

two years ago, in adopting this peculiar view, as expressed by a worthy Presbyterian minister, "the world might have been called into existence yesterday." Let us just try whether, as creatures to whom God has given reason, and who cannot acquire facts without drawing inferences, we can believe the assertion; and ascertain how much this curious principle of explaining geologic fact actually involves.

"The earth, for anything that appears to the contrary, may have been made yesterday!" We stand in the middle of an ancient burying-ground in a northern district. The monuments of the dead, lichened and gray, rise thick around us; and there are fragments of mouldering bones lying scattered amid the loose dust that rests under them, in dark recesses impervious to the rain and the sunshine. We dig into the soil below: here is a human skull, and there numerous other well-known bones of the human skeleton, — vertebræ, ribs, arm and leg bones, with the bones of the breast and pelvis. Still, as we dig, the bony mass accumulates; — we disinter portions, not of one, but of many skeletons, some comparatively fresh, some in a state of great decay; and with the bones there mingle fragments of coffins, with the wasted tinsel-mounting in some instances still attached, and the rusted nails still sticking in the joints. We continue to dig, and, at a depth to which the sexton almost never penetrates, find a stratum of pure sea-sand, and then a stratum of the sea-shells common on the neighboring coast, — in especial, oyster, muscle, and cockle shells. It may be mentioned, in the passing, that the churchyard to which I refer, though at some little distance from the sea, is situated on one of the raised beaches of the north of Scotland; and hence the shells. We dig a little further, and reach a thick bed of sandstone, which we penetrate, and beneath which we find a bed of impure lime, richly charged with the