

side, to permit us to judge of the influence which the discoveries of the geologist are yet to exercise on the ethical departments of literature. We can, however, already see that the vastly extended knowledge of God's workings of old which the science communicates, must exercise no slight influence upon certain departments of natural theology, and give a new tone to those controversies regarding the evidences of our faith which the Church has ever and anon to maintain with the world. Geology has already put an end to that old fiction of an infinite series of beings which the atheist was wont to substitute in his reasonings for the great First Cause through which all exists; nor does it leave other than very unsolid ground to the men who would fain find an equivalent for the exploded infinite series of their predecessors in a developing principle. Nay, I would ask such of the gentlemen whom I now address as have studied the subject most thoroughly, whether, at those grand lines of division between the Palæozoic and Secondary, and again between the Secondary and Tertiary periods, at which the entire type of organic being alters, so that all on the one side of the gap belongs to one fashion, and all on the other to another and wholly different fashion,—whether they have not been as thoroughly impressed with the conviction that there existed a Creative Agent to whom the sudden change was owing, as if they themselves had witnessed the miracle of creation? Further, may we not hold that that acquaintance with bygone creations, each in succession of a higher type than the one which preceded it, which geology enables us to form, must soon greatly affect the state of arguments employed on the skeptical side, which, framed on the assumption that creation is but a “singular effect,—an effect without duplicate,—have urged, that from that one effect only can we know aught regarding the producing Cause? Knowing of the Cause but from the effect, and having expe-