

admit that his brain, irritated by over work, had become a prey to undue excitement and groundless fears,—we shall suspend our judgment on the question of accidental death or suicide, until we meet our friend again in that world where he now enjoys an emancipation from his earthly toils and frailties.

The subject of this work was one on which its author thought deeply and often ; and few men were better fitted for it by the rare combination of acute powers of observation applied to nature, and firm faith in revealed religion. The question of the relations of the Bible to science, and especially to the science of the earth, is not one which either naturalists or theologians can afford to neglect. Those who have no settled faith in the inspiration of the written word may smile at any attempt to compare it with the deductions of science. Those who do not appreciate the mass of evidence accumulated by modern geology, may sneer at what appears to them an upstart and unsettled jumble of hypotheses. Nevertheless, it is morally certain that the Bible must maintain a constantly increasing ascendancy over the minds of men, and that they must accept it as a revelation of God, as the Creator as well as the Redeemer. On the other hand the leading principles of geology rest on a basis of facts, firm as the everlasting hills, and their popular acceptance is daily widening. The Testimony of the Rocks, in its bearing on the natural and revealed theologies, must therefore form a department of inquiry running parallel with the acceptance among civilized men of that testimony and of those theologies.

The Testimony of the Rocks is not a systematic treatise, but a collection of lectures, yet the writer's strong love of order has thrown the matter into an arrangement which brings out very forcibly and lucidly his two leading views. First, that there has been throughout the long periods of geological history, a constant and regular onward march of new forms of existence, corresponding with the received views of the relative rank of organization of animals and plants, yet not proceeding from spontaneous development, but from creation. Secondly, that the introduction of new forms of animals and plants corresponded with the days or rather long "cons" represented by the Mosaic vision of creation. The first lecture accordingly contains a connected sketch of the history of plants, from the old fucoids of the Silurian seas, and the huge cryptogams and antique conifers of the Devonian and Carboniferous eras, to the more varied vegetation of the modern