

The ancient theological work to which he alludes is the Bible, which contains divine truth, practical as well as theological, which, if he does not rightly perceive now, he certainly will in the next life. Of course geological conjectures and fictions, about which its advocates are constantly differing, can find no parallels or countenance in that Book of Sacred Truth, to which all those geological speculations are so entirely dissimilar. The Dr., himself, has decided this point, for, as previously seen, he has remarked: "The liability to error and fraud, in boring operations, is very well known." And as to certain remains and deposits, he has said, the supposed evidence, as to time, concerning them, is "obviously worthless."

The Dr. proceeds in the following passages:—

"We have already found that the Scriptures enunciate distinct doctrines on many points relating to the earth's early history, to which it will, here, be necessary merely to refer in general terms. Let us, in the first place, shortly consider the conclusions of geology as to the origin and progress of creation."

The Scriptures have indeed given, and truly, all that was needful to be made known to us regarding that early history, but that is not sufficient or satisfactory to the Dr., his infallible monitor, *geology*, must be preferred to the inspired Scriptures, and give the sure information and decision on those subjects. He says, "the conclusions of geology." We require well authenticated facts and proofs, not mere assertions and unfounded conclusions. But these last are the commodities in which the Dr. has been all along dealing, and of which his whole book, with few exceptions, is composed. He commenced with making days with evenings and mornings, to mean millions of years, with evenings and mornings; then he tells us about a vision of some old Seer, but cannot give either his name, or the time when he flourished, but says perhaps he was the first man, Adam; and that he rehearses to us in the first Chapter of Genesis, the narrative of creation, and gives the previous history of the world. Next, the vision comes down, by tradition, from mouth to mouth, to the time of Abraham, and thence to that of Moses, who records it in that same first Chapter of Genesis, in which the old Seer (or Adam) "has also rehearsed it to us." Next, we have the marvellous and frightful legends, about making earth, and water, and animals, and sundry gods, giving their names; and how Assurbanipal's scribes ransacked sundry temples and libraries, in