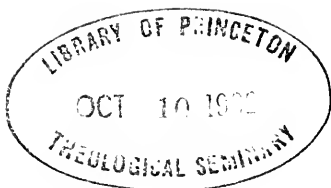


John W. Burgon

The First Chapter
of Genesis

A Reply

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THE FIRST

CHAPTER OF GENESIS.

A REPLY

AND A POSTSCRIPT.

To Professor Warfield Esq.

in acknowledgment of your kindness.

John E. ...

JEB

HEAVEN AND EARTH SHALL PASS AWAY :

BUT MY WORDS SHALL NOT PASS AWAY.

Henry

Chichester

Anniversary 1886.

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NOTE.—What follows is DEAN BURGON'S "Reply" to an Essay by the REV. PROFESSOR PRITCHARD D.D., which appeared in the 'Guardian' Newspaper of Feb. 10th, 1886, (p. 211), entitled, 'The Creation Proem of Genesis.' One who considers that the Dean's Reply—which appeared in the same Journal, Feb. 24th (p. 283),—is likely to prove generally useful, has caused it to be reprinted for private distribution; and, having persuaded the Author greatly to enlarge his remarks on the Mosaic Record of Creation, now sends it forth, in the humble hope that it may build up some whose minds have been unsettled by infidel doubts and (so-called) 'Scientific' objections against the first page of the Book of Life. The "Reply" extends from page 3 to the foot of page 16.

But the Author of that "Reply" considered it incumbent on him not to leave unnoticed what has lately appeared on the same subject from the pen of PROFESSOR HUXLEY in the 'Nineteenth Century'—Dec. 1885 to Feb. 1886. Hence, the "Postscript," from page 17 to the end.

THE
FIRST CHAPTER OF GENESIS:
IN REPLY.

HAD my friend, the Rev. Dr. Pritchard, Savilian Professor of Astronomy in the University of Oxford, put forth the wildest of hypotheses concerning any branch of his own special science, I should never have ventured on a syllable of remonstrance. But when he deliberately "proposes to lay before the Church of GOD" the result of half a century of meditation on the first chapter of Genesis, I trust I may, without presumption, offer a few remarks thereon. The Professor's pious intention in "offering to the consideration of the Church of GOD" the essay on Genesis i. which appeared in the *Guardian* of Feb. 10 (p. 211), is to set men's minds at rest, and especially to build up those "whose faith is put to trial" by the contents of that chapter. *How* an utterly unsupported, grossly improbable, and perfectly gratuitous conjecture, which represents the sacred narrative as a weak fabrication, destitute of one particle of truth;—how *this* is to "build up" unbelievers, I cannot imagine. An hypothesis which consigns Genesis i. to the limbo of fable, can only, in my account, promote infidelity. As for expecting that it will guide the feet of wanderers into the way of peace, as soon should I expect that one who had lost his way in the dark, and taken a "Will-o'-the-wisp" for his guide, had a reasonable prospect of being piloted safely home. It seems to me to concern the honour of the Church of England

that the speculation which has been so solemnly put forth should meet with an immediate and uncompromising reply; and that the reply should come from one of her own sons, however humble and unworthy.

The way out of the supposed difficulty, according to Professor Pritchard, is to suppose that at some remote period—"remote beyond our knowledge"—somebody "fell asleep, either in the gloom of evening or in the light of noonday," and dreamed a dream. On awaking, he "called his friends and his neighbours together; and sitting under his vine, or in the shade of his olive or his fig tree"—(are these circumstantial details supposed to be of any manner of relevancy to the learned Professor's contention?)—"recounted his wonderful dream." The tale, "after the manner of the East, sped its rapid way from city to city, until at length the vision lost its name, and became a tradition." "To me" (proceeds Dr. Pritchard) "this interpretation wears the appearance of so much probability, that I accept it as an approximate fact."

To me (I venture to reply) an improbable conjecture unsupported by a particle of evidence can *never* emerge out of the region of shadows. But indeed it so happens that the present conjecture is contradicted by the known conditions of the problem. The story of the dream (we are invited to suppose) "*after the manner of the East, sped its rapid way from city to city, until at last it became a tradition.*" But (1st), This kind of rapid locomotion is after the manner of *the West*—not at all of the East. And next (2nd), There happens to be no such tradition elsewhere in existence of a great creative Week. If such a tradition did once generally prevail, some trace of it ought surely to be discoverable in the ancient sacred books of India. But it is in fact utterly unknown in that quarter; is absolutely confined to the author of the first page of the Bible, and of the Fourth Commandment. This discovery, to say the least, is inconvenient—if it be not fatal—to the learned Professor's hypothesis. Let us, however, proceed hand

in hand with him as far as we possibly can. Let the name of the "ancient seer" be supposed to have been "Moses;" let the "remote period" at which he lived have been B.C. 1500. And since the narrative in Genesis i. "is not, and cannot be, a mere tradition from antecedent generations,"—and since, happily, we are, both of us, "fully convinced of the existence of a super-human element running through it from its beginning to its end,"—let it be assumed to have been a communication made to Moses by God Himself; whether "in the gloom of evening or in the light of noon-day," matters nothing at all. And now, what are *the facts* of the case with which we have to deal? They are evidently threefold.

I. First, room has to be found for certain *facts of Astronomical Science*; as, that yonder sun is the centre of a system, of which this earth of ours, round which revolves the moon, is one of the lesser planets. Sustained it is by the sun; and, but for the sun, it could not perform a single diurnal or yearly revolution; could not indeed retain its place in the universe. This first.

II. Next, we are encountered by certain *facts of Geological Science*; as, that this globe must needs have been created millions upon millions of years ago: and that, at vast intervals of time, it has been the scene of successive cycles of Creation—of which the actual order of things which we behold, is the last. Man is never found in a fossil state—has never, that is, been discovered in any of the earlier *strata* of the earth's surface. Chipped flint is sometimes met with in formations which may (or may not) be as many as 5,000 years old: but *chipped flints* are not *Men*. I am saying, that due provision must be made for certain undeniable Geological *facts*.

