

panorama pass before the eyes of a wondering multitude, and it will be found that the closing scene will be that which was most vividly impressed upon their minds.

The last scene of the several creative acts, recorded in Genesis, is therefore not unnaturally that which is recorded first : " The evening was and the morning was ONE day." We cannot agree therefore with our author that the word "day" (*yom*) "occurs in two senses (in the narrative) and that while it was to be the popular and proper term for the natural day, this sense must be distinguished from its other meaning as a day of creation." Nor can we regard the affixing of the name "*day*" to the light "as a plain and authoritative declaration *that the day of creation is not the day of popular speech.*" (p. 100.)

If we were so to regard the day (*yom*) of the text, then we would be driven to regard the "day of creation" as a long, even an illimitable period, of light; for nothing can be more clear than that only light bounded by evening and morning is *day*. On the other hand we would also be compelled to suppose that this *long-long* day-light was followed by an equally long night-darkness, and that there was a succession of such days and nights during the whole six periods of creation.

What, in such a case, would become of the diurnal motion of the earth and even of the powers and purposes of the Sun himself? Unless to a geologist and an allegorical interpreter, we believe the *idea* that the word "*yom*" of the text, designates a period comprising, it may be, myriads of years, would never have been conceived. That the learned Origen, in the year 220 A.D., entertained some such an idea, was the result of his oriental culture, under the influence of which he attempted to make the creation, fall and deluge, a grand allegory which, if he had succeeded in doing, would have swept away the foundations of the Christian faith. As we reject his allegory of the fall so we reject his allegory of the days.

Nor do we consider any support to the day-period theory to be derived from the confessions of St. Augustine, a learned, but by no means critical writer of the 5th century, in which he speaks charmingly of the dispensation of grace being the Sabbath-day of the Lord, and the work of his rest as that of human redemption. That these are fine thoughts every christian will allow. So pleasing have they been that they have floated in christian literature from a very early date down to the present time. They originated doubtless from the fact that God is represented as ending his