

sessed by the christian nations, for upwards of eighteen hundred years, that none of the wise and good men of those nations—many of them very learned critics and commentators—have been able by their diligent studies and researches to obtain a true and accurate knowledge of that divine work of creation; and that its real origin and meaning have only recently been discovered by the superior wisdom and researches of Dr. Dawson, and fully revealed by him, in this book with which he has favored, or, as some may say, has *offended* the religious and intelligent portions of society. That truly learned man, and able commentator on the scriptures, Dr. Adam Clarke, who possessed that deep reverence for those sacred oracles, so deficient in Dr. D., has written as follows concerning creation, and all the rest of the Pentateuch:—"The unerring spirit of God directed Moses in the selection of his *facts*, and the ascertaining of his *dates*. Indeed the narrative is so simple, so much like truth, so consistent everywhere with itself, so correct in its dates, so impartial in its biography, so accurate in its philosophical details, so pure in its morality, and so benevolent in its design, as amply to demonstrate, that it never could have had an *earthly origin*. In this case also, Moses constructed every thing according to the pattern which God showed him on the Mount." This is a true description of the manner in which these sacred writings were composed. In one part of the divine Book it is said:—"All Scripture is given by inspiration of God." (2 Tim. 3.) And again:—"No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1.)

The Dr. says, in his preface; "The time is perhaps nearer than we anticipate, when Natural Science and Theology will unite in the conviction, that the first chapter of Genesis 'stands alone among the traditions of mankind, in the wonderful simplicity and grandeur of its words.' " Now the Dr. of course, knows the difference between *written records* and *traditions*—which last are merely *oral communications*—and yet, he has classed this inspired *writing* in Genesis, with the numerous and various "traditions of mankind," both heathen and divinely enlightened, as though this inspired writing were of about equal validity with all those *traditions*, except "in the wonderful simplicity and grandeur of its words." This is one instance, among others which will be shown, of the slight estimation in which the Dr. holds Scripture revelation, as compared