

cal propriety from the vision itself to that which the vision represented, as we find done in what our Shorter Catechism terms "the reason annexed to the Fourth Commandment."\* The days must have been prophetic days, introduced, indeed, into the panorama of creation as mayhap mere openings and droppings of the curtain, but not the less symbolic of that series of successive periods, each characterized by its own productions and events, in which creation itself was comprised. Nothing more probable, however, than that even Moses himself may have been unacquainted with the extent of the periods represented in the vision; nay, he may have been equally unconscious of the actual extent of the seeming days by which they were symbolized. "Visions without dark speeches,"—visions, not of symbolic apparitions, but of actual existences and events, past or present,—may, nay must, have differed from what may be termed the dark hieroglyphic visions; but we find in all visions an element of mere representative value introduced when they deal with time, and that they occur as if wholly outside its pale. These creation "days" seem, in relation to what they typify, to have been, if I may so express myself, the mere *modules* of a graduated scale.

Such a description of the creative vision of Moses as the one given by Milton of that vision of the future which he represents as conjured up before Adam by the archangel, would be a task rather for the scientific poet than for the mere practical geologist or sober theologian. Let us suppose that it took place far from man, in an untrodden recess of the Midian desert, ere yet the vision of the burning bush had been vouchsafed; and that, as in the vision of St John in Patmos, voices were mingled with scenes, and the ear as certainly ad-

\* "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."