

and female created He them, and He gave them dominion over all the creatures that He had made.

On the seventh day God ended His work—the great work of reorganizing, refitting a desolate world, preparing it for the residence of man, and placing man and the other creatures upon it. “And He blessed the seventh day, and sanctified it, because that in it He had rested from all His work.” We have here the institution of the weekly Sabbath. It commenced with the renewing of the earth for the use of man, and is to continue to the end of it.

I have given this running commentary on the first chapter of Genesis the better to illustrate the distinction—a very important one—between the *original creation* spoken of in the first verse, and the *six days' work* described in the remainder of the chapter. The date of the original creation is vastly remote—beyond all human calculation. The six days' work took place, as the Scriptures represent, about six thousand years ago. Between these two great epochs there was a wide space, wide enough to account for all the phenomena of the pre-Adamite earth, for all that geologists have ever discovered, or ever will.

It will be seen that, in harmonizing the revelations of Scripture with the facts of science touching the creation of the world, I have not taken the ground, with some of my brethren, that the days spoken of in the first chapter of Genesis were not literal days, but *indefinitely long periods of time*. That theory I have not been able to accept. I would inquire of the advocates of it whether there was any sun before the fourth period or day. And if there was a sun, why was it so long shut out from the earth? Of what use could it be through three successive periods, indefinitely, almost immeasurably, long, and yet all the while obscured and invisible? Or, if there was no sun (as it is generally conceded that there was not) then how could the earth, through one whole period, be covered, without any sun, with trees and vegetables? And how could the earth, without a sun, be held in its orbit? And how were the evenings and mornings produced—long intervals of successive light and darkness—by which those vast periods of time were divided?

But my principal objection to the theory of long periods grows out of the language of Scripture. I know that the word “day” is sometimes used in Scripture, as it is in common life, to denote an indefinite period of time; but then this is not the proper signification of the word; and there are connected circumstances in the case before us which go to settle the meaning, and limit it to a period of twenty-four hours. Not only are days spoken of in the chapter before us, but the morning and evening as constituting the day—a manifest indication that only a single diurnal revolution is intended. Then there is the seventh day, a season of holy and blessed rest. Was this, also, an indefinitely long period? And if so, what becomes of the primeval institution of the Sabbath? And how are we to account, on this ground, for the division of time into weeks of seven days, which we know prevailed as early as the deluge, and probably from the creation of man?

And more than all, what shall be said of the fourth commandment, and the reason assigned for its observance? There is a positive reference to the institution of the Sabbath on the day following the six days' work, and a solemn injunction that we are to labour six days and rest the seventh, in commemoration of what then took place. Does not this prove that the six working days of the creation were no more than literal days, as the seventh was a literal day of rest?

But it will be said that six literal days are not sufficient for the renewing, reorganizing, and re-peopling of the world, unless we suppose many things to have been accomplished almost instantaneously and by miracle. And this we admit. We do suppose many things to have been accomplished by miracle; and all who hold to a proper creation or reorganization of the world, at any time, must admit the same. The entire work was an almost continual succession of miracles. The formation of every new species of animal or vegetable was a miracle. There is a natural law by which a species, once created, may propagate itself, but