

I shall first take a few paragraphs from a most diligent and laborious investigator, and a devout Christian, Professor Hitchcock of Amherst College, in New England. A regard to brevity will oblige me to select detached passages; but they will represent, without perversion or exaggeration, the meaning and design of the continuous pages. Certain English authors are those referred to, but their names need not be introduced.

The hypotheses of those writers have been "defended with no small ability of a certain kind, and with the most dogmatic assurance.—They were compelled to pay so much deference to the advanced state of science at the present time, as to knock off some of the Hutchinsonian protuberances; yet they have not gone into the core of the system, to make any reformation there. Their works are distinguished—by great positiveness of opinion. Where the ablest Geologists wait for further light, they cut the knot at once.—The relative importance of facts is often presented by them in such a manner, as to betray at once their want of practical acquaintance with the subject.—These works are distinguished by very great severity and intolerance towards the leading Geologists of the last half-century. A powerful attempt has been made, to exhibit the 'Mosaical and Mineral Geologies,' (to borrow the unfair phraseology which figures in one of their titles,) as at variance in their fundamental principles; so that the one or the other must be abandoned: and, in doing this, they have sadly misapprehended the views of Geologists. Because the latter have imputed the changes in the earth's condition to secondary causes, they are charged with Atheism." One of them "says, 'It is manifest that the Mineral Geology, considered as a science, can do as well without God, though in a question concerning the origin of the earth, as Lucretius did.' Now, such a sweeping charge would never have been made had" the writer "not entirely misunderstood the Geologists; or had he been practically familiar with the structure of the earth's crust: for they have referred to second causes those changes, which no man thoroughly acquainted with them would regard as miraculous, any more than he would the existence of such a city as London or Paris. And they have had no idea of *doing without God*, because they suppose the world to have had an earlier origin than" the censorer "admits: for, at whatever period it began to exist, it would alike require infinite power and wisdom to create and arrange it. Geologists, with scarcely an excep-