

SUPPLEMENTARY NOTES.

P. 33. SINCE the publication of my first edition, I have been favoured by the Rev. G. S. Faber with a communication of his opinion respecting the views propounded in my second Chapter, on the Consistency of Geological discoveries with Sacred History, and am much gratified by his permission to state, that he is satisfied my views upon this subject are consistent with a critical interpretation of the Hebrew text of those verses in Genesis, with which they may at first sight appear to be at variance.

This opinion of Mr. Faber is enhanced in value, by his adopting it to the exclusion of a different opinion published in his Treatise on the Three Dispensations, (1824), in which it was attempted to reconcile Geological Phenomena with the Mosaic History, by supposing each of the demiurgic days to be periods of many thousand years.

Respecting this subject, I have been much surprised to find myself misrepresented, as inclining to the opinion that each day of the creation, recorded in the Mosaic Narrative, comprehended a space of many thousand years. In my second Chapter (P. 17 et seq.) I have stated that this opinion has been entertained, both by learned Theologians and by Geologists, but is not entirely supported by Geological facts, and have adopted the hypothesis which supposes an undefined amount of time to have elapsed between the creation of the matter of the Universe, and that of the Human race. According to this view, placing *the Beginning* at an indefinite distance before the first of the six days described in the Mosaic History of creation, I see no reason for extending the length of any of these beyond a natural day; and I suppose that an interval sufficient to afford all the time required by the Phenomena of Geology, elapsed between the prior creation of the Universe recorded in the first verse