

animal or vegetable races would seem to decide this question. Let us by any means be made to know of any of the existing generations, that historically it had a first and a definite origin; and this of itself would carry in it the demonstration of a God. But the proper argument in behalf of this or of any historical fact is historical evidence—and to overlook the strength of such evidence for a creation in the Jewish Scriptures were not merely unchristian but unphilosophical. Yet it is with the air, and apparently under the sanction of philosophy that this evidence has of late been contravened. The plausibilities of geological science or speculation have been brought to bear against it. Instead of looking to the narrative of scripture, we are called upon to look at the demonstration of certain lengthened processes which this science would substitute, and wherewith it would set aside the authority of Moses. Yet in these very processes do we behold, and in characters the most vivid and discernible, the footsteps of a Deity. In the attempt to escape from Christianity, geologists have been caught or involved, more surely in theism. Under all systems which ascribe to matter an indefinite antiquity, each successive economy in our world is supposed to contain within itself the elements of decay, or to be exposed to certain processes of violence and destruction. This vexed and agitated globe has been conceived of as the theatre of such revolutions, that though the earth itself in matter and substantive being has survived them, the frail organic creatures upon its surface could not have survived them. It matters not how