III.—Lastly, we have to find room for certain *revealed facts of Sacred Science*. They are such as these:—That less than 6000 years ago, the Great Author of the Universe called into being the earth's present furniture and actual occupants, Man

being His mysterious masterpiece ; for the sake of—or at least with reference to—whom, it is further evident, the present order of things was framed. GOD is found to have been pleased to distribute His work over a week of ordinary days ; and to have reserved the first page of His written Word for the august record of that highly complex transaction. One other memorable circumstance in connection with Genesis i. claims special notice at the hands of a Divine—viz., that the rest of the Bible stands pledged to its details as it stands pledged to no other single chapter in the Old Testament. The distinct references to it, amounting to express recognitions of its authority, are absolutely (so to speak) without number. Grandest of all is the sublime circumstance that the Fourth Commandment, of which “the writing was the writing of God,” graven upon tables which were also “the work of God” (Exodus xxxii. 16), rehearses in outline the facts of Genesis i., with manifest allusion and with a degree of emphasis which admits of no evasion. Man is to work for six days and to rest on the seventh day, *because* GOD wrought for six days and rested from His work on the seventh day. No sophistry of reasoning, no license of interpretation, no hardihood of counter-assertion, will ever be able to set aside the solemn fact that the Fourth Commandment establishes the meaning of Genesis i.

I protest that, in these several statements, of which the first set are capable of mathematical demonstration, (I refer to certain elementary Astronomical facts) :—of which the second set are matters of experience, (I refer to the fossil remains of the præ-Adamic period) :—of which the third set are revealed truths which rest on the sure Word of GOD :—between these three several sets of facts, I say, I am able to discern no inconsistency whatever, much less contradiction. On the contrary, I find here nothing but exquisite harmony and perfect beauty. “Deep answereth to deep.” I am surprised to learn that, on the other hand, to Professor Pritchard’s apprehension, Genesis i. “contains statements which are irreconcilable with what we

at present know of the constitution of Nature; and that there is offered no appreciable hope of a reconciliation from future discoveries." He and I have evidently read the two books—the book of Nature and the Book of Life—with entirely different success: seeing that we have arrived at diametrically opposite results. But let us hear Dr. Pritchard explain himself. Let him be allowed to ventilate his several difficulties, and to express them in his own way.

The Professor begins:—"I cannot accept the poem of Genesis as being, or even as intended to be, an exact and scientific account of Creation." Impossible of course it is to proceed an inch with one who so writes, until he has been so good as to explain what he means by "*exact*," and what he understands by "*scientific*." If he means that Genesis i. is not an Astronomical treatise but a Divine revelation, he means what no sane person has ever denied or doubted. But he does *not* mean this:—

"That it could not have been intended to give a scientific account of Creation in its precise order, or method, or limitation of time, I am convinced (he says) when (1) I read of the existence of waters before the appearance of the sun."

This, then, is the foremost of the three charges Dr. Pritchard brings against the present chapter.

(I). Well but,—Are we then to understand that if in this first chapter of Genesis we had read of "*the appearance of the sun*" BEFORE "*the existence of waters*," the demands of Science would have been satisfied? Of which "*Science*" is the learned Professor speaking?—for really he is bound to explain himself. Does he then mean to tell us that Almighty God was not at liberty, if He pleased, to bring to an end the old order of things and to inaugurate the new (which was to culminate in the creation of Man) by some awful catastrophe of which *the result* shall be the only thing recorded?—viz., that "the earth was without form and void, and darkness was upon the face of the deep." The sun had shone down for millions of years upon this globe of ours

(the fundamental truths of Astronomy prove it). The solar heat had nurtured primæval forests innumerable (the coal beds eloquently attest it). But the end arrived at last; and it pleased the great Creator to wrap our earth in aqueous vapour, and to shroud it in darkness as with a mantle of sackcloth. *How*—by what natural mechanism, I mean,—the primæval universal gloom was effected, I am as unable to explain as I am to account for the three days of Egyptian darkness (Exod. x. 21-23), or for the three hours of darkness when the King of Glory died (St. Matt. xxvii. 45. St. Mark xv. 33. St. Luke xxiii. 44, 45), or for the universal gloom which will precede the Day of Judgment (St. Matt. xxiv. 29. St. Mark. xiii. 24). Neither is it any part of my function to explain how, as a prelude to the work of the Great Six Days, this globe was so effectually submerged by water, that primæval “darkness was upon the face of the deep.” But I find no manner of difficulty in accepting the historical statement so attested. I should as soon think of disbelieving the submerging of the earth by water at the Deluge. We can only be learners here.

The one thing which occasions Dr. Pritchard offence, as far as I can make out, is that “we read of the existence of waters before the appearance of the sun.” But *why*, let me be allowed respectfully to rejoin,—*Why*, was the sun bound to “*appear*” BEFORE the waters “*existed*?” Until it has been formally demonstrated that the contrary arrangement was a thing simply impossible, I am at a loss to discover so much as the force of this, his first objection.—And now, I claim the right to advance a step.

(II.) We learn that the second circumstance which offends our Astronomer is “the clothing of the earth with fruit-trees and grass, each bearing its fruit, before the creation of the Sun.” But why invent a difficulty which does not exist? Moses does not certainly say what the learned Professor assumes and asserts. Nothing whatever is said about the Sun’s *creation*. Moses does but state that God caused the earth to bring forth the green

herb—created the vegetable kingdom, if you will—before He appointed “the greater light” to shine by day, “the lesser light” to shine by night.

I shall perhaps be asked,—But Moses *seems* to say—does he not?—that the sun and the moon were both *created* on the fourth day. I am not concerned, in the least degree, to deny it. Let it be freely granted. What then? I claim that “to *seem* to say,” is one thing: actually “to say” (i.e. to *mean*), is quite another. Every day of his life the Savilian Professor of Astronomy *seems* to say that the sun actually “rises,” and actually “sets.” But does he *mean* it? Ask him, and he will reply “Do you suppose I am mad?” Why then, I ask, is not the same indulgence to be extended to Moses which is freely allowed to Dr. Pritchard? The words of the Astronomer mislead nobody. They claim to be interpreted—they *must* be, and they *are* interpreted,—by the known facts of the case. *That* sudden (and sublime) interjection (in ver. 16),—“the stars also,” surely may not be strained into an announcement that all those myriad orbs of light which sow the midnight heavens were *the creation* of the fourth day. The Author of revelation, in the first chapter of Genesis, is bent on something of a loftier kind than teaching children the elements of Astronomy. Accordingly, since no one capable of formulating an objection to Scripture can possibly require to be told that, without the sun, the earth could not so much as retain its place in the universe for an instant, Almighty God evidently deemed it superfluous to guard His meaning when (speaking phenomenally) He caused the record of the fourth day of creation to contain the statement that “*GOD made two great lights.*” Elsewhere, I read that our SAVIOUR “made” (ἐποίησε) twelve Apostles, (St. Mark iii. 14): but I have never in my life heard it suggested that those words mean that He there and then created them, in the sense of *making them out of nothing*. “Let there be lights in the firmament of the heavens to divide the day from the night,”—is the record in verse 14. What else can it be but a *summoning into view* of the two great luminaries? “And let them be for signs

and for seasons, and for days, and years,"—proceeds the record. And what else is this but the assigning to Sun and Moon of *new functions*?

