

the best testimony of the recent origin of the present crust of our planet, and of all its organic inhabitants."

The observant reader will perceive that, in Dr. Grant's application of the word *creation*, he differs in phrase only, not in doctrine, from Mr. Sedgwick and Mr. John Phillips.

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(F.)

*Referred to at page 226.*

THE following extracts are valuable and interesting, as they show the impression made upon the mind of an able Bible critic, the elder Rosenmüller, at a time when geological researches were little known, and when Werner, at the age of 25, was but just beginning his career. He was far from the opinion which his son promulgated, fifteen years after, treading in the steps of Simplicius (in the sixth century) and Hetzel, Hase, and others in our own times, that Moses derived his history of the creation from the Egyptians. The resemblance is indeed remarkable: but I think it is much more rationally accounted for by supposing that the Egyptian and Phœnician traditions had flowed from a common source, the family of Noah; and that Moses, under the direction of divine inspiration, placed at the commencement of his great work the very written documents of primeval men which had descended in the Abrahamic line, and which were *the genuine records* whence the other traditions had been derived.

"The enemies of religion act a very inequitable part when they require of us such explications of all chronological and historical difficulties, as should leave no portion of doubt remaining. Can it surprise any man that, in the most ancient of all writings, many things should be obscure to us, who live in times so extremely remote?—In consequence of the great advances which have been made in modern times, in Hebrew and Greek philology and the languages and antiquities of the east, no small number of dark and difficult passages have been satisfactorily elucidated, so as to make it perfectly clear that most objections have been engendered by ignorance.—Every good writer must be presumed to speak according to the custom of the men among whom he lived, and their common use of language.—I shall not meddle with the question, whether the contents of the beginning of Genesis were by God revealed immediately to Moses; or that he derived them from more ancient re-