

term the Geological argument in behalf of a Deity. On this subject there are many, and these perhaps an increasing number, who think that there might be conceded to the geologists an indefinite antiquity for the matter of our globe—and that, without violation even to the strict literalities of the book of Genesis—not one of which, save when allowance is evidently to be made for the use of popular language, they would feel disposed to give up for any imaginations or reasonings which philosophy has yet set forth upon the subject. All, according to them, which can positively be gathered from the first chapter of that book is a great primary act of creation, at how remote a period is uncertain—after which our world may have been the theatre of many changes and successive economies, the traces or memorials of which might be observable at the present day. It leaves on the one hand abundant scope to those who are employed in the investigation of these memorials, if it be granted that the Mosaic narrative fixes, only the antiquity of our present races, and not the antiquity of the earth that is peopled by them. But on the other hand we should not tamper with the record by allegorizing any of its passages or phrases. We should not for example protract the six days into so many geological periods—as if by means of a lengthened natural process to veil over the fiat of a God, that phenomenon, if we may so term it, which of all others seems the most offensive to the taste of some philosophers, and which they are most anxious to get rid of. We hold the week of the first chapter of Genesis to have been literally