

The Mosaical account
of creation

by

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The Mosaical account of
creation from a strictly

GREEN Color wherever found represents, according to Geology Dry Land conditions. BLUE, Age of Water. RED, Age of Heat.

1		2		3		4	
AGE OF DRY LAND.	Quaternary.	Geology		Moses		Dana	
	Tertiary Age.	6th day Man		6th day Man		6th Day Man	
	Pleiocene	5th Day		5th Day			
	Meiocene	3rd & 4th Days		3rd & 4th Day		Mammals	
Encene	Trees, Land.	Birds, Whales	Land Mammals	Trees	Land	Food Fish	Land Mammals
						Birds & Whales	

AGE OF WATER.	Cretaceous.	Fruit	Dry	Fruit	Dry	2nd Day
	Megozoic.	Swamp Reptiles.		Firmament Developed.		Organic Life of Period, either Marine or Amphibian.
	Carboniferous.	Amphibians. Swamp Plants.		Organic Life of Period, either Marine or Amphibian.		
	Devonian	Vertebrates.				
	Silurian	Shellfish.				

5th Day.	Birds and Whales.
3rd Day	Fruit Trees.
4th Day	
5th Day	Shell Fish.

AGE OF HEAT	Laurentian Period or Metamorphic.	Azoic	No Life.	1st Day	3rd Day	Dry Land.
	Nebular Condensation.	Nebular Condensation.		Nebular Condensation.	2nd Day	
						1st Day

During the author's Geological researches, one point after another aroused a suspicion in his mind that the Cosmogony of Moses had not been fairly and squarely dealt with by his scientific interpreters.

He therefore determined to investigate the matter from a purely scientific standpoint, giving Moses all that is his due, upon his clearly expressed claims, and the science of Geology all that is clearly due to the discoveries made by it, and the logical deductions following those discoveries.

The following rules of interpretation were decided upon, which certainly are stringent enough to bring out the whole value of the inspiration of Moses.

Rule 1.—Moses is entitled to a plain common sense, but logical interpretation, of his clearly expressed claims, as found in the 1st Chapter of Genesis.

Rule 2.—His claims as to successive periods in numerical order must not be changed.

Rule 3.—Each successive period must be accepted as a unit and not divided up, with the divisions thereof, located in disconnected geological ages entirely different.

This much is due Moses, if truly inspired, his account will stand the strain of rigid investigation, just as it is written without the aid of injudicious friends in reducing it to detached fragments and plastering it over the geological ages indiscriminately.

Rule 4.—Wherever the clearly expressed claims of Moses coincide with the thoroughly established discoveries for any age or period of Geology there in that period or age the day or period of Moses must be located.

Rule 5.—No such thing as "forcing a balance" can be tolerated. Both sides must stand or fall on their own merits alone.

The time has come when the world should know how much faith can be reposed in the inspiration of Moses.

As the case now stands, accepting of the interpretation given in the 1st Chapter of Genesis by scientific men and christians too: one who can read between the lines, and understands the principles of Geology can easily see that these very interpreters themselves have none too much confidence in the inspiration of Moses. See Dana's Manual, article "Cosmogony."

Upon examination I find that all of the above plain rules of interpretation have been violated in the cosmogonies given to the world by learned geologists, professing to interpret the mosaical account of creation.

To prove the inspiration of Moses it is not necessary that his account of creation should run along in the exact lines with the geological history of the earth.

It is enough if his description runs parallel with geology and logically covers the facts stated in geology.

My treatise will begin with the origin of the solar system, as developed through the Nebular Hypothesis and leading up to the physical earth as an incandescent sphere.

The representative Cosmogony which I shall criticise and compare will be that of Dana in his Manual of Geology.

"In the beginning" for we are told in the Christian's Bible that there was a beginning, but how far back in point of time that beginning was, this bible does not indicate, one day being to the Lord as a thousand years.

Time to an infinite being has no significance, but this we do know, that the beginning was so far back in the dim past, that the mind of man fails to realize its immensity.

Modern improvements in the Telescope have enabled us to see suns and systems so far away in this universe of God, that had the hand of their creator blotted them from existence three hundred thousand years ago, the last rays of their expiring light would still be travelling towards our earth and that light would still be visible in our telescopes although, that star itself, had been annihilated almost three hundred thousand years ago.

Such stars therefore must have had a beginning, three hundred thousand years ago.

Thus far back in the history of the universe, we can place that period mentioned in scripture, "He made the stars also."

When we reflect that light travels from the moon to the earth in about 1 and 1/4 second, and from the sun in about eight minutes, we can form some slight conception of the overwhelming distance which separates us from those distant stars, 20,000,000,000 times farther away than our sun.

In treating of this work of creation, I will follow out to a logical conclusion the ideas suggested is the Nebular Hypothesis, where

ever it accords with those thoroughly established laws, both chemical and mechanical which control throughout this universe of God.

