

"It was necessary to mark the new application of the term.—earth to the dry land, and that of heaven to the atmosphere, more especially, as these were the senses in which the words were to be popularly used. The intention, therefore, in all these cases, was, to affix, to certain things, names different from those which they had previously borne in the narrative, and to certain terms, new senses, different from those in which they had been previously used."

The Dr. here speaks of the "*intention*" of the author of the chapter not as *probable*, but as *positive* or *certain*. Now, whether the Lord himself, or Moses, gave the words, the Dr. could not possibly know anything of the *intention* for using them. But further, the word *land* is not in the original, nor in any part of the chapter, but is added by the translators in *italics*. The word *earth*, and no other, is used all through the chapter.

What petty shifts and inventions will some persons employ, to aid any fictions or erroneous theory!!

The Dr. has adopted the extravagant and absurd, as well as unscriptural theory of certain previous writers,—that the six days of creation, and the seventh of rest, mean—not our commonly understood days of twenty-four hours, partly light, and partly dark, but vast periods of time, more or less, of many millions. I will first give several of his passages on the point, and then offer some brief and appropriate remarks. Brevity will suffice, for many learned and able writers have shown the folly and falsity of the notion. The Dr. frankly admits that:—

"The general opinion, and that which, at first sight, appears most probable, is, that it is merely the ordinary civil day of twenty-four hours."

"Most probable"!!—No person, right in his senses,—not afflicted with speculative blindness,—would ever think that the day mentioned in Genesis had any other meaning than that of our common day of twenty-four hours. Referring to *Psa. 90*, the Dr says:—

"The reference is to the long periods employed in creation, as contrasted with the limited space of years allotted to man."

There is not, in any part of the psalm, the slightest intimation, or hint, of long periods employed in creation; and no torturing of words can give the least appearance or shadow of it. The first part of the psalm speaks of the eternal existence of God, and the brevity of the life of man, as compared with that existence, in the following