Yes, eclipses,—which serve to mark the date of events, and whereby the timepiece of History is corrected:—the periodical phases of the Moon which regulate the months, and determined for God's ancient people the commencement of their solemn seasons:—sunrise and sunset which enable men to distinguish day from day;—and lastly the punctual return of our planet to the self same point in space from which it started just a year before,—whereby the largest division of time is everywhere effectually reckoned off by the inhabitants of our globe:—all these are functions of Sun and Moon which clearly can only be proclaimed with reference to *Man*. Until Man was made upon the earth, such things were not, nor in fact could be. So that, in brief, we are as it were led by the hand to discern in the very terms of Genesis i. 14-19, nothing more than the summoning into view of the greater and the lesser light, and the assigning to them a new office, with exclusive reference to *Man*.

For the last time then,—Sun and Moon had been—*must* have been—where and what they now are, for an indefinitely long period antecedent to the Great Six Days; but they were withheld from sight until the fourth day, for good and sufficient reasons. On the fourth day they came to view and had a new function and use assigned to them — *both* with exclusive reference to Man, earth's new occupant. So plain a matter ought not to require so many words. Philosophers should be especially on their guard against inventing difficulties where none exist.

It is high time that I should further remind Dr. Pritchard, since happily he believes the Bible to be an inspired book, that least of all from the foremost page of Genesis may the attribute of Inspiration be supposed to be away. Now, what is meant when the Bible is spoken of as "inspired" is, that its true and proper Author is God. What else but blasphemous

folly therefore were it to press the objection now before us, as if any one really supposed it possible that the Author of Creation was unacquainted with one of the most elementary of astronomical facts—namely, the absolute dependence of the earth upon the sun?

(III.) The third and last head of indictment against Genesis i. proves to be “the successive orders or stages of Creation, occupying each one single day.” But does the philosopher who urges this objection seriously mean to tell us that he is laying his finger on “statements which, to his apprehension, are irreconcilable with what we at present know of the constitution of Nature?” *Where* is the contrariety? *where* the inconsistency? Had Moses anywhere deliberately stated in this, the first chapter of Genesis, that the “Great Six Days” were each nineteen and a half hours long: or that, in the beginning, the sun revolved with prodigious velocity round the moon: or that the moon at first neither waxed nor waned: or any other monstrous impossibility;—there would indeed have been some pretence for saying that the opening chapter of Genesis contains statements which to Dr. Pritchard’s apprehension,—(yes, and to the apprehension of others besides Dr. Pritchard,)—“are irreconcilable with what we at present know of the constitution of Nature.” But concerning the statement that “the successive stages of Creation occupied each one single day,”—surely nothing of the kind can be pretended. “Contrariety” and “Inconsistency” there is absolutely none. Has the esteemed writer duly considered that Genesis i. purports to be a pure revelation? and will he venture to deny that the Almighty *may* have seen fit to distribute His creative work over six days? I see more than one excellent reason why He *should have done* so. But it happens to be a revealed fact that He *did*. With what show of reason, of decency rather, can it be pretended nowadays that the thing is incredible?

Believe only (and we are constrained to believe) that the Sabbatical rest of every seventh day is, in the CREATOR’S

account a supreme necessity for Man; and there has been discovered a fully sufficient reason *why* the present order of things should be solemnly ushered in with such a narrative as that found in Genesis i. Years, months, days may be safely left to take care of themselves. The *weekly* account, not so!—It will be perceived that I insist on taking everything in this chapter of Genesis *quite literally*. I cannot even suffer it to be called a poem or a psalm. It is neither. The Book of Job claims the former title, to be sure; the 104th Psalm is “a psalm of Creation” indeed. But Genesis i. is very severe, very unadorned prose. It purports to be, and it undoubtedly is, history in the strictest sense: *revealed* history, and, therefore, *true* history. It claims to be, and it certainly is, the history of six ordinary *Days*.

Let me be permitted to declare—(exercising herein the same freedom which Professor Pritchard claims for himself)—that never, since I seriously gave myself up to these studies, have I been able to see any special difficulty in this, the first chapter of the Bible. As I read the record, it bears the impress of God’s finger in every part; overflows with divinest teaching; is big to bursting with mysterious significance and beauty. It is greatly *in advance* of the old world’s knowledge, instead of lagging behind it. Nay, as I read the record, it is as much in advance of the wisdom of the new world as of the old: for, what else but one perpetual rebuke to ‘Darwinism’ is *that* constantly recurring declaration of the SCRIPTURE, that God made every creature “*after his kind*”? . . . Those two great “lights” of which we have been speaking, are here called “light-holders” rather, “luminaries” in short: a word plainly teaching that Sun and Moon are “receptacles” only, not original *sources* of Light. St. Paul actually designates saintly persons by the same name (*φωστῆρες*, Philipians ii. 15), because they shine with lustre derived wholly from Him who is the fountain of Light. By causing the earth to bring forth grass, herb, fruit-trees on the third day, and reserving for the fourth the manifestation of “the greater light,” a sublime and

