

bow, and have connected religious ideas with its appearance. The ancient Greeks, apparently in reference to its emblematical significance, have called it *Ιρις* (*Iris*), which Eustathius derives from the Greek verb *ειρω*, *to tell, to carry a message*, and was afterwards deified and regarded as the messenger of the gods. Iris, or the Rain-bow was worshipped as a goddess, not only by the Greeks and Romans, but also by the inhabitants of Peru, in South America.

As regards the Hebrew verb *נָתַן*, (*nathan*) *i.e. to give, to set, &c.*, numerous passages may be adduced where it is used in the sense *to constitute, to appoint*. Thus Genesis xvii. 5, "For a father of many nations I have constituted thee." (English version, "I have made thee.") Also, Exodus vii. 1, "See, I have appointed thee a god to Pharaoh." (English version), "I have made thee.") Hugh Miller, as I have already stated, seeing the impossibility of plants created on the third day, passing through a long period of darkness as they must have done according to the period theory, had to acknowledge in order to get over this difficulty, that the sun, moon, and stars may have been created long before, though it was not until the fourth day of creation, that they became visible from the earth's surface. (Test. page 134). But that the stellar system existed even before the foundation of the world—the Scriptures itself affords evidence. Among the numerous questions which God showered down upon Job in rapid succession, illustrative of His omnipotence in the formation and disposition of the works of creation, is the following one: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? When the morning stars sang together, and all the sons of