

and morning, just like all the rest. This was before the existence of animals and plants. But geology shows that this evening and morning commenced still earlier, even while yet the earth was in a molten state; for we find the earth flattened at the poles exactly so much as it would be by a revolution on its axis in twenty-four hours. After its consolidation, such a revolution would not have thus flattened the poles; and while fluid, if it had turned faster than it now does, the poles would have been more flattened; or if slower, they would have been less flattened. The proof is conclusive, therefore, that it revolved as it now does as early as when it was in a molten state. This fact is fatal to several fine theories, which have been based on the supposition that before the fourth day, when the sun and moon was created, the earth's revolution was much slower than afterward; and, therefore, Moses did not intend us to understand the days as periods of twenty-four hours. Science now shows that such has always been their length.

8. *The Mosaic account of creation allows us to suppose an indefinite interval between the beginning and the first day, which may correspond to the vast periods of geological history.* After the first production of matter, it is said to have been covered by water and darkness, and to be without form and void, that is, invisible, or waste, and unfinished. Now how long it may have remained in such a condition, who can tell? It may have been long enough to pass through the changes which geology discloses, except that which prepared the way for the introduction of the present races. All this may be admitted, whatever views we take of the nature of the six days.

If all will admit this, as nearly all do, why may we not rest here, and say that it is unnecessary to go farther in order to show the harmony between geology and scripture. For here we have an admitted interval in the Mosaic account, sufficient to stretch over all the geological periods, and why need we trouble ourselves to inquire into the nature of the six days, whether they be natural days or longer periods. We fully vindicate the scriptures from collision with science, by planting ourselves on this admitted interval. And this is the second resting-place of this kind which we have already found. But inquisitive minds are not satisfied without an attempt to enucleate the meaning of the term day in Genesis, and therefore we take up that subject.