

there were found, as Mr. Billings told us a few evenings ago, the imprint or remains of figures in the rocks which strongly resembled the organic structure of plants and animals. To account for these apparent remnants of life, various conjectures were advanced, the one most generally acceptable among theologians for a time being the great flood of Noah as recorded in the Book of Genesis, which was a sufficient explanation, and the organic remains found in the rocks bore testimony to the fact that such a great deluge had really taken place. As the work of geological investigation proceeded it soon became evident that the generally conceived idea of creation, as found in the Mosaic records was not in accordance with facts, and that a different interpretation was necessary in order to reconcile the apparently conflicting records, one of the difficulties being the existence of organic remains so deeply embedded in the rocks, that it was utterly impossible to conceive how they could have been placed in such a position in the short period of six days, or how a temporary flood existing less than one year could bring about such tremendous changes in the surface of the earth.

Hugh Miller, the Scotch geologist, in his work entitled the "Testimony of the Rocks," written about forty years ago, makes an attempt to reconcile the geology of the Pentateuch with the geology of nature by the hypothesis, that the days mentioned in the first chapter of the book of Genesis do not represent the actual duration of the successive periods of creation, but only the time occupied by God in unrolling a panoramic vision of these periods before the eyes of Moses on the Mount. Another form of reconciliation advanced and very generally accepted by believers in the scientific accuracy of the Mosaic records, and which it is maintained the original text fully warrants, is that the days mentioned in the book of Genesis were not days of twenty-four hours each, and that the Hebrew word translated into the word day in our common English version of the Bible is used in other places to signify a period of time which might be indefinitely prolonged.

The Hon. W. E. Gladstone very recently undertook to show that the order of creation as recorded by Moses was in complete harmony with the order recorded in the rocks and that there was no conflict between religion and science. He attempts to show that there were four periods of time in which all organic life appeared upon the earth, and