

Leicester
49 Avon Street
High Fields
April 19th 1886.

Dear Sir,

I have obtained the Expositor, and read your article with much interest and feel rather unequal to making any remarks upon it not being an Hebraist but with all respect to yourself I still hold to my former opinion that the days were actual not ages as stated on Page 287. has I cannot see how God can be said to have entered into his rest Page 287 when on Page 288 the words of Jesus, "My Father worketh until now" show that the now was over 4,000 years after the Creation, why to should Gen II. 2.3. say, And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that

in it he had rested from all his work which
God created and made, which to is ⁱⁿ strict accord
with Exodus XX. 10. 11. as is also XXXI. 17, if he did
nothing of the kind, for you see in every instance
the days are spoken of as real days and God is
said to have rested not is now resting, the actual
Sabbath may typically represent Christ's sojourn
till his coming as also the "eternal Sabbath"
Page 288, but I myself think that the six days
represent the age of this dispensation and the
Sabbath or seventh the Millennium, Psalm XC. 2.
in regard to Gen I. I should read as if worded
"Before the mountains were brought forth (from
the waters) or ever thou hadst formed the earth
(from the past). Verse 22 Prov VIII. which I take
to be the one referred to Page 288 seems to me to
refer to the geological ages and before time
right away back not to Gen I except verse 31.
which alone appears to me to refer to our crea-
-tion, Psalm CIV. I think with you is a resume

of Gen I and in verse 6 the words are "Thou
coveredst it with the deep as with a garment
the waters stood above the mountains," that is
at this creation which is in accordance with
Psalm XC. 2. and Gen I. 2. On Page 297 you say
a man had a distinct half day to himself assume
ing according to your way of thinking each
day to be a long period of time would you
consider that it took God say several thousands
of years to create only one man and his wife
2. is this at all probable. On Page 298 you state
as "remarkable that the animals of the sixth
day are said to have been "made" not created
as if their introduction were an easier process"
but if you will kindly refer to Gen I. 26, 27 and II. 22.
to you will see that the words are synonymous,
I may here say the expression "swarmed
swarmers" previously used Pages 291, 2. convey
to my mind the idea that this creation was
performed not slowly but quickly, rapidly

in a short space of time, and in regard to the
word "Bara" create Page 296. as to whether it
means an original first creation or otherwise
I think the word "Tohu" so qualifies it that it
cannot mean a first creation has to a turvey
or a state of disorder must mean something
already in existence, as to the question
whether God himself made all things or not
Page 295. I suggested in my last that the
angels might have been the workers has his
servants and judging by the creations of
the past which were progressive from a
lower to a higher state it may have been so
with respect to the religious aspect as you
call it, I am delighted with what you say
for you put great truths in a small compass
and in such a way that one cannot but be
the better for the reading of them, in con-
-clusion I think the question should be

(2)
looked at from a Theological and Astronomi-
cal-Chronological point of view as well as
from a Scientific one and I still only see
in this creation a rearrangement from
the past and that to after the Glacial
Period of Geology as shown by your "Chain
of Life" on Pages 159, 182, 193, 235, 248 & 246, for
which see my last letter, and now please
pardon me for not having addressed you
by your proper title before but I was not
aware until seeing the Expositor that you
were Sir J. W. or I should have so addressed
you so remain.

Respectfully yours,
John Hall

Sir J. W. Dawson, L.L.D., F.R.S.

J. Hall
Levent
May 186