

not periods of twenty-four hours, but of a vast duration. More recently, Professors Jameson and Silliman have espoused this solution of the difficulty, and have, with great talent and plausibility, engaged the resources at once of criticism and science in its defence.

Dr. Buckland believes that there is no sound critical or theological objection to the interpretation of the word 'day,' as meaning a long period, but he thinks that there is no necessity for such extension in order to reconcile the text of Genesis with physical appearances. He supposes creation to have been succeeded by cycles of ages, during which all the physical operations disclosed by geology were going on. Then terrestrial convulsions supervened and produced chaos, or literally a state of confusion and emptiness. The earth was covered with dense vapours, and darkened by them. This confusion, and its attendant obscuration, God so far removed on the first day as to make the light appear and distinguish it from the darkness; in this acceptation of the words, 'He said, Let there be light, and there was light.' On the fourth day the gloom which had overspread the