

has unhappily undertaken the defence of posts which cannot be maintained. He says, "Many are of opinion, that as, without contradicting Scripture, we may believe in the existence of numerous planetary worlds, all furnished with their respective inhabitants; so also we may be allowed to think that numerous creations might exist on our globe, long before the creation recorded by Moses; the sacred pages making no mention of the one, any more than of the other. To a certain extent, this may be conceded. I agree with my learned friend Dr. Buckland, that the narrative of Moses does not necessarily preclude the supposition, that the materials of our globe might pre-exist under another form, and that this world may have been constructed out of the wreck and ruins of a former creation." (Pp. 40, 41.) Yet, under the reservation clause "to a certain extent," he attempts to render this concession of little value. He is willing to admit of a previous condition of the earth, provided it may be a state of darkness and confusion, devoid of life and beauty. He thinks that, how the supposition of "a goodly world—can be reconciled with the Scripture narrative, it is difficult to conceive." May we not reasonably ask, Why should this be difficult? The Scripture narrative relates (according to our views of its meaning) an adjustment of a suitable district of our globe for the reception of a new order of creation; and, to make this known in the manner best adapted to the comprehension of the early ages of mankind and to the religious benefit of all generations, was the gracious intention of that page in the records of revelation. I am unable to perceive any inconsistency in this with the belief that the bountiful Creator had before made ample use of this part of his works, to be one of innumerable other seats of life, intelligence, and happiness. Rather should I think that we might regard this arrangement as *a case included* under the grand proposition, "By faith we understand that the worlds were arranged [*κατηρτίσθαι τοὺς αἰῶνας*, which might be rendered, *the vast periods adjusted*,] by the word of God, to the effect that the objects seen [*τὰ βλεπόμενα*] did not come into existence out of those which are manifested."*

Dr. Young's mode of reasoning about stratification appears to me surprising. From a partial, trivial, and much exaggerated case which he alleges, of the action of the waves on a soft sea-beach, he draws conclusions extravagantly large. A few feet or yards of sand and marl may be washed down by a flood, or torn off by a storm; and almost immediately afterwards redeposited in sorted forms: and this occurrence which, in the very conditions of the case, can take

* Heb. xi. 3. I have ventured to give the closest translation.