most concerning truth is inculcated in this first chapter of Genesis: *viz.* that the fecundity of 'Nature' does not depend on any generative power in the Sun, but is altogether the result of the decree of the great Creator. On the other hand, "Light" is declared to have been the work—or rather, the wonder,—of "the first day," for a reason which will be apparent to any one who will recite to himself Genesis i. 3, 4, 5, and (in close succession with these verses), St. John i. 4, 5, 7, 8, 9: xii. 35, 36, 46. "That was the true light," says the beloved disciple (speaking of our SAVIOUR) "which lighteth every man that cometh into the world." "Very" or "real" (ἀληθινός) is the epithet he bestows upon Him. And what else, do men suppose, is prophetically referred to, and mysteriously anticipated, by Genesis i. 3, 4, 6, but the Resurrection "on the first day of the week"—(τῆ μὴ τῶν σαββάτων, note the idiom!)—of Him who habitually discoursed of Himself as "the Light of the World"? Will it not be His awful prerogative, at the Last Day, "to divide the light from the darkness"—as on the First Day of Creation? And is it not because the Incarnate Word ("the true Light," as we have heard His Apostle call Him,) was very Goodness, that "light" is singled out from all the other creatures for that solemn sentence of approval, "And God saw the light that it was good"? . . . It was on the sixth day that the First Man was created,—a prophetic anticipation that on that same day of the week "the Second Man" would taste of death, and thereby become "the beginning of the Creation of God" (Rev. iii. 14).—Then further, What more significant than the threefold cadence of the announcement (in ver. 27) of Man's Creation? ("So God created Man in His own image. In the image of God created He him. Male and female created He them.") Was it not a Divine anticipation of the threefold chime of the angelic hymn (St. Luke ii. 14) on the night that CHRIST was born? . . . What, lastly, more clearly prophetic than the Sabbatical rest from the work of Creation on that very day in which our SAVIOUR rested in the grave from the work of Redemption? And let it be carefully noted how significantly from the record of that seventh day is

withheld the statement with which every other of the six days is dismissed (namely, that "the evening and the morning" made up the day,) in token that it is a faint adumbration of the "rest" (the *σαββατισμός*, as St. Paul phrases it, in Heb. iv. 9,) which "remaineth for the people of God;" seeing that (according to the strong asseveration of St. John the Divine), "there shall be *no night* there." (Rev. xxi. 25; xxii. 5). Nay, refer back to the opening statement in verse 2, viz., that preliminary to the work of Creation, "the SPIRIT of GOD moved" (*brooded*, that is, *like a dove*), "on the face of the waters." How exquisite was the fulfilment of that typical "brooding," when, at the Baptism of Him who was to "make all things new" (Rev. xxi. 5), to "create new Heavens and a new Earth" (Isa. lxxv. 17; 2 Pet. iii. 13; Rev. xxi. 1), "the HOLY GHOST descended in a bodily shape *like a dove* upon Him" (St. Luke iii. 22) as He stood in Jordan! And when "the old world" (2 Pet. ii. 5) had been submerged by a "flood of waters," and a fresh beginning had to be made, does not *the dove* again come to view? Such persistency of imagery is surely a striking note of fixedness in the Divine purpose: and surely it was *meant* to be significant also! . . . Shall I be deemed wanting in intelligence if I solemnly insist that the Mosaic record of Creation seems to me full to overflowing of the sublimest Gospel teaching? But (as I have shown) it is full of the best philosophy, as well: aye, and of sound moral guidance also. By withholding the sentence of approval from the second day till the middle of the third, *what* is so plainly inculcated as the lesson that, in God's sight, no unfinished, no incomplete work, is "*good*"?

I repeat that it is, in my account, a mistake to parade the difficulties of the first chapter of Genesis, as if they were greater than are to be met with in other parts of the Bible. Rather, to be candid, do the difficulties always seem to me to begin when I read such an essay as that of Dr. Pritchard. For what is it? I find myself invited to suppose that this history of Creation to which has been assigned the place of honour in the Book of Life; which has sustained the faith of believers

for thousands of years, and enjoyed the solemn sanction of Psalmists, Prophets, Apostles, Evangelists—yes, of the very Incarnate Word Himself—contains statements so irreconcilable with the ascertained constitution of Nature (in plain terms, is so utterly untrue), that its very existence calls for apology, and its contents can only be rationally explained by assuming that they are the traditional recollection of the story of a dream, dreamed by nobody knows whom—nobody knows where; but “in some remote stage of the world’s history, remote beyond our knowledge.” And this vague suspicion is deliberately “offered to the consideration of the Church of God,” as a specimen of that higher Biblical criticism “which in all reverence strives for a reason of the hope that is in us; and in humility inquires whether the things alleged are true and really meant.”

I will but say—If *this* be a specimen of how “humility” and “reverence” handle the first chapter of God’s written Word, the heart sickens at the anticipation of how they will deal with the second chapter, and how with the third. The esteemed author of the essay under review explains the inspired record by doing his best to *explain it away*. Instead of vindicating the sublime truth and lofty divinity of Genesis i., he is scarcely its apologist. He does but strive to account for its pitiful inaccuracy and palpable falsehood, by inviting “the Church of God” to believe that, after all, it is probably nothing else but the traditional memory of a forgotten dream—the shadow of a shade—of which men are of course at liberty to accept just as much, or just as little, as they please.

May it be suggested without offence that the “dreaming mind” on the present occasion belongs not so much to any unknown “ancient seer,” as to a distinguished modern Astronomer? This eminent person, notwithstanding his great mathematical attainments, seems to have unaccountably lost sight of such elementary facts of Sacred Science as the following:—(1) That the author of Genesis (*and therefore, of course,*

of the first chapter of Genesis), is a perfectly well known person—a famous writer named "Moses." (2) That the authorship of the Pentateuch does not rest (like the authorship of the first two Gospels) on tradition, but is vouched for by our SAVIOUR Himself (St. John v. 46, 47). (3) That it happens to be a matter of express revelation that, although to His prophets GOD did sometimes make Himself known in a vision, or spoke to them in a dream, "the LORD spake unto Moses face to face, as a man speaketh with his friend." "My servant Moses" (saith He) "not so, *With him will I speak mouth to mouth*" (Exod. xxxiii. 11, Numbers xii. 6, 7, 8). (4) That when the ground is preoccupied in this way, it may not lawfully be invaded as if it were unclaimed territory; in other words, that it is simply monstrous to treat the authorship of Genesis as if it were an open question. I submit, in short, that it is inadmissible, in the face of facts august as those which go before, that a Doctor of Divinity should spin out of his own inner consciousness an account of the first chapter of Genesis, which amounts to an entire rejection of the blessed narrative,—a mere *reductio ad absurdum* of its contents.

Why need I withhold the frank avowal that what is sometimes dignified with the name of "scientific doubt" excites in me nothing so much as astonishment and ridicule? Astonishment, at its pitiful imbecility; ridicule, at its utterly unscientific character. The so-called philosophers who from time to time favour the world with their silly cogitations on sacred Science,—their weak objections, their impossible hypotheses, their crude difficulties,—remind me of nothing so much as little children, crying because they find themselves left out in the dark.

JOHN W. BURGON.

Deanery, Chichester, February 13, 1886.

THE FIRST CHAPTER OF GENESIS :

A POSTSCRIPT.

