

a week of miracles—the period of a great creative interposition, during which by so many successive evolutions, the present economy was raised out of the wreck and materials of the one which had gone before it. But on this we need not speak decisively—for in whatever way the controversy is adjusted, there remains argument for a God. Should, in the first place, the Mosaic account be held to supersede all those speculations in Geology which would stretch the antiquity even of our earth beyond the period at which man was created—this were deferring to the historical evidence of the Old Testament—that book which of all others speaks most directly for a God, and which in fact may be regarded as the formal and express document in which the authoritative register of Creation is found. Or should it be allowed, in the second place, that the sacred penman does not fix the antiquity of our globe but only of our species—this leaves the historical argument entire, and enables us to superadd any geological argument which may be founded on certain characters of vicissitude in the history of our globe, that are alike recognised by all the systems of geology. Or, thirdly, should, instead of scripture superseding or harmonizing with geology, geology be held as superseding scripture, an imagination which of course we disown—still the argument for a creative interposition would not in consequence be banished from our world. It is the establishment of this last position to which at present we address ourselves. There are certain alleged processes in geology which if true show unequivocally, we have long thought, the