

once the most delightful resource and the most invigorating exercise of those powers of reason bestowed on us as our distinguishing prerogative. The remark of the Poet becomes still more strikingly just when applied to intellectual cultivation.

————— Pater ipse colendi
 haud facilem esse viam voluit —————
 ————— curis *acuens* mortalia corda
 nec torpere gravi passus sua regna veterno.

And who would willingly exchange the play of mind which the task of invention affords, for a system which should leave no province to reason beyond learning that which was already plainly recorded? did it not carry us beyond our limits, it would be easy to shew how much of the interest of science arises from the former cause, and that, not only in the minds of the few who are gifted to achieve original discoveries, but of the many who in following their steps in some degree, ‘pursue the triumph and partake the gale’. How little comparative curiosity should we feel concerning the course of the Niger, or the northern coast of America, could they be as easily examined as the Thames and the Channel.

The general connection of physical science will therefore be rather with natural than revealed religion; for in the former the great problem is, to trace the Author of Nature in his works, and our interest in the evidences thus furnished is materially (as we have seen) kept alive by their being made the matter of gradual and successive discovery; so that the mind is continually presented with *fresh* proofs, extending as its general knowledge extends. Thus this connection is essential; but that with Revelation is incidental only, and confined to such single facts as happen to be mentioned in relation to the providential history of man, its great object: difficulties arising from these, its advocates are of course bound fairly to meet, and this must be required in geology as in other cases; but before we attempt this, we will, for the reasons above stated, cast a hasty glance at the relations of that science with Natural Religion.

This important subject has been very fully and ably handled in the inaugural lecture published by Professor Buckland, and we feel persuaded that we cannot pursue a more satisfactory course than by presenting some short extracts from that work to the reader, desiring at the same time to refer him to the original for a fuller view of the whole argument.

“In being introduced then to a new kingdom of nature, we can scarce fail to inquire, whether we shall here also find the same proofs of subserviency to final causes, which are so strik-