

to express a new arrangement of materials that existed before.*

After all, it should be recollected that the question is not respecting the correctness of the Mosaic narrative, but of our interpretation of it; and still further, it should be borne in mind that the object of this account was, not to state *in what manner*, but *by whom*, the world was made. As the prevailing tendency of men in those early days was to worship the most glorious objects of nature, namely, the sun and moon and stars; it should seem to have been one important point in the Mosaic account of creation, to guard the Israelites against the Polytheism and idolatry of the nations around them; by announcing that all these magnificent celestial bodies were no Gods, but the works of One Almighty Creator, to whom alone the worship of mankind is due. †

* See Note, p. 22.

† Having thus far ventured to enter into a series of explanations, which I think will reconcile even the letter of the text of Genesis with the phenomena of Geology, I forbear to say more on this important subject, and have much satisfaction in being able to refer my readers to some admirable articles in the Christian Observer (May, June, July, August, 1834) for a very able and comprehensive summary of the present state of this question; explaining the difficulties with which it is surrounded, and offering many temperate and judicious suggestions, as to the spirit in which investigations of this kind ought to be conducted. I would also refer to Bishop Horsley's Sermons, 8vo. 1816, vol. iii. ser. 39; to Bishop Bird Sumner's Records of Creation, vol. i. p. 356; Douglas's Errors regarding Religion, 1830, p. 261-264,