As a Reply to the extraordinary hypothesis which Professor Pritchard "laid before the Church of God" in "*the Guardian*" of Feb. 10th at p. 211, it is hoped that what precedes will be deemed satisfactory and complete. The field of discussion between him and myself has been happily narrowed, inasmuch as we are agreed that the "Six days" of Genesis i. *mean* six days, and no other thing.

I. But then it is certain that not a few eminent persons hold a widely different opinion. They choose to assume that in this place "Six Days" must mean six indefinitely long periods of Time. *Why* they take so extravagant a liberty with a statement which is perfectly intelligible as it stands, they have never seen fit to explain. Their hypothesis certainly meets no admitted necessities of the problem which Genesis i. opens up. Thus, there is no reason for supposing that the first indefinitely long period of the history of our globe was one of aqueous vapour, irradiated by light ⁽¹⁾:—the second, a corresponding long period throughout which our present atmosphere was superimposed on a world of waters ⁽²⁾:—the third, a corresponding long period during which the present configurations of moist and dry were established, and the vegetable kingdom had its beginning ⁽³⁾:—the fourth, a corresponding long period during which Sun, Moon and Stars came to view ⁽⁴⁾. But unless these are *ascertained facts*, men are even without pretext for turning "days" into millions of years. If it is done out of consideration for the great Creator,—to speak plainly, if men have invented the "long period" hypothesis in order to give ALMIGHTY GOD more time for the creation of plants, fishes, birds, &c.,—they are respectfully assured that He requires no such indulgence at their hands. But in fact this assumption of theirs,—

¹ Gen. i. 2-5. ² *Ibid.* verses 6-8. ³ *Ibid.* verses 9-13. ⁴ *Ibid.* verses 14-19.

for an assumption it is,—is simply inadmissible; being inconsistent with the plain language of the record which it professes to explain or explode.

II. That the word “Day” is sometimes employed in Scripture (as in the familiar speech of mankind) with metaphorical license, is undeniable ⁽⁵⁾,—but wholly beside the present contention. The question before us is but this,—*Has the word “Day” been so employed in Genesis i.?* It has not, I answer; or rather, it cannot have been: and for the following considerations:—(1st) Immediately after what is told us concerning “the light” in verses 3 and 4, and in the same breath with the announcement that “the evening and the morning were *the first Day*,” the memorable revelation is made that “God called the light—*Day*,” and the darkness, “*Night*” ⁽⁶⁾. So that, in this chapter the word “Day,” cannot be intended to signify a vast tract of time, embracing an indefinite number of years; but must indicate the period determined by a single revolution of the earth on its axis. Note further, (2ndly) That in this same chapter, six successive days are introduced to our notice; and in order that there may be no mistake about the matter, each one of these “Days” comes before us furnished with its own “evening” and “morning.” We do not ever, neither does the Bible ever, speak thus of long tracts of Time: but we always *do* thus speak of ordinary days. We cannot in fact more clearly express our meaning.—But above all, (3rdly) As if to make doubt *impossible*, the Fourth Commandment establishes the writer’s intention in a manner which does not admit of evasion. To Man, GOD says—“*Six days* shalt thou labour and do all thy work,” but on “the seventh day . . . thou shalt not do any work,”—“FOR *in six days* the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day” ⁽⁷⁾. Here, the transactions in Genesis i. are not only declared to have been extended over an ordinary

⁵ Consider Gen. ii. 4. St. John iii. 56. S. Luke xix. 42. 2 Cor. vi. 2, etc.

⁶ Ibid, ver. 5. ⁷ Exod, xx. 9, 10, 11.

week of days but the mysterious reason *why* they occupied a week of days emerges into prominence also. There is no ambiguity *here*. Neither is there room left for error or accident; in other words, "the human element" has been jealously excluded: for "the tables" whereon these words were written are declared to have been "the work of God, and *the writing was the writing of God, graven upon the tables*"⁽⁸⁾. Now, for God to impose on Man the duty, after labouring for six days, of resting on the seventh day, *because* that He Himself on one memorable occasion did the like, were plainly unreasonable, if God did *not* do the thing which He is so declared to have done Moreover, in my reply to Dr. Pritchard, I have already (at p. 11-12) produced a sufficient reason *why* the present order of things should have been introduced to the notice of mankind in this particular way; namely, by the solemn enactment of the *Week*, as a division of Time.

III. But if we are right in our contention that the great Six Days spoken of in the first chapter of Genesis denote an actual Week of Days which happened nearly 6000 years ago,—then it follows inevitably that all those curious objections with which the Professors of Geological Science habitually assail the Mosaic record of Creation, fall to the ground. I am saying that all speculations as whether "the nebular hypothesis," and an "incandescent Earth," and a certain "order of succession" in the præ-Adamic creatures, are reconcilable with this and that verse of Genesis i.,—become purely nugatory. An accomplished gentleman of celebrity writing on this subject, "supposes it to be admitted on all hands that no perfectly comprehensive and complete correspondence can be established between the terms of the Mosaic text and modern discovery. No one, for instance" (he adds) "could conclude from it *that* which appears to be generally recognized, that a great reptile-age would be revealed by the Mesozoic rocks"⁽⁹⁾. No one indeed.

⁸ Exod. xxxii. 16. Compare xxxiv. 1.

⁹ The Rt. Hon. W. E. Gladstone in the *N. C.*, Jan. 1886, p. 9-10.

But then,—Is not the very expectation that any one *could* so conclude, essentially unreasonable? *Who*, in his senses, looks for Cyclopean masonry in a cottage built by his grandfather? or speculates on the possibility of finding a crocodile of the Pharaohs in the ditch at the back of his garden?

IV. Let us be allowed briefly to explain what we conceive to be the attitude of the majority of well-informed Divines towards the department of knowledge indicated in the foregoing paragraph. So far from receiving with incredulity, much less treating with levity, the speculations of those naturalists who make Geology and Palæontology their profession, we listen to their teaching with the profoundest interest, and receive their lawful decrees with the most submissive deference. We regard the Professor of this department of knowledge as Nature's High Priest. It is his special function to enlighten mankind in a department of human knowledge concerning which, but for such help, men neither know, nor can expect to know, anything at all. Scripture reveals nothing concerning the universe during the præ-historic period, except the fact that God was its Creator. The rest, the same God hath left, in His infinite wisdom, for the exercise of human intelligence, and in order to furnish His rational creatures with materials for observation and study. Let me be further allowed, in briefest outline, to indicate the relation which the cosmogony of Genesis i. bears to the mysterious Past of this little globe which God hath given us to inhabit. It is a matter which seems to be marvellously little understood by the generality of readers,—whether of the Book of Nature or of the Book of Life.