THIS NEBULAR HYPOTHESIS

is the accepted theory of creation. It is the only theory which coincides with the facts, as ascertained by science.

It accounts for the present condition of the earth, and its history in the past for the origin of our sister planets, and their satellites, for the sun, and its various phases, in fact, while it may be improved upon, I doubt that it will ever be superseded.

The word "Nebula" means a cloud, and is applied by astronomers to whitish, cloudy spaces in the starry firmament (such as the milky way).

Some of these Nebulae, which telescopes fail to resolve into shown to be aggregations of stars, so unutterably far away, that they appear to be, but white patches in the sky.

Some of these Nebulae, by the aid of powerful telescopes, are stars, are supposed to be, vaporous matter, in process of condensation, into future worlds.

Hypothesis means a supposition or conjecture, literally, from the Greek it means something placed beneath a foundation.

The Nebular Hypothesis, is therefore, the cloudy supposition, or foundation of the origin of our Solar System.

It means therefore, a conjecture or supposition, that the materials of which the solar system were formed, were in the form of a vapory cloud, filling the space now occupied by the sun and its attendant planets and that this material was in its elementary atomic condition.

Every known substance can be converted into vapor, providing only, that it be submitted to a heat sufficiently intense.

The freezing point of water is 32 degrees F; below 32 degrees it is solid; above 32 degrees and up to 212 degrees it is a liquid, and above 212 degrees it is a vapor.

Mercury is a solid at 40 degrees below zero F; above that point up to 650 degrees it is a liquid, and above 650 degrees it is a gas.

Sulphur below a temperature of 22 degrees is a solid body, between 232 degrees and 800 degrees it is a liquid, and above 800 it is a gas.

The metal zinc is a solid up to about 700 degrees F when it becomes a liquid, and above 900 it is a gas.

These atoms of the materials, composing the sun, and his attending planets, were supposed to occupy and fill the space now occupied by the Solar System, and these atoms of gold, silver, iron, mercury, aluminum, calcium, etc., were floating in space, and presented the appearance of a misty cloud over a space not less, probably than 100,000,000,000 of miles in diameter.

Since this radius distance is about one-fiftieth part of the distance from our sun to the nearest centre of another system, we feel that we are not exaggerating the distance to which the influence of our sun extends, when we place it at 100 billions of miles.

Chemistry defines an atom to be such an infinitely small portion of physical substance, that it is incapable of any further subdivision.

It is impossible for the human mind to realize the almost infinite divisibility of matter.

Take gold as an example, it is stated, that gold can be beaten out into leaves so thin, that it will require 300,000 of them to make one inch in thickness.

Imagine one of these thin leaves divided into cubes of the same diameter, one three hundred thousandths part of an inch, and you will have 90,000,000,000 of these small cubes out of one square inch of gold leaf.

The number of these little cubes required to fill a box one inch deep would be—how many ?

Counting one, each second, continuously night and day, would require over 900 millions of years to count them, but if these cubes were divided into atoms, the number would be not less than 100,000 times greater.

Such is the infinite divisibility of the materials of which this physical world is composed.

According to the Nebular Hypothesis, this tremendous space of 100 billions of miles was filled with this vaporous material, of which a universe was to be formed.

Creation was the calling into existence of this vaporous material and fashioning it into a solar system, with its central sun, its revolving planets and their attendant satellites.

There is one thoroughly established law which infinite wisdom and power has placed in operation, which was to control, and work

out to a complete and perfect system, this new creation which God had determined upon for his own glory.

This general law is the law of attraction which acts reciprocally on all the materials composing this Physical Universe.

At creation's dawn millions of our years ago it began its work, by the command of Jehovah and under its influence, life and motion were infused into the chaotic elements of future worlds.

The mutual attraction of these gaseous elements, resulted in condensation, the result of condensation is motion, towards a common centre with its logical result, a development of heat. Thus at the command of Jehovah, the work of creation had begun.

Another result of condensation is a circular motion or revolution around a common centre, whether the material be a fluid or a gas.

A familiar illustration, of this motion, is found, when pouring a liquid through a large funnel, the passage of the liquid, through the funnel below, is practically, condensation, the liquid moving from the circumference towards a common centre, as soon as the funnel starts flowing, and is filled, a circular motion, around a common centre begins, and continues, so long, as the funnel is kept filled, and this motion, is difficult to check or control.

The result of this attraction, acting upon this enormous mass of vaporized material, was, that through condensation, motion was imparted, and this motion, was around the common centre, which centre, ultimately was the sun, the centre of this great system.

Chemical cohesive attraction once begun, went forward with accelerated speed; more rapid condensation with a greater accelerated speed, of revolution.

When, this speed of revolution became so great, that the centrifugal force exceeded, at the circumference, the attraction towards the centre, the outer ring of vapor, now having become incandescent, through the great heat of condensation, separated from the main body and formed a fiery, revolving ring, which by further condensation, and combination, became a blazing planet in the sky.

