

six days by recreative Divine power, as narrated in the Book of Genesis. Nay, if one scientifically ignorant of Geology might pretend to offer a geological suggestion, it would be that the foregoing supposition is the only one consistent with the recent discoveries in the science itself; since between the various geological eras the connection appears so slight, as to indicate that *each one of them was a recreation*; the Mosaic account being simply the history of the last and most perfect, to which indeed all the rest tended.

Not without reason, also, does the *Westminster Reviewer* sneer at the spasmodic efforts made by Hugh Miller, and those who think with him, to reconcile their theory of a *partial* Noachian Flood with the plain and strong language of Scripture, and the almost certain previous universal diffusion of the human family. The Reviewer of course, rejoices in the theory of a partial Deluge, because, if true, it gives, in despite of all that Mr. Miller can say to the contrary, awful force to his sceptical attacks upon the credibility of Revelation. With respect to the Flood, as it, like the story of Creation was a matter of history, so Moses concerning it also professes to give a plain detail of the facts of the case; and here there can be none of the mistakes of eye witnesses, since he wrote under Divine direction; for not even Noah could have been bold enough to use the unequivocally universal language, concerning the Flood, which is used by Moses, as personally he could only have witnessed a very small portion of its effects. And then the strong expression of St. Peter surely sets the teaching of Scripture on the matter at rest, when, after speaking of the earth at large, as part of it being in the water and part out of the water, when in its natural state, he adds, "*Whereby the world that then was, being overflowed with water, perished;*" and he proceeds to compare the flood with that universal destruction by fire of the heavens and the earth, which is hereafter

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