

ble truths, and open before us at once a Chart and a History of the Dominions of Infinite Power and Wisdom. We shall hasten to exclude the supposition," he continues, "that, in thus mentioning the relation of the modern sciences to Christianity we are thinking of anything so small and incidental as are the alleged discrepancies between the terms of Biblical history, in certain instances, and the positive evidence of science. All such discordances, whether real or apparent, will find the proper means of adjustment readily and finally in due time. We have no anxieties on the subject. Men 'easily shaken in mind' will rid themselves of the atoms of faith which perhaps they once possessed, by the means of 'difficulties' such as these. But it is not from causes so superficial that serious danger to the faith of a people is to be apprehended." The passages which follow this very significant one are eminently beautiful and instructive; but enough is here given to indicate the judgment of the writer on the point at issue.

There is, I doubt not, a day coming, when writers on the evidences of the two Theologies, Natural and Revealed, will be content to borrow largely from the facts of the geologist. Who among living men may anticipate the thinking of future generations, or indicate in what direction new avenues into the regions of thought shall yet be opened up by the key of unborn genius? The births of the human intellect, like those which take place in the human family, await their predestined time. There are, however, two distinct theologic vistas on the geologic field, that seem to open up of themselves. Infidelity has toiled hard to obviate the necessity of a First Great Cause, by the fiction of an Infinite Series; and Metaphysic Theology has labored hard, in turn, to prove the fiction untenable and absurd. But metaphysicians, though specially assisted in the work by such men as Bentley and Robert Hall, have not been success-