

devotion to science had, perhaps, dimmed his faith, until reason reeled as he looked into the awful gloom of a hopeless eternity. And yet the sceptic sneers at such emotions—the ruin of a world but serves to point a jest with him! Verily, “the tender mercies of the wicked are cruel.”

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[LETTER II.]

SIR,—It may at first sight seem somewhat strange that one, who acknowledges himself to be no geologist, should attempt to offer any strictures upon a review of a geological treatise. But concerning the *science* of geology, as I know little, so I have little to say; it is of that *ignorance* of the true facts of nature, which causes presumptuous men to endeavour to make them appear antagonistic to Revelation, that I speak. The very basis of such antagonism is as illogical as it is impious.

It is an acknowledged axiom that it is unnecessary, in order to the establishing of any truth, to be able to meet, or satisfactorily to explain every objection that may be brought against it: *that* is the prerogative of Omniscience alone, until in eternity He shall be pleased to reveal His “secret things” to us also. *At present* it ought to be sufficient for us that the objective arguments and facts in its support are clearly and unanswerably proved; thenceforward no one of rightly constituted mind, or clear intellect, will permit his belief in such truth to be shaken, however plausible the mere objections brought against it may appear. More especially will this be so, where the objections are of such a character, that concerning their force or applicability, as opposed to the truth in question, the opponent himself can only make a plausible guess.

Now, this appears to me to be exactly the state of things with respect to Divine Revelation and the objections brought against its reality on the ground of its ap-

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