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Genesis, and adds, "Now, let it be supposed that the work of the first day, in the Mosaic account, begins with the 'Spirit of God moving on the face of the waters.' The detailed history of creation, in the 1st chapter of Genesis, begins with the middle of the second verse, and what precedes might be understood as an introductory sentence, by which we are most appositely told that God created all things at first, and that afterwards, at what interval of time is not specified, the earth lapsed into a chaos, from the darkness and disorder of which the present system of economy was made to arise. By this hypothesis, neither the first verse nor the first half of the second, forms any part of the narration of the first day's operation, the whole forming a preparatory sentence disclosing to us the initial act of creation, at some remote and undefined period; and the chaotic state of the world at the commencement of those successive acts of creative power, by which out of rude and undigested materials the present harmony of nature was ushered into being. Between the initial act and the details of Genesis, the world, for aught we know, might have been the theatre of many revolutions, the traces of which geology may yet investigate, and to which, in fact, she has constantly appealed, as the vestiges of so many successive continents which have now passed away. The whole speculation has offered a vain triumph to infidelity, seeing first, that the historical evidence of scripture is quite untouched by this pretended discovery of science, and that even should it turn out to be a substantial discovery, they do not come into collision with the narrative of Moses. Should,