

In the above table, we have not taken advantage of the distinction which we conceive, we have gone far to prove, is expressed in the Hebrew text between the cryptogamous and the other classes of plants but have set down the whole vegetable kingdom as forming only one element in the table. We shall also allow that the 4th, 5th, and 6th Nos. may be liable to be interchanged among themselves, in respect of place and shall hinge no argument upon them, farther than what arises from the circumstance that they are all placed in one group. Yet, after these abatements from the number of particulars, the coincidences here shown between the order of the epochs of creation assigned in Genesis, and that discovered by geology, are calculated to excite the deepest attention. Human science, in the probability of chances, as illustrated by La Place, has put us in possession of an instrument for estimating their value; and we feel amply entitled to take advantage of it for that purpose, for no case could well be pointed out, where it would be more correctly applicable than in this, where the coincidences assume a definitely successive numerical form. We are entitled to adopt even the very language of La Place, and to say, "By subjecting the probability of these coincidences to computation, it is found that there is more than sixty thousand to one against the hypothesis that they are the effect of chance.*"

It is thus, then, that the discoveries of geology, when more matured, instead of throwing suspicion on the truths of revelation, as the first steps in them led some persons to maintain, have furnished the most overpowering evidence in behalf of one branch of these truths. The result of these discoveries has been, in this respect, similar to those of the Chinese and Egyptian histories, and the Indian astronomy, but much more striking. Eminent men had pledged their fame in setting up these histories, and that astronomy, in opposition to the chronology of Genesis; but further and more careful inquiry into their true characters, discovered that, when rightly understood, they only tend to confirm it.

We are not afraid that we shall have here quoted against us the words of Bacon, "*Tanto magis hæc vanitas inhibenda venit, et coercenda, quia ex divinorum et humanorum, male sana admixtione, non solum educitur, philosophia phantastica, sed etiam religio hæretica.*" We have only endeavored to illustrate and point out the consequences of the statement of Baron Cuvier, "that the order which the cosmogony of Moses assigns to the different epochs of creation, is

* Syst. du Monde, book v. chap. 5.