

pours "upon the face of the deep;" an incipient dispersion of these vapours may have readmitted light to the earth, upon the first day, whilst the exciting cause of light was still obscured; and the further purification of the atmosphere, upon the fourth day, may have caused the sun and moon and stars to reappear in the firmament of heaven, to assume their new relations to the newly modified earth, and to the human race.*

We have evidence of the presence of light during long and distant periods of time, in which

really discovered fossil bones that must have belonged to species and genera of animals, which now no where exist, either on the earth or in the ocean, and if the destruction of these genera or species cannot be accounted for by the general deluge, or any other catastrophe to which we know, from authentic history, that our globe has been actually subjected, or if it be a fact, that towards the surface of the earth are found strata, which could not have been so disposed as they are, but by the sea, or at least some watery mass remaining over them in a state of tranquillity, for a much longer period than the duration of Noah's flood; if these things be indeed well ascertained, of which I am however by no means convinced, there is nothing in the sacred writings forbidding us to suppose that they are the ruins of a former earth, deposited in the chaotic mass of which Moses informed us that God formed the present system. His history, as far as it comes down, is the history of the present earth, and of the primeval ancestors of its present inhabitants; and one of the most scientific and ingenious of geologists has clearly proved,† that the human race cannot be much more ancient than it appears to be in the writings of the Hebrew lawgiver."—*Stackhouse's Bible, by Bishop Gleig, p. 6, 7, 1816.*

* See note, p. 26.

† See Cuvier's Essay on the Theory of the Earth.