

good feeling, but of good philosophy in this—unless we confine ourselves to the express object, of ascertaining how much of evidence for a God is furnished by the light of nature alone. The strength of the argument, upon the whole, on the side of religion, is often weakened by this jealous or studied disunion of the truth in one department from the truth in another; but believing as we do that, instead of a conflict, there is a corroborative harmony between them—we shall advert once more to the Mosaic account of the Creation; and, more especially as the reconciliation of this history with the indefinite antiquity of the globe seems not impossible; and that without the infliction of any violence on any of the literalities of the record.

24. The following are the two first verses in the book of Genesis. “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.” Now let it be supposed that the work of the first day in the Mosaic account of the creation, begins with the Spirit of God moving upon the face of the waters. The detailed history of creation in the first chapter of Genesis begins at the middle of the second verse; and what precedes might be understood as an introductory sentence, by which we are most appositely told both that God created all things at the first; and that afterwards, by what interval of time it is not specified, the earth lapsed into a chaos, from the darkness and disorder of which the present system or economy of things was made