

by referring the origin of the globe to a higher antiquity than is assigned to it by the writings of Moses, undermines our faith in the inspiration of the Bible, and in all the animating prospects of the immortality which it unfolds. This is a false alarm! *The writings of Moses do not fix the antiquity of the globe."*

In 1814, ten years after the date of the St Andrews' lectures, Dr Chalmers produced his more elaborate scheme of reconciliation between the Divine and the Geologic Records, in a "Review of Cuvier's Theory of the Earth;" and that scheme, perfectly adequate to bring the Mosaic narrative into harmony with what was known at the time of geologic history, has been very extensively received and adopted. It may, indeed, still be regarded as the most popular of the various existing schemes. It teaches, and teaches truly, that between the first act of creation, which evoked out of the previous nothing the *matter* of the heavens and earth, and the first day's work recorded in Genesis, periods of vast duration may have intervened; but further, it insists that the days themselves were but natural days of twenty-four hours each; and that, ere they began, the earth, though mayhap in the previous period a fair residence of life had become void and formless, and the sun, moon, and stars, though mayhap before they had given light, had been, at least in relation to our planet, temporally extinguished. In short, while it teaches that the successive creations of the geologist may all have found ample room in the period preceding that creation to which man belongs, it teaches also that the record in Genesis bears reference to but the existing creation, and that there lay between it and the preceding ones a chaotic period of death and darkness. The scheme propounded by the late Dr Pye Smith, and since adopted by several writers, differs from that of Chalmers in but one circumstance, though an important one. Dr Smith held, with the great northern divine, that the Mosaic days were natural days; that they were preceded by a chaotic period; and that the work done in them related to but that last of the creations to which the human species belongs. Further, however, he held in addition, that the chaos of darkness and confusion out of which that creation was called was of but limited extent, and that outside its area, and during the period of its existence, many of our present lands and seas may have enjoyed the light of the sun, and been tenanted by animals and occupied by plants, the descendants of which still continue to exist. The treatise of Dr Pye Smith was published exactly a quarter of a century posterior to the promulgation, through the press, of the argument of Dr Chalmers; and this important addition,—elaborated by its author between the years 1838 and 1839,—seems to have been made to suit the more advanced state of geological science at the time. The scheme of reconciliation perfectly adequate in 1814 was found in 1839 to be no longer so.

The view of Dr Chalmers here exhibited, has for several years been held by many of the most distinguished Theologians and friends of science, and has been generally considered sufficient to reconcile the two records. We have never been satisfied with it. Independent of other objections we have always felt that the description in Gen. i. 2, of the chaotic state of earth, previous to the commencement of the six days of creation, was upon this theory quite incompatible with the view which Geology gives of its condition. Later discoveries in Geology, and particularly the investigations of Mr Miller himself, have tended to render Geologists dissatisfied with it. We therefore give Mr Miller's reasons for rejecting it.

"It is a great fact, now fully established in the course of geological discovery, that between the plants which in the present time cover the earth, and the animals which inhabit it, and the animals and plants of the later extinct creations, there occurred no break or blank, but that on the contrary, many of the existing organisms were contemporary during the morning of their being, with many of the extinct ones during the evening of theirs. We know further, that not a few of the shells which now live on our coasts, and several of even the wild animals which continue to survive amid our tracts of hill and forest, were in existence many ages ere the human age began. Instead of dating their beginning only a single natural day, or at most two natural days, in advance of man, they must have preceded him by many thousands of years. In fine, in consequence of that comparatively recent extension of geological fact in direction of the later systems and formations, through which we are led to know