

The interpretation here proposed seems moreover to solve the difficulty, which would otherwise attend the statement of the appearance of light upon the first day, whilst the sun and moon and stars are not made to appear until the fourth. If we suppose all the heavenly bodies, and the earth, to have been created at the indefinitely distant time, designated by the word beginning, and that the darkness described on the evening of the first day, was a temporary darkness, produced by an accumulation of dense va-

the objection which has sometimes been urged against the Mosaic cosmogony, from its representing the works of creation as being no more than six or seven thousand years old, for Moses gives no such representation of the age of those works. However distant the period may be, and it is probably very distant, when God created the heavens and the earth; there has been a time when it was not distant one year, one day, or one hour. Those, therefore, who contend that the glory of the Almighty God manifested in his works, cannot be limited to the short period of six or seven thousand years, are not aware that the same objection may be made to the longest period which can possibly be conceived by the mind of man. No assignable quantity of successive duration bears any proportion to eternity, and though we should suppose the corporeal universe to have been created six millions or six hundred millions of years ago, a caviller might still say, and with equal reason, that the glory of Almighty God manifested in his works cannot be so limited. It is not to silence such objections as this, that I have admitted the existence of a former earth and visible heavens to be not inconsistent with the cosmogony of Moses, or indeed with any other part of scripture, but only to prevent the faith of the pious reader from being unsettled by the discoveries, whether real or pretended, of our modern geologists. If these philosophers have