

the work were first called into existence, and the darkness was dispelled by the creation of light; and these were separated, and one named *day* and the other *night*.

I here adopt and give these words of a very learned divine and commentator on the subject:—" *In the beginning,*" must necessarily mean, the commencement of time, which followed, or rather was produced by God's creative acts, as an effect follows or is produced by a cause." And further:—"When the congeries of elementary principles, were brought together, God was pleased to spend six days in assimilating, assorting, and arranging the materials out of which he built up, not only the earth, but the whole of the solar system."

The Dr. says of the "beginning" of creation, in the first verse of Genesis:—"The only other information respecting it, that we have in Scripture, is in that fine descriptive poem in Prov. 8, in which the wisdom of God is personified."

It seems that the Dr. has never seen the verse of Psalm 102, which says:—"Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands;" nor this in Heb. 4, "Although the works were finished from the foundation of the world."

Here, again, he has shown his slight knowledge of Scripture; and yet he dares to meddle most freely with it, denying its plainest meanings, or endeavoring to explain them away, when they conflict with any of his speculative or absurd theories. At the conclusion of this chapter the Dr. writes:—

"This sublime dogma of creation leaves us perfectly free to interrogate nature for ourselves, as to all that it can reveal of the duration and progress of the creative work. * * * We owe profound thanks to the old Hebrew prophet for these words."

Not so fast Dr. as to your assumed perfect freedom to deal only with nature, as to all the rest of the narrative of Creation recorded in Genesis. You have no such freedom, and your taking it as you have done in your speculative and deluding book, is nothing less than presumptuous and profane. As to thanks to the old Hebrew prophet or seer, no person will object to your personally rendering him thanks, whenever, or wherever, you can discover him but *we*, the intelligent and Christian portion of Society, do 'nt believe