

to form of it such a judgment as this ;—that it is not only the source of mere vegetable and animal life, but also of rational and social life, language and arts, law and order ; in short, of all the progressive tendencies by which the highest principles of the intellectual and moral world have been and are developed, as well as of the succession of organic forms, which we find scattered, dead or living, over the earth.

This reflection concerning the natural scientific view of creation, it will be observed, has not been sought for, from a wish to arrive at such conclusions ; but it has flowed spontaneously from the manner in which we have had to introduce geology into our classification of the sciences ; and this classification was framed from an unbiassed consideration of the general analogies and guiding ideas of the various portions of our knowledge. Such remarks as we have made may on this account be considered more worthy of attention.

But such a train of thought must be pursued with caution. Although it may not be possible to arrive at a right conviction respecting the origin of the world, without having recourse to other than physical considerations, and to other than geological evidence ; yet extraneous considerations, and extraneous evidence, respecting the nature of the beginning of things, must never be allowed to influence our physics or our geology. Our geological dynamics, like our astronomical dynamics, may be inadequate to carry us back to an origin of that state of things, of which it explains the progress : but this deficiency must be supplied, not by adding supernatural to natural geological dynamics, but by accepting, in their proper place, the views supplied by a portion of knowledge of a different character and order. If we include in our Theology the speculations to which we have recourse for this purpose, we must exclude from them our Geology. The two sciences may conspire, not by having any part in common ; but because, though widely diverse in their lines, both point to a mysterious and invisible origin of the world.

All that which claims our assent on those higher grounds of which theology takes cognizance, must claim such assent as is consistent with those grounds ; that is, it must require belief in respect of all that bears upon the highest relations of our being, those on which depend our duties and our hopes. Doctrines of this kind may and must be conveyed and maintained, by means of information concerning the past history of man, and his social and material, as well as moral and spiritual fortunes. He who believes that a Providence has