

This theory then is satisfactory as far as it goes : like the one previously discussed, it fairly recognizes and encounters the real difficulty in the case, and it would be quite sufficient to reconcile geology and the Mosaic History, as usually understood, did not the latter assign particular events to each of the successive periods called days ; the most important of these events are, the first emergence of the mountains, and the creation of organized and living beings. It seems necessary therefore to embrace the days in the series of geological periods ; and the difficulties of our subject will not be removed, unless we can show that there is time enough included in those periods called days, to cover the organic creation, and the formation of the rocks, in which the remains of these bodies are contained.

3. *The days of the creation were periods of time of indefinite length.*

Instead of most of the observations, which we might otherwise have made on this head, we shall substitute a comment on some of the lectures of the late illustrious Cuvier, by a distinguished philosopher, Prof. Jameson, of Edinburgh.\* It is not necessary to speak of the eminence of those gentlemen in science, or of their attachment to the sacred writings ; both are well known.

We would observe, that while we fully accord with Prof. Jameson in the general course of his argument, we leave his particular criticisms on some minor points, to those who are qualified to judge of their merits, Cuvier remarks:—

“The books of Moses shew us, that he had very perfect ideas respecting several of the highest questions of natural philosophy. His cosmogony especially, considered in a purely scientific view, is extremely remarkable, inasmuch as the order which it assigns to the different epochs of creation, is precisely the same as that which has been deduced from geological considerations.”

This, then, is the issue, in the opinion of Baron Cuvier, of that science, which has been held by many persons to teach conclusions at variance with the Book of Genesis,—when at last more matured by a series of careful observations and legitimate induction, it teaches us precisely what Moses had taught more than three thousand years ago.

\* \* \* \* \*

The first chapter of Genesis is written in a pure Hebrew. This was the language spoken, and afterwards extensively written, by the people whom Moses conducted to Palestine from the land of Goshen.

---

\* Am. Jour. vol. xxv. pa. 26.