

THE
COVENANTER.

SEPTEMBER, 1850.

THE BIBLE AND GEOLOGY.

All truths are consistent. Science is truth, so far as it goes; for it is the statement of what actually exists in nature. Revelation is truth; for it contains the word of the Omniscient and the Faithful. Science and Revelation embrace, in the main, different fields. The former has to do with sensible objects: the latter, mostly, with the unseen, the spiritual, the eternal. Still, their borders touch. Science is the work of mind; in part, it relates to mind, and its objects have God as their author and end. Revelation is addressed to the inhabitants of the earth, and draws a portion of its arguments and illustrations from this theatre. In its own field, Science is self-sustained; but Revelation is the higher authority. True Science must accord with Revelation. It discovers, arranges, and turns to useful purposes, the works of Him who speaks in the pages of Revelation.

Geology is the science of the structure of the earth. It treats of its material arrangements, with particular reference to its strata, their distinctive characters, their relative positions, and the changes to which they have been subjected. It is a science of late origin, and, perhaps, is hardly yet worthy of being termed a science. It is a very *superficial* science. Of the four thousand miles of the earth's semi-diameter, it has penetrated but one or two. All beneath this is a *terra incognita*—a vast unknown—open to conjecture and inference, but sealed to actual investigation. To the shell, then, of the earth—its mere upper crust—the researches of geologists have been necessarily limited. Still, its discoveries have not been wanting in interest and importance. It has been ascertained that this upper section of the earth consists of various strata, composed of different sorts of rock, and other materials, arranged with a certain kind of regularity. These have been designated, beginning with the lower, as primary, transition, secondary, tertiary, and alluvial. The first contains no remains of any organized matter, vegetable or mineral. All the others contain remains, denominated—from a Latin word signifying to dig—fossils. Among these strata, the lowest contains the relics of inferior genera of animals, after some time appear vegetable remains, then a higher species of animals, and so on until, in approaching the surface, human remains are, for the first time, discovered. These strata, however, are not entirely regular. They are *broken*. The primary having been, apparently, thrust through the overlying by some immense force, now occupy the

proceedings, in the dispensation of thy grace to the sons of men; that thou wilt have the breathings of thy Spirit where, how, and when thou pleasest? Surely, O my God, if I did not know thee constant to thine everlasting mercies, I should be utterly disheartened with these sad intervals. Now, when my sense fails me, I make use of faith; and am no less sure of thee, even when I feel thee not, than when I find the clearest evidences of thy gracious presence. Lord, shine upon me with the light of thy countenance, if it may be, always; but whenever that is clouded, strengthen thou my faith; so shall I be safe, even when I am comfortless. [*Ibid.*]

[For the Covenanter.]

ATHALIAH.—2 CHRONICLES XXIII.

We read in this chapter the fate of Louis Napoleon and Pius IX. She murdered all the seed royal, except Joash. He was saved by a good woman, the daughter of a good father. Seven years Athaliah swayed her iron sceptre over the commonwealth. The people were prepared for a revolution, as our fathers were by the twenty-eight years' persecution of Charles and James.

Jehoiada and the priests, as ministers of the gospel should do now, taught the people their duty as citizens. A few faithful and chosen men of God entered into a covenant. They collected the priests, Levites, and heads of the houses of Israel, or, as we should say now, the ministers, elders, and deacons, to the house of the Lord. The young king was brought out and shown to the people, who chose him for their king, put the crown on his head, and cried—"God save the king." The officers of the church, the king, and the people, solemnly renewed their national covenant. Athaliah ran into the assembly, and raised the common cry of tyrants and all persecutors—"Treason, treason." There was treason, but it was her own. She was summarily condemned and executed. The revolution was complete.

Mattan, the priest of Baal, who, like the Pope and his Jesuits now, with Louis Napoleon, had been the instigator of Athaliah's murderous cruelty, was tried, condemned, and suffered the penalty of Jehovah's law enacted against gross idolaters. These things "are written for our admonition and learning." Far be it from us to maintain, as some would have us to believe, that because the *judicial* law is done away, under the new dispensation, the whole of Old Testament law, in church and state, ceases to bind. God forbid. God give us grace to adhere to *all* our Reformation attainments, and guard his saints against all open and all insidious attacks on them. "Whereunto ye have attained, walk by the same rule and mind the same thing." J. R. W.

THE BANNER OF THE COVENANT AND INSPIRATION.

The Banner does not take advice kindly. Instead of "revising its teachings" on the subject of Inspiration, it reiterates and defends its errors, and tries to be very severe upon us—and all this under the editorial head. It is with some hesitation that we notice the remarks of the Banner. Besides being totally void of any thing like courtesy, the writer is, clearly, incapable of grasping the subject; and what he does see, he cannot express in intelligible language. To illustrate, we commented upon his plan of argument, stating that he placed it upon "low and unworthy grounds." He now says: