

after their creation, were in the course of reproduction, life, death, deposition, consolidation, and preservation.

We will not enquire whether almighty power inserted plants and animals in mineral masses, and was thus exerted in working a long series of useless miracles, without design or end, and therefore incredible. The man who can believe, for example, that the *Iguanodon*, with his gigantic form, seventy feet in length, ten in height, and fifteen in girth, was created in the midst of consolidated sandstone, and placed down one thousand or twelve hundred feet from the surface of the earth, in a rock composed of ruins and fragments, and containing vegetables, shells, fish, and rolled pebbles; such a man can believe any thing, with or without evidence. If there are any such persons, we must leave them to their own reflections, since they cannot be influenced by reason and sound argument; with them we can sustain no discussion, for there is no common ground upon which we can meet.

The order of the physical events, discovered by geology, is the same as that recorded by the sacred historian; that is, as far as the latter has gone, for it was, evidently, no part of his object to enter any farther into details, than to state that the world was the work of God, and thus he was naturally led to mention the principal divisions of natural things, as they were successively created.

The Bible is not a book of physical science, and its allusions to physical subjects are, in the main, adapted to common apprehensions. Still, the creation and the deluge, although they have a momentous moral bearing, are, *in their nature*, entirely physical. Why should any one refuse to attend to a history of these two stupendous events, merely because that history professes to have proceeded from the same author as the work itself; and why should we suppose that the brief notices of the great *physical* facts, connected with a *physical creation* and a *physical destruction*, are not correctly stated, in this earliest and most venerable of histories?

If all our discoveries regarding the surface and the interior of the planet tend, when properly understood, to confirm the credibility of both these events, and to enable us to discriminate between the circumstances and evidence which belong to them respectively—what moral consideration can, in this case, forbid a happy application of the discoveries of science, and why should science refuse to lend its aid to the support of moral truth!

The question then recurs;—how can the amount of time be found, consistently with the Mosaic history, for the order of time is the same. The solution of this difficulty has been attempted in the following modes.