

rived precision, which can be rightly appreciated neither by mere theologians like Turretine, nor by mere men of science like La Place, but which is notwithstanding fraught with an evidence direct in its bearing on the truth of Scripture. That great fact, moral in its influence, of the authorship of the heavens and earth, which the science of La Place failed of itself to discover, and which was equally unknown to the ancient philosophers, God has revealed. It is "through faith we understand that the worlds were formed by the word of God, so that things which are seen were not made of things which do appear." And, on the other hand, the great truths, physical in their bearing, to the discovery of which science is fully competent, God did not reveal, but left them to be developed peacemeal by the unassisted human faculties. And that ability of nicely drawing the line between the two classes of truths in a very remote age of the world, which we find manifested in the oldest of the Scriptural books, I must regard as an ability which could have been derived only through inspiration, and from God alone.

Let us, however, pursue our argument. Questions of geography, such as those entertained by the theologians of Salamanca, must be tested, we conclude, not by a revelation never intended by its Divine Author to teach geography, but by the findings of geographic science. Questions in astronomy, such as those which Turretine and the opponents of Galileo entertained, must be tried, we hold, not by a revelation never intended to teach astronomy, but by the findings of astronomic science. But how deal, I next ask, with the theologian who holds that geologic fact has been revealed to him? Geology is as thoroughly a physical science as either geography or astronomy. Its facts are equally capable of being educed and established by the unassisted human intellect. It seems quite as unlikely that it should have been made a special subject of revelation, in its character as a science, as either of these