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to denote reptiles, and in Genesis ix., 3, it indicates the animals assigned to man for food. The other word (sheh'-retz) expressly includes reptiles in the passage in Leviticus which Mr. Huxley quotes, and is used throughout that chapter and elsewhere to denote unclean "creeping things." But it is the former word (reh'-mes) which is used in Genesis i., 24, 25, 26, which specify the results of the sixth period of creation, whereas the latter word (sheh'-retz) occurs in the 20th verse, which records the first appearance of animal life upon the earth.

I unequivocally deny, therefore, that according to Moses the reptiles came into existence at a later period than the birds, or that there is here any contradiction between the teaching of natural science and "the order given in Genesis." And if anyone should now fall back on the plea that though birds are named after reptiles in the cosmogony, they nevertheless belonged to the same "day" of creation, and were therefore contemporaneous, I would venture with all due respect to reply in anticipation that this is but a further instance of "the merest Sunday-school exegesis."

Mr. Huxley says the point I have raised "was brought to his notice years ago." Possibly I can account for this. I put it forward in 1889 in the Christian chapter of a work entitled "A Doubter's Doubts about Science and Religion"—a book which attracted attention mainly on account of a very appreciative letter from Mr. Gladstone to the anonymous author, which went the round of the newspapers. Since then it has been before the public unchallenged, and the argument it refutes remains still unrecalled. I do not, of course, pretend that I have here established the truth of the Mosaic cosmogony. As Mr. Huxley himself has rightly said, "It is vain to discuss a supposed coincidence between Genesis and science, unless we have first settled on the one hand what Genesis says, and on the other hand what science says." Science has not yet spoken her last word upon