

ject, the characteristic sobriety of the Anglo-Saxon mind ; and while the leading features of his theory agree essentially with those of the Continental one, he does not press it so far. In canvassing the *form* of the revelation made to Moses in the opening of Genesis, he discusses the nature of the inspiration enjoyed by that great prophet ; and thus retranslates literally from the Hebrew the passage in which the Divine being is himself introduced as speaking direct on the point in the controversy raised by Aaron and Miriam. “ And He [the Lord] said, Hear now my words : If he [Moses] were *your* prophet [subordinate, or at least not superior, to the prophetess and the high priest], I, Jehovah, in the vision to him would make myself known ; in the dream would I speak to him. Not so *my* servant Moses [God’s prophet, not theirs] : in all my house faithful is he. Mouth to mouth do I speak to him, and vision, but not in dark speeches ; and likeness of Jehovah he beholds.” Moses, then, was favoured with “ visions without dark speeches.”

Now, as implied in the passage thus retranslated, there is been compelled to acknowledge,” says this writer, “ that the Mosaic account of creation is only reconcileable with demonstrated facts, by its being regarded as a record of *appearances* ; and if so, to vindicate the truth of God, we must consider it, so far as the *acts* are concerned, as the relation of a revelation to the *sight*, which was sufficient for all its purposes, rather than as one in words ; though the words are perfectly true as describing the revelation itself, and the revelation is equally true as showing man the principal phenomena which he would have seen had it been possible for him to be a witness of the events. Farther, if we view the narrative as the description of a series of visions, while we find it to be perfectly reconcileable with the statement in other parts of Scripture that in six days the Lord made heaven and earth, we remove, with other difficulties, the only strong objection to the opinion of those who regard the ‘ six days ’ as periods of undefinable duration, and who may even believe that we are now in the ‘ seventh day ’—the day of rest or of cessation from the work of creation. Certainly, ‘ the day of God,’ and ‘ the day of the Lord,’ and the ‘ thousand two hundred and threescore days,’ of the Revelation of St John, and the ‘ seventy weeks ’ in the Prophecy of Daniel, are not to be understood in their primary and natural senses,” &c. &c.