

their discussion does not lie exclusively within the domain of Natural Science. Such are the Antiquity of the Human Race, the Unity of the Race, the Primeval Condition of Man, Harmony of the Mosaic and Geologic Cosmogonies, the Mosaic Deluge, Natural Evil, Development, the Foreshadowing of Man's Birthplace, the Unity of Creation, Teleological and Homological Design in Nature. In the mean time, the suggestions thrown out in this work may be of service to some of those who may be seeking for the grounds of a rational religious belief.

The elucidation of the great problems of philosophic or speculative theology is, indeed, the highest function of science. All our learning would, in reality, be but the "vanity" which it is sometimes reproached with being if it could reflect no light upon the origin, the nature, the duty, and the destiny of man. It is not for its facts, but for the significance of the facts, that science is valuable. To accumulate the data of science is good; to interpret them is the noblest prerogative of a thinking being. Science interpreted is theology. Science prosecuted to its conclusions leads to God.

To all, then, who love to hold communion with the thoughts embodied in the "visible forms" of Nature; who delight to contemplate the sublime, persistent, all-comprehending, and beneficent plans of Deity unfolding through geological cycles toward definite and intelligible ends; in short, to all who love to

"Look through Nature up to Nature's God,"

these pages are respectfully submitted.

THE AUTHOR.

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