

words:—"From everlasting to everlasting thou art God." * *

* A thousand years, in thy sight, are as yesterday when it is past, and as a watch in the night." Of *men* it says:—"They are as a sleep; in the morning they are like grass, which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth." Threescore years and ten, and fourscore, are mentioned as the years of man. The comparison, or contrast, is as to duration,—God *eternal*, and *man* of but *brief* years. Not a word as to time employed in creation.

The Dr. proceeds with another empty argument in the following words:—

"That the other writers of the Old Testament understood the creative days in this sense, might be inferred, from the entire absence of any reference to the work of creation, as short, since it occupied only six days. Such reference we may find in modern writers, but never in the Scriptures. On the contrary, we receive the impression of the creative work, as long continued. Thus, the divine Wisdom says in Prov. 8, 'The Lord possessed me 'from the beginning of his way, before his works of old, from everlasting, before the antiquities of the earth.'"

Now, first, why should those writers make any reference whatever as to the time employed in creation, or as to its being long, or short? They knew from Genesis, Exodus, and Deuteronomy, as we know, that it was all accomplished in six days. None of them had any cause or reason whatever to speak about the time. They had not, like the Dr., any scheme, or fictitious story, to elaborate and support. Now, here I will make the Dr. a witness against himself, for on page 140 he says:—"God might have prepared the earth for man, in an instant." And yet he is so unreasonable, and also presumptuous, as to insist, that he was many millions of years about it. As to the citation from Prov., it has no reference or relation whatever to the time employed in creation as every unprejudiced person will see. It merely speaks of the wisdom of God, as one of His eternal and glorious attributes, employed and manifested in His works of creation. The learned commentator beforementioned says on this chapter:—"All these verses (3-29) are a periphrasis for—(or signifying)—*I existed before creation*, consequently, before time was.' There are no such words in the chapter as, "antiquities of the earth," given by the Dr. The words of the text are these:—"from the beginning, or ever the earth was."