

cause, by trying to resolve all phenomena into a succession of constant material actions, ascending into an eternity of past time.

But this is not the only way in which Geology gives its aid to natural religion. It proves that a pervading intelligent principle has manifested its power during times long anterior to the records of our existence. It adds to the great cumulative argument derived from the forms of animated nature, by shewing us new and unlooked-for instances of organic structure adjusted to an end, and that end accomplished. It tells us that God has not created the world and left it to itself, remaining ever after a quiescent spectator of his own work: for it puts before our eyes the certain proofs, that during successive periods there have been, not only great changes in the external conditions of the earth, but corresponding changes in organic life; and that in every such instance of change, the new organs, as far as we can comprehend their use, were exactly suited to the functions of the beings they were given to. It shews intelligent power not only contriving means adapted to an end: but at many successive times contriving a change of mechanism adapted to a change of external conditions; and thus affords a proof, peculiarly its own, that the great first cause continues a provident and active intelligence.

I forbear to dwell on other questions deeply connected with this science—Proofs of a higher temperature, as shewn by the organic forms of the old world—indications of the same thing, in the crystalline structure of the lower strata, and the masses on which they rest—and further proofs derived from the figure of the earth itself. The