

a man who in youth had entertained very opposite views,—the poet Coleridge.

It has been said that the inferences of the geologist militate against those of the theologian. Nay, not those of our higher geologists and higher theologians,—not what our Murchisons and Sedgwicks infer in the one field, with what our Chalmerses and Isaac Taylors infer in the other. Between the Word and the Works of God there can be no actual discrepancies ; and the seeming ones are discernible only by the men who see worst.

“ Mote-like they flicker in unsteady eyes,
And weakest his who best describes.”

The geologist, as certainly as the theologian, has a province exclusively his own ; and were the theologian ever to remember that the Scriptures could not possibly have been given to us as revelations of scientific truth, seeing that a single scientific truth they never yet revealed, and the geologist that it must be in vain to seek in science those truths which lead to salvation, seeing that in science these truths were never yet found, there would be little danger even of difference among them, and none of collision. Nay, there is, I doubt not, a time coming in which the Butlers and Chalmerses of the future will be content to recognise the geologic field as that of their richest and most pregnant analogies. It is with the history of the pre-Adamic ages that geology sets itself to deal ; and by carefully conning the ancient characters graven in the rocks, and by deciphering the strange inscriptions which they compose, it greatly extends the record of God's doings upon the earth. And what more natural to expect, or rational to hold, than that the Unchangeable One should have wrought in all time after one general type and pattern, or than that we may seek, in the hope of finding, meet correspondences and striking analogies between his revealed workings during the human period, and his previous workings of old during