

reasonably ascribe it to a finite intelligence, then we should recognise in it a divine authorship, and acknowledge the existence of an infinite Creator. I trust that the globe which we inhabit will be seen to furnish such a proof of the divine existence and attributes, while, in a manner brief and imperfect, I treat Geology* as a branch of Natural Theology. It is first of all necessary, however, to understand the facts disclosed by a science, before we can found reasoning upon them. And as science and Scripture have been supposed, in this case, to militate against one another, some remarks on their accordancy may be farther useful, in composing our minds for a calm consideration of the proof of design in this department of creation. I propose, therefore,—

I. To explain shortly the Principles of Modern Geology ; then

II. To remark on their accordancy with Scripture ; and

III. To consider their moral application, regarded as a sub-division of Natural Theology.

* From *γῆα*, *gēa*, earth, and *λόγος*, *logos*, a discourse. A science treating of the constituents and history of the earth.