

whose conclusions were vague and unsatisfactory. Modern philosophy has built its theories upon facts, and in its conclusions has arrived at great and important truths. The simple narrative of the Bible, and its intermingling with human belief, still stands erect, and has even a firmer hold upon the convictions of the mind than geology. We have, moreover, in the story recorded in the Scriptural account of the Creation a parallel testimony with that of geology, to the order of Creation. Moses, being lifted above the pantheistic doctrines of the heathen nations, wrote words of inspiration which shine far above all philosophy. God had sculptured ages ago that history of the Creation which was to be written by modern ages. It must be admitted that the belief in the doctrines of geology does not universally prevail. Geology has often been set up in opposition to the Bible by infidel and atheistic writers. It is a pleasure for us to know, as we do, that there is a perfect harmony existing between the revelations of the Scriptures and the facts discovered by geology. In this light the subject has a commanding force. The time for comprehensive theories has arrived. During the mediæval ages many cosmological theories were prevalent, and speculations of divers kinds were advanced, as to the probable origin and formation of the earth. But in these modern days the truths of geology are corroborated by comparing them with the revelations of Scripture, and it is from the uniform harmony of these two accounts of the Creation, that we derive one very strong argument in proof of the truth of religion. Modern science has studied the phenomena of existing nature, and, although it may at times err in going to opposite extremes, it must be allied with religion in the proper development of truth. The tendency of Christian enlightenment is to untrammel inquiry. The truths of nature are always in perfect accordance with the truth of God's words.

"In the Hebrew, are many instances in the narration of events and elsewhere, in which the word 'day' is used for an indefinite period, as, for instance, "in the day when the Lord created the heavens and the earth," "the great and notable day of the Lord," &c. It is impossible to find in the Hebrew, a word expressing an indefinite period of time better than the word *day* which is used in the Scriptures. A distinguished writer of the present day gives the following ingenious explanation, which is worthy of some consideration. He begins by asking in what manner this revelation was made to Moses. Was it by audible words, or by visions of the scenes to be described? It is more probable that the acts of creation were represented to him by a series of pictures passing in review before him, each period of creation called in the Bible a *day* being a separate representation; and, therefore, Moses called each one of these periods a *day*, that being the most appropriate word in the Hebrew to express a period of indefinite duration. But some object to this, on the ground that it is a violation of the fourth commandment. To this it may be answered that the work of creation was accomplished in six days or periods of time, and "He rested on the seventh day from all his works which he had made." We have no evidence to disprove the fact that this seventh day continued from that time down to the present. This present age of the world is the seventh day, and God having finished his work of creation, is still resting from his labor, and so will continue to rest till the end of time. This is the view taken by Hugh Miller, and the Lecturer remarked that this last view of the subject was his own also."

THE PERVERSION OF THE DUCHESS OF BUCCLEUCH.

The secession of the Duchess of Buccleuch from the Protestant Church has been a great shock to the Duke and the other members of the family. The decisive step which admitted the Duchess to the communion of the Church of Rome was, indeed, a surprise to the Duke. It is said that the Rev. Dr. Manning was the officiating priest at the ceremony, and it was arranged so as to take place on the arrival of the Duchess from the Continent, for a short sojourn in London, about seven or eight weeks since. The change in the opinions of her Grace was first manifested some three or four years since, by a gradual withdrawal from all the parties and gaieties of the fashionable world, and then by declining the office of Mistress of the Robes on the accession of the Peelite party to power. This refusal led to expostulations on the part of the Duke, as the Duchess's acceptance of this high office would have been personally agreeable to the Queen, as well as doing credit to the