V. God hath revealed Himself to His rational creatures partly by His Works and partly by His Word. These two are supplementary the one to the other. In order to acquaint reasoning Man with the nature of His doings on this earth of ours throughout the unnumbered ages of remote præ-historic Time, He hath with prodigal liberality furnished him with the testimony of the rocks: in which, laid up as orderly as in the

shelves of a cabinet, are to be surveyed countless specimens of His own creative skill. Those rocks, by their superposition and structure, witness to a degree of antiquity for this globe of ours which entirely defies arithmetic, as well as to a history which almost baffles conjecture. But, from a diligent study of the extinct forms of vegetable and animal life thus deposited and preserved in the earth's crust, something has been confidently predicated,—(*but only within the last hundred years*)—concerning the order and sequence of those remote cycles of creation; as well as concerning the probable conditions of our globe during the periods when those plants grew and those creatures lived upon its surface. “Hundreds of thousands of animal species, as distinct as those which now compose our water, land, and air populations, have come into existence and died out again, through the æons of Geological time which separate us from the lower Palæozoic epoch.”*—And thus much for the revelation which God hath made to us Himself in His Works. These, be it observed, are the special province of the Natural Philosopher. He is the historian of præhistoric Time, the interpreter of its obscure records.

VI. GOD'S WORD claims to be the articulate expression of His mind and will, as well as the inspired record of His providential dealings with His rational creatures from the day in which He “made Man on the earth” until now. THE BIBLE, (for that is the name by which we designate the other great instrument whereby God hath revealed Himself to mankind), commencing with the briefest possible recognition of the antecedent history of the Universe,—(it is effected in the single oracular announcement, “IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH”),—enters abruptly on the history of a Week of Days; on the sixth of which Man was created, and on the seventh of which God desisted from the work of Creation. As much as need be said has been offered already ⁽¹⁰⁾ concerning those days, and the

* Professor Huxley in the *N. C.*, Dec. 1885, p. 857. ¹⁰ See above pp. 11-14.

recorded work of each. A pure Revelation — the narrative contained in Genesis i. lies altogether outside the province of the Palæontologist, for it purports to be the history of events which took place less than 6000 years ago. To what extent the the Author of Genesis, in describing the succession of the creatures in this, the latest cycle of Creation, shall be found to have described an order corresponding with that which Philosophers conjecture was also the order observed by the great Creator during the ages of the remote Past ⁽¹¹⁾,—is a matter of little importance to the Natural Philosopher, and of none to the Divine. Such a coincidence, though it might reasonably have been expected, cannot by any means be claimed as necessary. But in one other far more important particular, the Geologist is invited to note that the accuracy of his own observations is strikingly confirmed by the record of Revelation : namely, with respect to the comparatively recent appearance of Man upon the earth. Man is never found in a fossil state in any of the earth's earlier strata.—In this way, be it remarked in passing, GOD'S WORD and GOD'S WORKS not only illustrate, but sometimes even mutually supplement, one another. That either should ever contradict the other, we hold to be a thing incredible ;—seeing that they both alike proceed from Him Who is the very Truth itself ⁽¹²⁾. It remains to point out that as the interpretation of GOD'S WORKS is held to be the special province of the Philosopher, so is GOD'S WORD, and the interpretation thereof, held to be the special province of the Divine.

VII. Now, it can scarcely require to be formally stated, that it is in a high degree desirable that the Divine and the Philosopher should keep within their own respective provinces ; that either of them (to speak plainly) should be supremely careful to mind his own business. It is not for the Divine to dispute with the Palæontologist about the records of the

¹¹ This irrelevant discussion fills many pages in recent numbers of the *N.C.* As in the Dec. number for 1885, and the Jan. number for 1886.

¹² St. John xiv. 6. They are the words of the great Creator. St. John i. 1-3.

præ-historic ages, or to deny any of the well-ascertained facts of Geological observation. He does but render himself ridiculous if he pretends to dogmatize in a province where he is *plane hospes*,—a province which is wholly external to his own. And what is to be said of the Philosopher who invades the mysterious province of the Divine? We venture to warn him that he will inevitably talk nonsense, if he does.—Let us proceed, however.

VIII. The use which Man has made of the liberal provision thus devised by the great Creator for his edification and delight is suggestive certainly. Whether it be calculated to furnish "*Homo sapiens*" with any grounds for self-congratulation, let "*Homo sapiens*" himself declare. Throughout upwards of *fifty-seven* centuries, the book of Nature, though always lying wide open before his eyes, had been by him surveyed to so little purpose, that its contents, in more than one important department, had been overlooked completely. Within the last hundred years, as if awaking out of sleep, he has suddenly become aware of his own incredible blindness, and of his own consequent grievous loss. The Truth has at last dawned, rather has flashed upon him, that in respect of that part of the Book of Nature which relates to the Earth's crust, realms of surprising interest and wonder have been freely submitted to his ken,—of which, until yesterday, he did not so much as suspect the existence. We are assured on competent authority, that since the year 1832, "not only a new world, but new worlds of ancient life have been discovered;"* discovered, somewhat as poker and tongs are discovered before the fire. Man learns that he has but to use his eyes, multiply his observations, accumulate the evidence which universal Nature furnishes,—and he may acquaint himself with these by-gone worlds; may become as familiar with their strange furniture and uncouth occupants as with the plants and reptiles in his garden,—the fishes and birds on his table,—the animals in his

* *N. C.*, Dec. 1885, p. 850.

arm-yard. Now, that until yesterday this page of the wide-open Book of Nature should have been to Man as a history written in an unknown tongue, is quite strange enough: yet is it *as nothing* compared with the strangeness of what has next to be related.

