

and a thousand years as one day : indeed *Mantell*, the author of the *Geology of Sussex*, thus writes—“Most readers have presumed, that every night and day mentioned in the first chapter of *Genesis* must be strictly confined to the term of twenty-four hours ; though there can be no doubt, but that Moses never intended any such thing—for how could Moses intend to limit the duration of the day to its present length, before, according to his own shewing, the sun had begun to divide the Day from the night ?” But we cannot admit the force of this reasoning in this case ; for if the narrative of Moses in this part were to be allowed indefinite extension on latitudinarian principles like these, another set of objectors might rise to claim for other portions, the same extension where the same term is used, to the utter destruction of all chronological accuracy and all sobriety of writing. An excellent writer (*Rev. R. Watson*) says, on this subject—“No true friend of revelation will wish to see Moses defended against the assaults of philosophy, in a manner, which by obliging us to find a meaning in his writings far remote from the views of general readers, would render them inapplicable for the purposes of ordinary instruction. Besides, if we are to understand the first day to have been of indefinite length, a hundred or a thousand or a million of years, for instance, why not the seventh ? the sabbath also ? This opinion, therefore cannot be consistently maintained, and we must conclude therefore, with *Rosenmüller*—“*Dies intelligendi sunt naturales, quorum unusquisque ab unâ vespere incipiens, alterâ terminatur ; quo modo Judæi, et multi alii, antiquissimi populi, dies numerarunt.*” That we are to understand natural days ; each of which, commencing from one evening, is terminated by the next, in which manner the Jews, and many others of the most ancient nations reckoned days.

Then, with respect to the time from the present reckoned backward to the Mosaic account—a period of 4004 years prior to the birth of Christ—there exists considerable diversity of opinion : one section of Modern Science, having deduced inferences from its own premises, has proclaimed that the statement which we find recorded by Moses, is incorrect—or to use the words delivered by an highly talented Professor before a Literary and Scientific Institution—“that from these data (data then produced, drawn from scientific enquiry and research) it was evident that the world must have existed prior to the account given, as generally received—many thousand years.” To this subject we invite your attention for a short time ; not to attempt indeed to meet in the arena of controversy, men whose grasp of mind must command esteem, and, to a certain extent, excite admiration—but rather to propound for solution, whether or no the enquirer may not be allowed a single chance for resting satisfied with the chronological data of the Bible !—and lest it should appear that the interesting science of *Geology* has an inevitable tendency to induce views of this character ; we express our belief,—and in this view we are supported by many—that it may be so viewed that it shall present a fair collateral evidence of the truth of Scripture ; while, with respect to the visitation of the

earth with the deluge of waters, which, it is well known, was productive of the most wonderful changes in the earth's structure, and the period of time in which this occurred—we have corroborative confirmation in the works of *Cuvier*, *D'Aubissio*, and others.
(To be concluded in our next.)

VARIETIES.

POWER OF MUSIC.

THE following singular anecdote was received from a lady, as related by a friend of her's having personal knowledge of the fact.

A lady, residing in India, seated in one of those airy and beautiful apartments so suited to the warmth of the climate—resembling a highly ornamented Summer house, was in the act of performing on the piano forte, with no common proficiency, in accompaniment with a lovely voice, when a serpent of enormous size, allured by the dulcet sounds, found his way into the room unperceived by the lady, and had approached within a short distance of the instrument, on one side of the room. She had observed the shadow of something on the partition for some time ; but supposing it to be the reflection of surrounding foliage, remained undisturbed, till at length, turning her head, she perceived at once the true cause, and her perilous situation. The serpent was partly raised from the floor, writhing and waving his head and shoulders in accordance with the tones of the instrument. She had either naturally, (or given her at that moment by the God of Providence) an extraordinary presence of mind, enabling her to continue in the performance of the piece—still lending the aid of her voice, which, from the state of her mind, became increasingly plaintive and tremulous : till at length, watching the moment when the serpent was completely overpowered with the charm—sprang from the instrument, and escaped through an open door, into an adjoining room : thus mercifully being preserved from the jaws of death. The shrieks of the lady soon alarmed the whole family, who had little difficulty in destroying the serpent, so entirely enervated by music's fascinating power.

CLOTHING.—The only kind of dress that can afford the protection required by the changes of temperature to which high northern climates are liable, is *woollen*. Nor will it be of much avail that woollen be worn, unless so much of it be worn, and it be so worn, as effectually to keep out of the cold. Those who would receive the advantage which the wearing of woollen is capable of affording, must wear it next the skin ; for it is in this situation only that its health-preserving power can be felt. The great advantages of woollen cloth are briefly these :—the readiness with which it allows the escape of the matter of perspiration through its texture ; its power of preserving the sensation of warmth to the skin under all circumstances ; the difficulty there is in making it thoroughly wet ; the slowness with which it conducts heat ; the softness, lightness, and pliancy of its texture. *Cotton cloth*, though it differs but little from linen, approaches nearer to the nature of woollen, and, on that account, must be esteemed as the next best substance of which clothing must be made. *Silk* is the next in point of excellence, but it is very inferior to cotton in