

some unknown animal, and thinks that he has discovered the limbs of a giant, he is more excusable than the learned and ingenious, who desire to illustrate the Scriptures by these natural appearances. True religion is adapted to the sound capacities of every man—to that condition of mind which the individual experience of the good and evil of the world, sooner or later, brings with it. It is suited to man in every stage of the progress of society—to his weakness and to his strength, and by which it is the real dispenser of equal rights. Our religion could not have been adapted to every man, had it been framed with a relation to science, and least of all to that branch of natural knowledge which is called geology—a science so obviously in its infancy, that but for the alliance with anatomy, it would continue to present a scene only of confusion for ignorant wonderment. It may then be asked why we cultivate those scientific views to which we apply the term natural religion? Because they agreeably enlarge our comprehension, and exalt the imagination, while they repress a too selfish enthusiasm. We all have proceeded a certain length in the examination of natural phenomena, and the convictions arising from the survey are wrought into the opinions of every one. We experience a fresh and cheerful influence when benevolent design is disclosed to us by new facts, or by things familiar presented in a