

not be a discordance between them. If that which is announced as a revelation be indeed what it professes, and if the facts in nature be satisfactorily ascertained, it must be impossible that any real discordance should exist. The appearance of it, however, we have seen. We know that this appearance of things has attracted, and continues to attract, the most earnest attention, to a very wide extent among reading and inquiring persons. Serious Christians are alarmed: unbelievers and irreligious persons exult. But to both classes we say, Ye are too hasty: the Christian may dismiss his apprehensions: the hopes of the infidel are a spider's web. The voices of nature, and reason, and revelation, are in harmony. We want only that facts be correctly stated, and that the words of Scripture be interpreted upon the principles of just philology; and we fear not the result. We will search out the objects of science, "the works of the Lord," by the most careful investigation and rigorous induction, as if we had never heard of his word: and we will apply ourselves to the study of his word, with the strictest observance of the rules of interpretation, just as if we knew nothing of the physical world. We do not therefore speak of bringing about a *conciliation* between these two lines of fact and doctrine; for we anticipate the conviction that it already exists.

It will not, I trust, be presumptuous in me to express some regret in finding an expression used by one of the most accomplished geologists of our own or any other country, Dr. Buckland; believing, at the same time, that it was introduced by him, more from oversight than with deliberate intention. He says, "If, in this respect, geology should seem to require some little concession from the literal interpreter of Scripture, it may fairly be held to afford ample compensation for this demand, by the large additions it has made to the evidences of natural religion,