

they can be satisfactorily interpreted and determined, will afford a key for unlocking the difficulties connected with other physical phenomena to which allusions are made in the Bible. The narrative of the creation is besides so complete in itself, so definite and precise, that it invites a special and individualized treatment. It has the advantage of being brief and yet profoundly comprehensive. Its sentences are themes which involve at once the highest objects of faith and science. It cannot but be regarded as an incidental evidence of inspiration that a subject of such vastness and sublimity should have been so fully delineated in a few bold and graphic sketches.

It augurs well for the science of the present day that in its rapid advances towards the conquest of nature, it is not content to detach itself from the revealed writings. There seems to be an underlying conviction in the minds of almost all scientific men that somehow the Book of Nature, whose characters it is their business to decipher, is the counterpart of that manifestation of the Creator which is contained in the Bible. The very general conclusion is therefore, that there can be no contradiction between the rightly understood facts of the one and the statements of the other. This conviction has led men of science to give an unusual attention to biblical interpretation. We can remember scarcely a name of any note in the several departments of science, which is not also associated with speculations concerning the relations of science to the records of revelation. When further we look at the religio-scientific labours of men whose training has been purely or chiefly scientific we notice two tendencies in their views of the Divine Record. One is that which would make it mean less than has been generally supposed by the christian world, and another which would make it mean more. That this is the fact any one acquainted with the literature of science during the past twenty five years will at once admit. We know of no one eminent in science, (excepting it may be Mr. Gosse, and he is a zoologist) who has retained the old faith concerning the Cosmogony of Genesis. These opposite and contradictory tendencies among the interpreters of nature in the application of their own discoveries to the elucidation of Scripture have greatly confused and perplexed many devout and unscientific Christians. Holding, as most good men do, the facts of science in great respect, they know not what to make of the very confident statements of the scientific regarding that Record on which they