

cursion whatsoever out of those limits. His caution is, in itself, only an enforcement of the first principle of the Baconian philosophy. But for this application of it, he gives us nothing but his own assertion. The undistinguishing application of good general principles is one of the most frequent causes of human error, and that to the most dangerous extent. I question whether there is any error or heresy, which may not be traced to this as one of its principal causes. Speculations may indeed be indulged and theories constructed, upon subjects in which we have no data for the support of our conclusions; and in which therefore all the materials are the offspring of imagination. But *that is not the case here*. In Geology and every other part of physical science, the objects of investigation are substantial realities; things presented to our eyes and all our other bodily organs; and the phenomena of change are in many cases perfectly similar, and in others analogous, to what is continually passing before our eyes. True philosophy is not an "intruding into things which we have not seen," the vain inflation of a carnal mind.* It is the patient ascertaining of actual things and actual events, of which our own senses and those of other men are the witnesses; and it then seeks to find out the connexion of those facts with each other. Such is Geology. It deals in realities, diligently ascertained and faithfully reported: and the reasonings against which this author, pious and amiable as he is, directs his assault, are in all Christian uprightness intended to protect the cause of religion against the injuries to which it is exposed from the misunderstanding of natural facts, and from what we believe to be the misinterpretation of the sacred Scriptures. What right has he to say, that "events which took place before the birth of man or the

* Col. ii. 19.