

they may be: but they have betrayed no small self-sufficiency, along with a shameful want of knowledge of the fundamental facts they presume to write about. Hence, they have dishonoured the literature of this country, by 'Mosaic Geology,' 'Scripture Geology,' and other works of cosmogony with kindred titles; wherein they have overlooked the aim and end of revelation, tortured the book of life out of its proper meaning, and wantonly contrived to bring about a collision between natural phenomena and the word of God.—They have committed the *folly* and the *sin*, of dogmatizing on matters which they have not personally examined, and, at the utmost, know only at second hand; of pretending to teach mankind on points where they themselves are uninstructed. Authors such as these ought to have first considered, that book-learning (in whatsoever degree they may be gifted with it) is but a pitiful excuse for writing mischievous nonsense; and that, to a divine or a man of letters, ignorance of the laws of nature and of material phenomena is then only disgraceful, when he quits his own ground and pretends to teach philosophy.—A Brahmin, crushed with a stone the microscope that first showed him living things among the vegetables of his daily food —

“ It would indeed be a vain and idle task, to engage in controversy with this school of false philosophy; to waste our breath in the forms of exact reasoning unfitted to the comprehension of our antagonists; to draw our weapons in a combat where victory could give no honour. — Their position is impregnable, while they remain within the fences of their ignorance. —”\*

Another eminent author, after largely discussing this class of subjects, Dr. Chalmers, says: “We conclude with adverting to the unanimity of Geologists in one point,—the far superior antiquity of this globe to the commonly received date of it as taken from the writings of Moses. What shall we make of this? We may feel a security as to those points in which they differ; and, confronting them with one another, may remain safe and untouched between them. But when they agree, this security fails. There is no neutralization of authority among them as to the age of the world; and Cuvier, with

\* Discourse on the Studies of the University of Cambridge; passages from p. 148 to 152; 1834.