IX. For surely it were obvious to go on to inquire concerning Man,—Has he then been rendered humble by the discovery of his own blindness through so many centuries of years? Has any public acknowledgment been made of a dulness of apprehension which to himself may well be inexplicable? And his words concerning Human knowledge,—have they ever since been “wary and few”? . . . On the contrary. The Natural Philosopher so plumes himself on his recently acquired lore, that he will scarce tolerate that Knowledge of some sort shall exist in any other quarter. He arrogates to himself “Science” as his own exclusive province; and informs the world that outside this province all is “imagination,—hope,—ignorance.”* To read his remarks about “*Science and Religion*,” “*Science and Faith*,”† and the like, one would really suppose that,—besides sublimely ignoring that Mathematics, Astronomy, Geometry, Chemistry, Music, Metaphysics, Language, are “Sciences” likewise,—the Natural Philosopher had forgotten that there is such a thing as “*Sacred Science*” as well; a Science which, inasmuch as it concerns itself chiefly with the written Revelation which GOD hath made to us concerning Himself,—must of necessity be accounted the “*Scientia scientiarum*”; must perforce be recognized as the very Empress of all the Sciences. As for “*Religion*,”—Does he not know that it is but Divinity viewed on its practical side? The term may not be used to cover the several branches of Sacred Science,—of which the loftiest is “*Theology*.” This however by the way. We had a supremely strange thing to relate, and it follows.

X. The last impertinence of which the youngest of the Sciences has been guilty is certainly the strangest of any. She

* *Ibid.* p. 859.

† As, in the *N. C.*, Dec. 1885, pp. 850, 859.

has taken it into her head that it is her function to invade the province of Divinity, and to assail—the Bible. Her plea is that certain of its statements have reference to physical phenomena,—of which (she assumes) its Authors can have known nothing. Does she consider that the CREATOR of universal Nature,—that God Himself is held to be the true Author of Scripture? That the Bible claims to be a Revelation made to Man by God? “The Bible” (she asserts) “was not meant to teach Physical Science.” Has then the Professor of that Science been at the pains to acquaint himself with the marvellous structure, history, contents, of the Book of which he speaks so confidently? How, I venture to ask, does he *know* what “the Bible was meant to teach?” Surely, whatever things the Bible *actually teaches*, it is reasonable to assume that the same Bible was *meant* to teach! . . . I proceed to offer a few words on this great subject which shall be explanatory, and (it is hoped) will be found useful by those who sincerely desire to learn.

XI. That it is not *the primary object* or *special purpose* of the Bible to instruct mankind in Physical Science,—is, I suppose, universally admitted. *That* is precisely the reason why its language concerning natural objects is popular, general, phenomenal. Such expressions as “the heavens and the earth,” “the herb yielding seed,” “luminaries in the firmament of the heavens,” “every winged fowl after his kind,” show plainly enough that He who employs them is *not aiming* at what, by Natural Philosophers (in the sixth century) is styled “scientific” precision. In the meantime, this method of handling things natural affords no pretext for *disbelieving* what is delivered concerning them. It does not follow that a physical fact may be lawfully disputed *because* it is discoursed of in a book of which the special purpose and primary intention is not to teach “Physical Science.”

XII. In all fairness let two admissions be loyally made with reference to this subject. The first, (1) That the points at

which the respective domains of Sacred and Physical Science interfere with one another are few. The second, (2) That wherever extraordinary Scriptural statements are made concerning things natural, those statements are of the nature of *revelations*: by which I mean that the wonders discoursed of must have remained unknown to mankind for ever, but for what is found related in the Word of God. The "Six days" of Creation furnish an apt illustration of what is intended. It is a marvel concerning which, of necessity, mankind must have been ignorant for ever, but that it hath been categorically revealed.

XIII. One other colossal and most concerning *Physical* fact there is, about which, apart from Revelation, the world could not have known anything at all; but concerning which, in His Word, God hath seen fit to be singularly communicative,—to be minute and particular in a high degree. I allude to the Creation of MAN; and of Woman out of Man (Gen. ii. 21, 22). The deliberation with which Man was created, of which a solemn record is preserved in the first page of the inspired Word (i. 26):—the intention of the Creator therein,—namely, to make Man in *His own image* after *His own likeness*:—the gift of dominion over all creatures at once solemnly conveyed to Man:—the fact that the Protoplast was "formed of the dust of the ground," and that, in order to his "becoming a living soul," God "breathed into his nostrils the breath of life" (ii. 7):—nothing, I say, of all this was to have been so much as suspected, apart from the particular record contained in Scripture. Add, the prophetic oracle which Adam pronounced at sight of his spouse (ii. 23, 24),—words which were solemnly re-syllabled by the Author of Creation when He "was made flesh and dwelt among us" (St. John i. 3 and 14), and by Him were made the ground of the sanctity of the marriage tie (St. Matthew xix. 5: St. Mark x. 7, 8);—and we seem to have reached the very height of wonder. But it is not so. This is not nearly all. The LORD GOD having formed out of the ground "every beast of the field and every fowl of the air, brought

them unto Adam *to see what he would call them.*" It follows,—“And whatsoever Adam called every living creature, *that was the name thereof.*” The lecture therefore in Natural History which the Protoplast then and there delivered was such an one as the world hath never listened to since,—no, nor will ever listen to again. That there may be no mistake about this matter, the record is repeated:—“And Adam *gave names to all cattle and to the fowl of the air, and to every beast of the field*” (Gen. ii. 19, 20). Adam therefore came into the world a Philosopher. Inspired was he at his creation with more than human wisdom. He recognised the natures of the creatures when he saw them; and described their natures in their names,—as, when he “called his wife’s name *Charvah*” (that is *life-giver*), “because she was the mother of all living” (iii. 20). Completely furnished Philosopher as well as divinely inspired Prophet,—created in the image, and after the likeness, of GOD (i. 26: v. i.),—our first father Adam is in himself the gravest rebuke imaginable to our modern Professor. In the words of a witty Doctor of our Church,—“An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise.”

