

ever novel or unexpected, with a shell or a tooth, we should confidently refer to the fish which the one inclosed, to the jaw-bone in which the other was inserted. Else we shall give countenance to the atheist's argument, that even animals themselves might have been casual productions.*

* Bishop Patrick's theory was that of an elemental chaos; and at the beginning of his commentary he argues for such a chaos, between the first production of which and the creation of light he imagines an indefinite period. He then supposes a work of six days.

Rosenmuller again, the German commentator and critic, conceives a previous earth, or a first production and a subsequent renovation.

The chief difficulty in the way of this supposition is the work of the fourth day, of which by our translation it is said—"Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

Even Granville Penn contributes some help to the solution of this difficulty, when he tells us that the description in the first chapter of Genesis proceeds not in the order of the creation actually, but in its order optically.

But the most complete solution of this difficulty of which we know, has been furnished by Rosenmuller. On the fourth day he says, that "if any one who is conversant with the genius of the Hebrew, and free from any previous bias of his judgment, will read the words of this article in their natural connexion, he will immediately perceive that they import a direction or determination of the heavenly bodies to certain uses which they were to supply to the earth. The words *יהי מארת* (in the 14th verse) are not to be separated from the rest, or to be rendered 'fiant luminaria,' let there be lights—that is 'let lights be made;' but rather 'let lights be'—that is, 'serve in the expanse of heaven'—'inserviant in expanso cœlorum'—for distinguishing between day and night, and let them be or serve for signs and for seasons, and for days and years. For we are to observe that the verb *יהי*