

religious bearings of geology, and unfavourable to an impartial examination of its claims.

Under these circumstances, all that I can do is to state definitely what I apprehend to be the established principles of the science that have a bearing upon religious truth, and refer my hearers to standard works on the subject for the proof that they are true. If any will not take the trouble to examine the proofs, I trust they will have candour and impartiality enough not to deny my positions.

The first important conclusion, to which every careful observer will come, is, that the rocks of all sorts, which compose the present crust of the globe, so far as it has been explored, at least to the depth of several miles, appear to have been the result of second causes; that is, they are now in a different state from that in which they were originally created.

It is indeed a favourite idea with some, that all the rocks and their contents were created just as we now meet them, in a moment of time; that the supposed remains of animals and plants, which many of them contain, and which occur in all states, from an animal or plant little changed, to a complete conversion into stone, were never real animals and plants, but only resemblances; and that the marks of fusion and of the wearing of water, exhibited by the rocks, are not to be taken as evidences that they have undergone such processes, but only that it has pleased God to give them that appearance; and that in fact it was as easy for God to create them just as they now are as in any other form.

It is a presumption against such a supposition, that no men, who have carefully examined rocks and organic remains, are its advocates. Not that they doubt the power of God to produce such effects, but they deny the probability that He has exerted it in this manner; for throughout nature, wherever they have an opportunity to witness her operations, they find that when substances appear to have undergone changes, by means of secondary agencies, they have in fact undergone them; and, therefore, the whole analogy of nature goes to prove that the rocks have experienced great changes since their deposition. If rocks are an exception to the rest of nature, (that is, if they are the effect of miraculous agency,) there is no proof of it; and to admit it without proof is to destroy all grounds of analogical reasoning in natural opera-