men upon the religious bearings of geology, because they advanced principles which the merest tyro in divinity would know to be false and fatal to religion, and which they advocated only because they had never studied the Bible or theology.

And here I would remark that it does not follow, because a man is eminent in geology, that his opinion is of any value upon the religion of geology. For the two subjects are quite distinct, and a man may be a Coryphæus in the principles of geology, who is an ignoramus in its religious applications. Indeed, many of the ablest writers upon geology take the ground that its religious bearings do not belong to the science.

These statements, instead of pleading my apology for the following work, may only show my temerity and vanity. Nevertheless, they afford me an opportunity of calling the attention of the religious public to the great inadequacy of the means now possessed of acquiring a knowledge of the different branches of natural science. I refer especially to comparative anatomy, zoology, botany, and geology, in our literary and theological seminaries. The latter, so far as I know, do not pretend to give any instruction in these branches. And in our colleges that instruction is confined almost entirely to a few brief courses of lectures; often so few that the students scarcely find out how ignorant they are of the subjects; and hence those who are expecting to enter the sacred ministry vainly imagine that, at almost any period of their future course, they can, in a few weeks, become sufficiently acquainted with physical science to meet and refute the sceptic. In all our seminaries, however, abundant provision is made, as it ought to be, for the study of intellectual philosophy and biblical interpretation.