

the coincidence between the sacred historian and the computations of science is remarkable, and furnishes one proof more of the harmony existing between nature and revelation. An honest experimentalist was constrained to arrive at this conclusion at a period when the infidel school of our continental neighbours was in high feather. I am sorry to add, that the result of his own calculation had not that effect on the philosopher himself, or his free-thinking associates, which, for their own sakes, was desirable; but it is no less valuable to us on that account; for we know that an unwilling witness to the truth is worth a score of evidences already prejudiced in its favour."

Now, this is clear, distinct statement; and nothing can be more evident than that the theologian who makes it holds he is reasoning with conclusive effect in behalf of what may be termed the short chronology,—not in its legitimate connection with the recent introduction of the human species, but in its supposed bearing on the age of the earth. And in doing so he commits himself to the apparent positive fact, determined on what may be regarded as geologic data, that the river Nile has been flowing over its bed for about as many years as have elapsed, according to the Hebrew chronology adopted by Usher, since the creation of man, and no more. To the integrity of this inference he pledges himself, as an inference to which the infidel ought to have yielded, as conclusive in its bearing on the question of the earth's age, and as of singular value to the believer who sets himself to deal with the evidences of his faith. Now, without referring to the circumstance that the data on which the French savans under Napoleon founded have since been challenged by geologists, such as Lieutenant Newbold and Sir G. Wilkinson, who have carefully surveyed the rocks and soils of Egypt with the assistance of clearer light than existed at the commencement of the century, let us, for the argument's sake