

means universally regarded the work of creation as having been performed in six days, days of twenty-four hours each, or that they have universally understood *Yom* in the sense of an ordinary day. Their maxims "Search and re-search the Scriptures for all shall be found there," and "Investigate and you shall receive a reward" would warrant us in the conclusion that they would not regard even a very general accord of Christian and Jewish theologians in former times as a fact that should preclude further investigation in the present day. Their involuntary testimony, and that of St. Augustin and other Christian writers quoted on pp. 105 and 106 of "Archæia," offered before geology had any existence among the sciences, will be sufficient reply to those who object that but for the developements of geology, theologians would never have discovered that *Yom* means a long extended period.

Preliminary to a statement of the manner in which Dr. Dawson handles this part of his subject, it is not our desire to exhibit the evidences against the literal-day theory, many of which may be found in Lewis's interesting work on the "Six days of Creation." Yet, for our own part, we went to the perusal of this portion of "Archæia" very seriously impressed with many insurmountable difficulties in this theory, among which was a consideration of the work of the third day, when there took place the transfer of the waters to their beds (which alone would occupy a longer period than twenty-four hours) the elevations of the land, and the earth able to produce vegetation, all within a period utterly inadequate, unless accounted for by miracle, which course, as has been more than once shown, we must reject as not being either in harmony with God's general operations nor with the regular and orderly progress of events in the narrative. And we think it difficult to conceive of aught but this same regular and orderly progress when we proceed from the surface of our earth downward through the various strata which the convulsions of the outer crust of the globe have revealed to us, and mark how the various strata exhibit their own peculiar relics, the *debris* of animal creations—succeeding strata differing from preceding,—so that the plants and animals of the lowest strata—the Palæozoic—differ from any existing form—when we find these fragments of once living plants and animals in all states of preservation from the exhumed "Mastodons of Siberia with hair and flesh yet remaining, to the stony casts from which all traces of organic matter have long since disappeared. And when we mark the gradual progress of animal and vegetable forms until existing genera and species begin to appear; instead of recognising one sudden creation, we are led to bow our head in awe and reverence at the mighty divine plan thus partially revealed to us and which, extending through unknown ages, has involved many successive creations and distinctions, and with a gradual majestic progress has reached the present order of creation, crowned by man who "was made but little less than Elohim."

Turning now to Dr. Dawson's views respecting *yom* we find, in the first place, that by the Creator's naming his works, such as darkness, expanse, &c., he thinks the important purpose of a verbal definition was to be served; from which he concludes that the day of creation is not the day of popular speech. He notices that it is seldom used in scripture for the whole twenty-four hours of the earth's revolution, and though he does not consider it "a statement of