

ed are such as do not not absolutely imply that these bodies were at this epoch first created, but admit of the interpretation that their motions were then first made the measures of our present days and seasons. We had found it already stated in the 1st verse, that the heavens and the earth were created *in the beginning*, antecedently to the work of the six days, by which they were reduced to their present order, and the earth was peopled with organized beings. It would seem an unwarrantable interpretation to exclude the sun, moon and stars from among the objects expressed by the general terms, the heavens and the earth. It is the most obvious interpretation, that they were then created, and were lighted up on the first day, but that it was only during the fourth epoch, that they were made, the greater light to rule over the present day, and the lesser light to rule over the present night, and to be for signs, and for seasons, and for days and for years, according to the measures of time, which we now find established by them. This part of the history, then, when interpreted in consistency with the 1st verse, and without any violence to the terms, implies, (in the common language of men, which, in all nations, refers the diurnal and annual revolutions of the heavenly bodies to the motions of these bodies themselves,) that the earth was during this epoch, finally brought into its present orbit.

The work of the third epoch was the appearance of the dry land, and the creation of the vegetable kingdom. The history of the latter in our common translation, is v. 11, "God said, Let the earth bring forth *grass* (in the margin *tender grass*,) the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." V. 12, "And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind." The terms grass (in Hebrew, *deshe*,) herb (Hebrew, *oeseb*,) and tree (Hebrew *etz*,) are here all put disjunctively in the Hebrew; there being only one conjunction in the twelfth verse between herb and tree, which does not affect the disjunctive character of the three terms, as it is a common practice in the Hebrew writings to couple, in this manner, the two last of a series of disjunctive terms, as, for example, the names of the four kings in Genesis xiv. 1. In the two last of these terms, herb and tree, we find a recognition of a remarkable natural distinction among the vegetable tribes, and this very circumstance would lead us to infer that the first term, which has obviously presented a difficulty to our translators, since they have given two interpretations of it, is intended to express some class or tribe of the vegetable kingdom, naturally