

giving guidance for the present and hope for the future. In the following pages, I propose to enter upon so much of this subject as relates to the origin and earliest history of the world, in so far as these are treated of in the Bible, and in the traditions of the more ancient nations; and this with reference to the present stand-point of science, in relation to these questions."

Now reader observe first, that the Dr. speaks of the "foundations of religious belief," resting merely "on the *idea* of a revelation;" and on this he says.—"We (men) may build a superstructure of rational religion, giving guidance," &c. Whatever the Dr. may be as to human science and literature, every genuine Christian will see that he is not even a child in the science of theology and other divine subjects; and that his foundation and superstructure are equally weak and *worthless*. Observe further, that he does not take either the Bible or traditions as the foundation of his subject, but says he will treat of it with reference to the present stand-point of science." Yet he has said in a previous page, that "scientific facts and principles are in their nature uncertain, and must constantly change as knowledge advances;" and that "they cannot solve for us the great practical problems of our religion and destiny."

I now come to those pages of the book which give the most material parts, or indeed it may be said, the very foundation of the Doctor's unscriptural and absurd story regarding creation. It commences on page 17, where, on mentioning the "question of origins, as contained in the Hebrew scriptures," and "the foundation and historical development of its solution, he says:—"We may discuss these subjects under the heads of the Abrahamic Genesis, and the Mosaic Genesis."

There never was, in any form an Abrahamic Genesis. It is merely an invention of the Dr. to suit his story. He then gives the title—"The Abrahamic Genesis."

Here, I will deal fairly with the Dr. and liberally with the reader, by giving such large extracts from his book, as will show the whole of his theory, and at the close of each of them, I will comment on and answer its several parts and particulars. The Dr. refers to a theory held by some that the earlier parts of the book of Genesis existed as ancient documents, in the time of Moses; and says that attempts have been made to separate the older from the newer portions. Of these attempts he writes as follows:—