

the Pentateuch by Moses. 5.—The Seer before Abraham. 6.—The narrative of creation revealed to him. 7.—Abraham's protest. 8.—His selection of documents. 9.—The persistence of the Hebrews in monotheism. 10.—Moses founding his "theocratic system on the peoples beliefs." 11.—Its being stated as framed by Moses, (when God alone was the author of it and Moses merely the recorder. 12.—The asserted agreement between "Genesis and other ancient beliefs." 13.—That given view of the Dr. "being in strict accordance with Genesis itself." 14.—"Indications in Genesis and Job that Abraham and the patriarchs possessed documents and traditions of the same import as those in the early chapters of Genesis." (Not a word of the kind in Job or other part of Scripture.) Now most plain speaking people, tolerably well acquainted with the Scriptures will call this view of the Dr. concerning creation, a "mere trump'd up story" to suit the rest of his theory; some bolder still will say it is "just a pack of lies."

The fictitious story of the Seer before Abraham, No. 5, is given by the Dr. in page 65, in the following words:—"It is now necessary to enquire in what precise form this remarkable revelation of the origin of the world has been given, I have already referred to the hypothesis, that it represents a vision of creation, presented to the mind of a Seer, as if in a series of pictures which he represents to us in words. This perhaps is the most intelligible conception of the manner of communication of a revelation from God. * * * We may imagine the Seer—perhaps some aboriginal patriarch long before the time of Moses—perhaps the first man himself, wrapt in extatic vision, having his senses closed to all the impressions of the present time, and looking at a moving procession of the events of the world's past history, presented to him in a series of apparent days and nights. In the first chapter of Genesis he rehearses this divine vision to us, not in poetry, but in a series of regularly arranged parts or strophes, thrown into a sort of mythical order, fitted to impress them on the memory and to allow them to be handed down from mouth to mouth, perhaps through successive generations of men, before they could be fixed in a written form of words."

The Dr. wanted a primary foundation for his fabulous theory, and he has invented this vision for the purpose. Now let us dissect this marvelous supposed vision and examine its parts. In framing it the Dr. has found the word "*perhaps*" very useful, and thrusts it in wherever he thinks a flaw may be discovered or any part of the vision may seem to be out of joint. But this will not save him from the exposure of the blunders it contains, and the deep discredit of having invented it for the purpose of assisting his unscriptural and