

the summits and sides. These deposits receive a yearly increase, which it is possible to measure. Nothing, therefore, is more easy than to calculate the time which it has taken them to acquire their present dimensions. This calculation has been made with reference to the debris of mountains; and in all cases has indicated a period of about four thousand years. The same result has been obtained from the other alluvial deposits. In short, whatever may have been the natural phenomenon that has been interrogated, it has always been found to give evidence in accordance with that of tradition. The traditions themselves exhibit the most astonishing conformity. The Hebrew text of Genesis places the deluge in the year 2349 before Christ. The Indians make the fourth age of the world, that in which we now live, commence in the year 3012. The Chinese place it about the year 2381. Confucius in fact, represents the first King Yeo, as occupied in drawing off the waters of the ocean, which had risen to the tops of the mountains, and in repairing the damage which they had caused."

*The age of the world* is another topic on which ingenious and diligent efforts have been made with a view of discrediting the Mosaic writings. In vain, however, have the bowels of the earth and all the discoveries of modern science been ransacked, for the purpose of fastening a single mistake upon the Jewish Legislator. "If more time be required to account for appearances in the interior of the globe than the six thousand years, since the formation of man, more time may be taken, yea as much as can possibly be required by the most covetous advocate of demiurgic ages, without the least contradiction to the Mosaic narrative of the creation." We would adopt the statement, which has been increasingly adopted and supported by our divines, that the two first verses of the book of Genesis have no immediate connection with those that follow. They describe the first creation of matter; but so far as any thing to the contrary is stated, a million of ages may have elapsed between this first creation, and God's saying "Let there be light," and proceeding to mould matter into a dwelling place for man. You cannot show that the third verse is necessarily consecutive on the two first, so that what is recorded in the one may not be separated, by a long interval, from what is recorded in the others. On the contrary, it is clear that the interval may be wholly indefinite, quite as long as geology can possibly ask for all those mighty transformations, those ponderous successions, of which it affirms that it can produce indubitable evidence. Creation was the act of bringing out of nothing the matter of which all things were constructed; and this was done before the six days: afterwards, and during the six days, God made the heaven and the earth; He moulded, that is, formed into different bodies the matter which he had long ago created. We seem, therefore, warranted in saying that with the third verse of the first chapter of Genesis, commences the account of the production of the present order and system of things; and that to this Moses confines himself, describing the earth as made ready for man, without stopping to speak of its previous conditions. But since he does not associate the first creation of matter with this preparation of the globe for its rational inhabitants, he in no degree opposes the supposition that the globe existed immeasurably before man, and underwent a long series of revolutions.

"For our own part, we have no fear that any discoveries of science will really militate against the disclosures of the Scriptures. We remember how in darker days, ecclesiastics set themselves against philosophers, who were investigating the motions of the heavenly bodies, apprehensive that the new theories were at variance with the Bible, and therefore resolved to denounce them as heresies, and stop their spread by persecution.