

fossil remains, always (in accordance with their place and age) of a certain determinable character,—not in a revelation never intended by its Divine Author to teach any natural science as such,—that he derives the materials with which he builds. Had there been no Divine Revelation, geology would be as certainly what it now is as either geography or astronomy. That it comes in the present time more in contact with revealed truth than either of these sciences, is, as I have shown, merely a consequence of the fact that there is a history given in the opening passages of Scripture, for far other than geological purposes, of the authorship of the heavens and earth, and of the successive stages of creation; and further, from the circumstance that, from various motives, men are ever and anon inquiring how the geologic agrees with the Scriptural record. It may be well here to remind the anti-geologists, in connection with this part of my subject, of what at the utmost they may hope to accomplish. Judging from all I have yet seen of their writings, they seem to be as certainly impressed by the belief that they are settling textually the geologic question of the world's antiquity, as the doctors of Salamanca held that they were settling textually the question of the world's form; or Turretine and the Franciscans, that they were settling textually the question of the world's motion, or rather want of motion. But the mistake is quite as gross in their case as in that of Turretine and the doctors. Geology rests on a broad, ever-extending basis of evidence, wholly independent of the revelation on which they profess, very unintelligently in all the instances I have yet known, to found their objections. What they need at most promise themselves is, to defeat those attempts to reconcile the two records which are made by geologists who respect and believe the Scripture testimony,—not a very laudable feat, even could it be accomplished, and certainly worthy of being made rather a subject of condolence