

ignorance of correct reasoning in geology, and the substitution of wild and extravagant hypotheses for geological theories.

Hence English literature has been prolific of such works as 'A comparative Estimate of the Mineral and Mosaic Geologies,' by Granville Penn; the 'Geology of Scripture,' by Fairholme; 'Scriptural Geology,' by Dr. Young; 'Popular Geology subversive of Divine Revelation,' by Rev. Henry Cole; 'Strictures on Geology and Astronomy,' by Rev. R. Wilson; 'Scripture Evidences of Creation, and Geology, and Scripture Cosmogony,' by anonymous authors; and many other similar productions that might be named. The warm zeal displayed, and doubtless felt, by these writers for the Bible; their familiar reference to eminent geological authors, as if they understood them; the skill in philology, which they frequently exhibit; and the want of a wide-spread and accurate knowledge of geology in the community, have given to these works a far more extensive circulation than those works have had, which view geology as illustrating and not opposing revelation. Foremost among these is the lectures of the venerable and learned Dr. John Pye Smith, late principal of the Homerton Divinity College, London, 'On the Relations between the Holy Scriptures and some parts of Geological Science.'<sup>1</sup> This work, the result of long and patient research, and emanating from a man of eminent piety as well as learning, affords a full refutation of all the works that have been named, and in the kindness and candour of its spirit exhibits a fine contrast to their intolerance and dogmatism. In the profound works of Dr. Harris, entitled 'The Pre-Adamite Earth,' and 'Man Primeval,' the connections of geology and revelation are briefly but ably treated, and also its connection with natural religion. Quite recently, a small and more popular work on this subject has been published by Rev. David King, LL.D., of Glasgow, well worthy of attention. 'The Course of Creation,' by Rev. John Anderson, D.D., of recent publication, displays much learning and candour. But the causes that have been mentioned have secured a much wider circulation for the class of works first named, than for the latter, among the religious community generally. The consequence is, that the public mind is possessed of many prejudices unfavourable to the

- The first edition of this work was republished in this country. In England it has reached the fifth edition, much enlarged.