

sacred records ; it remains with the defenders of those records to say, whether the purloined weapons shall be returned to the armory where they properly belong, and from which they may be again at any time drawn forth, for efficient use.

Theologians who were trained before geology was understood, and before it was possible to acquire, in our seminaries, an adequate knowledge of its elementary truths, are not included in these remarks, and we are happy to observe the increasing attention which is paid to the subject by most of the students in theology who come within our personal view.

These suggestions have been hazarded, with the sincere and earnest hope of doing good, especially to those who greatly neglect a subject of high interest, which it must concern them to know. But it will be no new case, should a mediator between hostile armies fail to conciliate either party, and only provoke the artillery of both ; nor would it create either surprise or displeasure, should the writer of these remarks be regarded as being *too geological for the theologians, as he is certainly too theological for some of the geologists*. Among the latter are, however, not a few who regard moral truth with quite as high interest as physical, and who are anxious to prove, that where others discover only discord, there is a principle of harmony, which a skilful hand may draw forth, in tones delightful to every discriminating ear.

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REMARK.

Supposing that there are inhabitants at the poles of the earth, how might they understand the days of the creation ? to them a day of light is six months long, and a night of darkness is six months long, and the day, made up of night and day, covers a year, and it is a day too, *limited by morning and evening*.

Such persons, therefore, must suppose, upon the popular understanding of the days of the creation, that at least six years were employed on the work. So at the polar circles, there is, every year, one day, that is one continued vision of the sun for 24 hours, and one continued night of 24 hours ; while, every where within the polar circles, the days and the nights respectively are for six months, more than 24 hours, extending even as we advance towards the poles, through the time of many of our days and nights. How are these people to understand the week of the creation, if limited to the popular view entertained in countries between the polar circles ?