

## NOTE C, P. 18.

That the assertion of the text is not lightly made will, I think, be manifest from the following extracts,—the one from a believer in the divine origin of the Mosaic record, and the other from one who rejects divine revelation. Professor James D. Dana, in the article on Cosmogony in his "Manual of Geology," in which he shows the correspondence between the order of events in the Mosaic cosmogony and that inferred from the combined study of geology and astronomy, sees in this correspondence a proof of the divine origin of the Mosaic record. "*This document,*" he says, "*if true, is of divine origin.* For no human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme—would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the *fourth* day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan. Again, *If divine, the account must bear the marks of human imperfection, since it was communicated through man.* Ideas suggested to a human mind by the Deity would take shape according to its range of knowledge, modes of thought, and use of language, unless it were at the same time supernaturally gifted with the profound knowledge and wisdom adequate to their conception; and even then they could not be intelligibly expressed, for want of words to represent them." After showing the correspondence between the Mosaic order and that deduced from science, Professor Dana concludes—"The record in the Bible is, therefore, profoundly philosophical in the scheme of creation which it presents. It is both true and divine. It is a declaration of authorship, both of Creation and of the Bible, on the first page of the sacred volume."—*Manual of Geology*, pp. 845 *et seq.*

The other extract is from Professor Haeckel's "History of Creation." "The Mosaic history of creation," he says, "has enjoyed, down to the present day, general recognition in the whole Jewish and Christian world of civilization. Its extraordinary success is explained not only by its close connection with Jewish and Christian doctrines, but also by the simple and natural chain of ideas which runs through it, and which contrasts favourably with the confused mythology of creation current among most of the other ancient nations. First, the Lord God creates the earth as an inorganic body; then He separates light from darkness, then water from the dry land. Now the earth