XIV. Now, the Bible,—beginning as it does by describing particularly the Creation, and immediately afterwards the Fall of Man,—is only to be understood by one who will be at the pains to bear steadily in mind that the two sets of writings of which it is composed relate respectively to the ruin of our Nature in the person of Adam,—and to its restoration in the person of CHRIST. St. Paul puts this briefly when he points out that “as in Adam all die, even so in CHRIST shall all be made alive” (1 Cor. xv. 12). Hence, that saying of his,—“*the First Man* is of the earth, earthy: *the Second Man* is the LORD from Heaven” (ver. 27). In other words, “Adam and CHRIST are *the two roots of Mankind*; Adam, as in a state of Nature, and CHRIST, as in a state of Grace.” The earlier set of writings presuppose the later: the later set exclusively recognise the

earlier. They may not be severed. Their unity is complete. Let it further be noted that Genesis itself may not be dismembered or disintegrated. Every subsequent page of the Book pledges itself to the authentic character of its earliest pages. A first and a second decade of Patriarchs establish the world's chronology from the creation of the Protoplast until the birth of Abraham (Gen. v. and xi.): after which, as curious a piece of net-work as is anywhere to be found in History, carries our exact knowledge of dates down to the death of Joseph (Gen. l. 26). The narrative so coheres, that to establish a breach in it anywhere is impossible. The primæval oracle (that One born of Woman should bruise the Tempter's head) takes the span of all the succeeding ages. Prophecy,—brightening as it advances, until at last it actually names the place * and fixes the year of the Redeemer's birth †; describes His person and narrates His sufferings, Death and Resurrection;—Prophecy, I say, proves to be nothing else but a preparation for CHRIST. And yet, the Author of Scripture, perceiving that unbelief would cavil at particular predictions and seek to resolve the Divine Foreknowledge into ordinary human "Forecast," hath caused that the very texture of the Book shall be prophetic likewise: hath procured that prophetic outlines of the Redeemer's person, work, and office shall everywhere be woven into the very warp and woof of the narrative: hath so wonderfully interfered, that, as well in its Ordinances as in its Histories, the old Testament shall adumbrate the coming SAVIOUR in every part: in consequence of which,—"*beginning at Moses and all the prophets,*" (i.e. explaining Joshua and Judges as well as Genesis and Isaiah)—He was able, when He came into the world, "to expound" to His Disciples, "in all the Scriptures *the things concerning Himself*" (St. Luke xxiv. 27).—Now, this constitutes a kind and a body of evidence which no hardihood of unbelief will ever be able to explain away or evacuate. Particular types may be denied or doubted: but the Exodus of Israel from Egypt, the

* Micah v. 2. Compare St. Matth. ii. 4, 5, 6 † Daniel ix. 25, 26, 27.

crossing of the Red Sea and the settlement in Canaan, make up together an emblematic picture of Redemption, which no one may presume to treat with unconcern. The Divine Harmony and correspondence which in this way subsists between the Old Testament and the New,—(two sets of writings written at different dates, by different men, and sundered the one from the other by half a thousand years),—is a marvel unapproached by anything of which the world has elsewhere had experience. Those several books must stand, or they must fall, together. And *all* must stand of both Testaments, or none may stand of either The Bible ends with a promise of “a new Heaven and a new earth” (2 Pet. iii. 13: Rev. xxi. 1.); and CHRIST is spoken of as the beginning of a new Creation (Rev. iii. 15.). “Behold,” (saith He) “I make all things new” (Rev. xxi. 5).

XV. We have entered somewhat largely into this subject not without a purpose. Some “reason of the hope that is in us” (1 Pet. iii. 15.) has been incidentally assigned; from which, on the one hand, it will be clearly seen that no grotesque uncertainty as to the “order of succession” of “flying vertebrates” in the abyss of præ-Adamic Time, occasions us any degree of perplexity or distress. Such matters lie altogether outside the province of Sacred Science.

On the other hand, when the Natural Philosopher claims that MAN shall be held to be the product of EVOLUTION,—and to be descended from an ape,—we trust that it has been made plain why we are constrained to reject his hypothesis with derision. It is plainly irreconcilable with the fundamental revelations of Scripture. Whether the hypothesis be not in itself unscientific, nor to say essentially *absurd*,—we forbear to enquire. It may not, at all events, be pretended that “*the interpreters of Genesis and the interpreters of Nature*” are here in conflict; as if this were a mere question of “Interpretation.” An appeal is made on the one side to a plain fact of sacred Science; so fundamental in its character that, by its removal,

the entire superstructure would crumble to its base. On the other an hypothesis is gratuitously put forth utterly destitute of scientific proof, and flouted by such a first-rate Naturalist as Sir Richard Owen.

XVI. Professor Huxley, the most recent assailant of Genesis, does not improve his position as a controversialist when he remarks concerning the First Chapter,—

“ My belief, on the contrary, is, and long has been, that the Pentateuchal story of the Creation is simply a myth. I suppose it to be an hypothesis respecting the origin of the Universe which some ancient thinker found himself able to reconcile with his knowledge, or what he thought was knowledge, of the nature of things ; and therefore assumed to be true.”—(*N. C.* Feb. 1886, p. 198).

The same distinguished philosopher seems to hold that

“ ‘ Creation ’—signifies a gradual Evolution of one species from another, extending through immeasurable time.”—(*Ibid.* Dec. 1885, p. 857.)

Elsewhere, he virtually denies that the Universe had any Creator at all. He says :—

“ Omnipotence itself can surely no more make something ‘ out of ’ nothing than it can make a triangular circle.”—(*Ibid.* p. 201.)

More recently still, the same writer has used expressions with regard to ALMIGHTY GOD which are little short of blasphemous. We forbear to quote them. Christianity he seems to regard as “ Hellenized Judaism : ” and the God of Christian men as (to say the least) a very imperfect character indeed (*Ibid.* p. 860). We read such things with sincere commiseration, but with even more surprise. We have ever supposed that the true Man of Science is supremely careful not to dogmatize in any department of Learning which he has never studied, and which he clearly does not understand. But the arrogance of Professor Huxley knows no bounds. “ The assured results of modern Biblical Criticism ” he informs us (*Ibid.* p. 193), are fatal to the “ Mosaic ” authorship of the Pentateuch. Is he aware that the Incarnate WORD meets

him with a clear counterstatement,—“*Moses wrote of Me*” (St. John v. 46, 47)?—His remarks on Micah vi. 8 (“And what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?”), are quite a curiosity:—

“If any so-called Religion takes away from this great saying of “Micah, I think it wantonly mutilates, while, if its adds thereto, I “think it obscures, the perfect ideal of religion.”—(*Ibid.* p. 860).

XVII. There is a time for all things,—a time for bandying compliments, and a time for speaking plainly. We must be allowed to designate all that preceeds by its proper name—*impertinence*. We recommend the concluding clause of what Professor Huxley regards as the Cyclopædia of Divinity to his own special consideration. Let him learn to “walk humbly” with his Maker. And since the Philosopher is so fond of straying out of his own province into that of Divinity, he is respectfully informed that it is one of the fundamental truths of Sacred Science that “*the fear of the Lord* is the beginning of wisdom.” He is also reminded that it was “*the Fool*” who “said in his heart, there is no God.”

JOHN W. BURGON.

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