THE CITY.

MR. FIELD'S LECTURES ON THE CREATION.—LECTURE SECOND.—Mr. Field delivered his Second Lecture on Tuesday night at Handel and Haydn Hall. He commenced with a short review of the preceding lecture, and stated very particularly the position, that if the Book of Creation and the Book of Revelation, when compared, were found to disagree, it was not because to be deemed as important of as tending to derogate from the authority of either, because they were not at all identical in their nature or in their purpose. The Book of Genesis in its earlier chapters was a work written in symbolic language, in which the ideas were expressed by natural imagery. The Book of Creation was a history which unfolded itself to the student, a book whose chapters he would proceed to consider.

The primary formation of the earth's surface, sometimes called the metamorphic rocks, is composed of gneiss, granite, limestone, hornblende, &c. This formation is non-fossiliferous. When it composed the crust of the earth, no living thing could exist thereon—not an animal of any kind, not a tree, nor a plant, a shrub or an insect. A dreary picture was drawn of what a traveler the human eye would have seen if it had been able to look thereon. The lecturer next passed to that stage which the earth changed from being non-productive, and plants and animals first began to exist upon it. This was called the transition state, in which the earth was steadily increasing in diameter sixteen thousand or seventeen thousand feet, being added to its surface. This paleozoic formation, or rock formation gave support to successive growths of the lowest order of vegetable productions, amid which few forms of animal life here and there moved about. Mosses, lichens, ferns, flowerless plants, conifers, forests of pines, succeeded each other in the vegetable world, and corals, zoophytes, ammonites, mytilites, crustacea, mollusks, fish, and some reptiles in animal life. Immense tracts of these low orders of animals and vegetables arose, lived out their allotted time, and were swept away, to give place to others which in turn suffered the same fate. The depth of this formation, and the succession of these fossils, give some idea of the immense length of time necessary to its completion.

The secondary formation followed, in which we find new classes of vegetable and animal creations. Here we have the old red sandstone, carboniferous limestone, coal, the new red sandstone, and other products, ending with chalk, in strata one above another, in which are found countless numbers of fossils, both animal and vegetable—colossal new creations which existed during the stages of their lives, and passed successively away. New ferns, more developed plants, reeds, spiders; reptiles, such as lizards and crocodiles, marsupials and gigantic monsters, appeared during this formation, which added more than twenty thousand feet to the thickness of the earth.

The tertiary formation followed. It was from thirteen to fourteen hundred feet in thickness, and bears the fossils of still higher and superior life—vegetable and animal. Trees, as the willow, chestnut, elm, sycamore, and poplar, mark this period in vegetable life, and mammoths, mast-dons, megatheria, hippotherium, megatherium, elephants, and immense tigers, bears, hyenas, wolves, oxen, serpents, owls, vultures, and pelicans appeared.

Next came a period of death and destruction, the diluvium or drift. In this no vegetable or animal formations were possible. The earth was one vast scene of death—and life. No animal or vegetable life could possibly have been retained. A flood of water and ice came sweeping from the north to the south—a violent convulsion or cataclysm, carrying all down and, gravel and immense boulders of stone, and destroying everything in its passage. This was a flood indeed, but it continued long before man had an existence upon the earth.

To this succeeded new formations in the vegetable and animal world. The oak, the hickory, and the maple, and new species of palms, appeared among vegetables, and as a crowning act of the Almighty, Man was created. This happened at the completion of the last or alluvial formation. It was established, at the commencement of these successive states, the earth was gradually but not the lustrer from sea to recur to this fact in a subsequent lecture, and explain why this was so, and whence the heat was derived.

Having summed up the geological history of creation, Mr. Field proceeded to the consideration of the six days of creation, in the Book of Genesis. He recounted the first day, when the earth was without form and void—the chaos of earth, during which the Lord said, "Let there be light, and there was light"—when he called the light day, and the darkness night; the second day, when the chaotic state of the mingled solids and fluids began to be divided, and the ocean of water received its order, collected together above and below the firmament; the third day, when the waters upon the earth were gathered together into their basins, and dry land appeared, and brought forth grass, herbs, fruit trees—the entire vegetable creation; the fourth day, when the sun, moon, and stars were made and set in the firmament, to rule over the day and the night, and the night, that had been previously made on the first day; the fifth day, when fish and birds were brought forth; and the sixth day, when were created cattle, wild beasts and creeping things, and man.

The lecturer compared these two records as to the order of creation, the facts of creation, and the time of creation, and showed that they did not accord with each other in either case. He said that theologists and geologists all admitted this. But theologists mistakingly held that to invalidate the Mosaic account of the creation in Genesis is to invalidate the word of God, and on this account they had exercised their ingenuity to reconcile the apparent discrepancies, without however succeeding. But the views of the lecturer were admitted, and the account in Genesis was a literal account of physical creation, but a symbolic writing, of a higher importance, in the order and the time of creation, no difference whatever, whether they were exact or not. That this was the case he would clearly show in a subsequent lecture.

Dr. Pye Smith had shown great ingenuity, and other geologists had followed in his wake, in efforts to reduce what appeared to them such terrible discrepancies. Theologists also had adopted similar efforts, in order to be driven from their positions as the progress of scientific investigation more and more fully unfolded the Book of Creation itself. Doctor Smith supposes the first verse of Genesis, "In the beginning God created the heaven and the earth," to mean the matter of the whole universe in the state of mere elements, at some indefinite period in past eternity. From that time to the next in the second verse there might have elapsed millions of years. But his plan fails to answer the demands of science, which call for such a period not at all connected with each stage of formation. Doctor Smith, in this supposition, seems to think that when he reads in Genesis that in the beginning God created the heaven and the earth, he means just that; but directly afterwards he says that the latter, in the following verses, only relates to the state of the world which God was preparing for man to live in, and the animals with him—namely, the six days. It would follow from this, said the lecturer, that only that part of the heavens supposed to be over that part of Asia was also referred to, and day and night only there. all which is absurd. Besides, if six natural days are meant, the difficulty is not lessened, because the narrative is consecutive from the time the earth was without form and void, to the creation of vegetables, animals, and man, each day's work specifically recorded. The account in Genesis says that vegetables were produced on the third day, before the sun, moon, and stars, and animals on the fifth day, and reptiles and man on the sixth day. But the book of creation shows a small vegetable, and reptiles, of the lower orders, in the second or transition period of the earth's formation, and in higher forms, in the third state or secondary formation. Nor do the two records correspond as to time, and although all the world believed that the six days mentioned in Genesis meant just six days, and would have believed so still but for the revelations of Geology, theologists have conceded that the day of 24 hours is not meant, and as they find it stated in Genesis that a thousand years are to God as one day, they assume that one day here means a thousand years. But this is dangerous ground. If one word in that 24 hour sentence, time else than a day, the earth, the sun, the moon, all the objects of the narrative, may mean something different, and the authority of the history is broken down.

In the six lecture Mr. Friday next the interpretation required also a sabbath of one thousand years, and showed that vegetables must have grown one thousand years, with not a root and no trees, but immense boulders of stone, and destroying everything in its passage. This was a flood indeed, but it continued long before man had an existence upon the earth.

To this succeeded new formations in the vegetable and animal world. The oak, the hickory, and the maple, and new species of palms, appeared among vegetables, and as a crowning act of the Almighty, Man was created. This happened at the completion of the last or alluvial formation. It was established, at the commencement of these successive states, the earth was gradually but not the lustrer from sea to recur to this fact in a subsequent lecture, and explain why this was so, and whence the heat was derived.

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