

profane theory. He says, "perhaps" it was the first man, (Adam) who was favored with the vision. Let it be so. The Dr. next says:—"In the first chapter of Genesis, he (Adam) rehearses to us this divine vision." So it was not Moses, but Adam, or some other Seer, "long before the time of Moses, who wrote the first chapter of our present book of Genesis. The Dr. plainly asserts it and the passage can have no other meaning. And yet, he concludes with saying, that the several parts of the vision were so arranged that they could be "handed down from mouth to mouth through successive generations before they could be fixed in a written form of words." Where, during those successive generations, was our first chapter of Genesis which the Seer wrote? Can the Dr. inform us, for it is material to his story? Will he say *perhaps* it is in some clay tablets among the treasures of the vast libraries in the temples at Babel, Accad and Ur, but not yet *exhumed*? Further, what "past history of the world" could Adam write?

If the Dr. had fabricated this, or any similar story, on some secular subject, to serve like the Arabian Night's Tales for amusement, or like Gulliver's travels among the Brobdinags and Lilliputians, as a political satire, it would have been merely considered as an instance of condescension or weakness in a man advanced in years, having a reputation for mental ability and literary attainments and at the head of a University; but when his story is seen to be, as it really is, in direct opposition to divinely revealed truth, on the sublime subject of the divine work of the creation of the heavens and the earth and all therein, the Dr. well deserves very severe censure for composing and publishing this unscriptural and entirely fictitious account of that sublime and glorious work. Every sound Christian and true believer in Bible revelation, will treat this invented and fabulous story of creation, not only with contempt for its inconsistencies and absurdities, but with scorn and detestation for its profanity. I will frankly say that such are my feelings and judgment concerning all those parts of the Doctor's book, which relate to this subject of the first creation.

As to the persistent *monotheism* of the Hebrews, which the Dr. asserts, I must here briefly give it a fully refuting answer. So far from such persistence, they were prone to *idolatry*, and as we see in the Scriptures, all through the 450 years of their judges and the 500 years of their kings, until their captivity in Babylon, they