

the creation, the deluge, and the destruction of the world and its organic races. But since revelation does not pretend to teach science, nor even to use language in its strictly scientific sense, we ought to expect, in such cases, only that there shall be no real, although there may be an apparent, discrepancy between the two records.

Thus distinct, in nature and in function, are these two great departments of human knowledge. Both do, indeed, connect with the same Infinite Source of all knowledge ; but they occupy separate and clearly defined provinces, and those at work in one field need not encroach upon, or despise and overlook, those in the other. Providence intended that they should be mutual helps, and mutually deferential. That theology has a vast preëminence, does not justify an undervaluation of philosophy, as if it were of no consequence.

This course of remark leads naturally to the attempt to lay down as the first article of the mutual creed of the philosopher and the theologian, this principle : That on the question of authority, while science should receive all the credit which its various degrees of evidence deserve, theology has a higher claim to any branch of knowledge not strictly demonstrative. A mathematical demonstration no sane mind can resist ; and little less certain are the physico-mathematical sciences. But where scientific conclusions depend only upon probable evidence, observation, and experiment, for example, there is some room for mistake and false inference. And is it not reasonable to maintain that theology has a higher claim to credence than the probabilities of any single science ? For the evidences of its truth, drawn from so many sources, and so diverse, must be considered as outweighing the evidence of any single science dependent upon experiment or observation. If, therefore, a direct collision could be made out between