In the mean time, further condensation, produces more rapid revolution, resulting in the separation of another incandescent ring, from the blazing mass, until one ring after another, having separated, (each the nucleus of a planet) nothing remains but the central fiery mass, representing the sun, around which these flaming rings, or embryo planets were circling.

Perhaps it may not be clear to all, whence the source of this intense heat, where originates these fiery conditions?

Heat and cold are relative terms, cold is simply absence of heat remove heat and a lower temperature results. A temperature of 0 degrees indicates, that there is a temperature 32 degrees less than the freezing point of water, not that there is a total absence of heat, so also a temperature of 100 degrees below 0 degree a relatively less amount of heat.

A familiar example of a popular error, will illustrate this. In freezing cream, we place the cream in a can, and surround the can, with a mixture of salt and ice. Any one would probably say, that the salt and ice, was for the purpose of furnishing cold, to freeze the cream, but the reverse, is the case, it is for the purpose, of drawing away the heat from the cream.

The salt has a powerful attraction, for the water of the ice, but cannot unite with it, unless the ice melts, but the ice cannot melt without heat it therefore, draws the heat away from the cream as it melts, and leaves the cream frozen.

Throughout, this vast area of 100 billions of miles, diffused, throughout this elementary vapor, filling this enormous space, there was a certain normal temperature prevailing.

This normal temperature of space, is variously estimated, as low as 500 degrees below zero F. Let us assume it to be 500 degrees F. as the zero of absolute temperature.

Supposing now this vapor condensed, to one thousandth part of its original bulk, then the resulting temperature, would correspond to 500 degrees of F, which, is within 150 degrees of a dull red heat.

But the condensation from the original bulk in space, to the diameter of Neptune's orbit, would reduce the bulk to one eight thousandth part, of the original bulk, which is equivalent to a theoretical temperature, of 3500 degrees F.

The fact is, that such an enormous temperature, must be greatly reduced. Excessive heat produces expansion, and checks condensation, until the excess is radiated, at what degree of temperature, this neutral point would be reached, we know not.

This much can be said, that when that degree of temperature, is reached, where excessive heat, neutralizes condensation, from that point, condensation continues, only, in proportion, to the radiation of that excessive heat.

The sun, is probably, in the condition, where the intense heat prevents further rapid condensation, but there is no doubt, that, in

future millions of years, it will go on radiating heat, with corresponding proportionate contraction, until, in the far off Eternity (almost when this planet on which we live, has become a frozen, dried up sphere, the sun shrunk to one-half, or less, its present bulk, may be preparing for the future home, of other and better beings, than ever peopled this earth.

One thousand degrees is the equivalent of a red heat one thousand five hundred degrees to two thousand degrees a white heat and six thousand degrees the heat of the Electric Arc.

What a grand and glorious sight, must have been presented, in the sky, nine mighty rings, of incandescent matter, revolving, around a blazing central mass, each mass growing brighter, as it grew more spherical, through continuous condensation, until a solid nucleus, of melted material, is formed in each fiery mass, each aggregating to its own nucleus, this melted material, which formed, finally, a planet, glowing with the brilliancy of the sun. Fig. 1.

Thus, through laws, controlling and governing, the matter of the material world, and placed in operation, by the Infinite power, of a great Creator was the solar system of which we are an infinitesimal portion, established, in God's universe.

This, was the period referred to in the first chapter of Genesis, "In the beginning God created the heavens and the earth."

What a magnificent sight, this must have been, could it have been granted, to mortal eyes, to look forth, upon this mighty workshop of the Infinite Creator, this great laboratory, as it were, where mighty masses of glowing materials, were moulded into worlds, replete with everything necessary, to gratify the necessities, and fancies of its future inhabitants.

Each fiery Planet, from one hundred to one thousand times greater, than its present bulk, and shining, with a brilliancy which, the eye could not endure.

Our own planet, at the time when the moon, in a manner similar to the planets, separated, from its revolving surface, must have been 500,000 miles in diameter, instead of the 8000 which it is now. It then extended to the moon, and both together, rivaled the sun in brilliancy.

What a change, in our cold pale satellite, and how difficult to realize, yet the thousands upon thousands of volcanic cones, visible through a telescope upon the moon's surface, indicate clearly that our cold, pale, dead neighbor, was once, full of activity, and her condi-

tion, now points out the path, which our earth too, must tread, in future ages.

From the beginning until the period, when the earth became sufficiently cooled, so that the water, could remain upon it, long ages elapsed, in which, these crude planets, were radiating into space, their surplus heat, and becoming cooled, to a condition, which would enable them to be utilized, in God's plan of Creation.

The smaller planets, including the Earth, parted with their heat, first, while the two larger planets, Jupiter and Saturn are now probably too hot, for water to remain upon them, and Jupiter, is covered with dense cloud.

Naturally the heavier materials of the Solar system, would gravitate toward the center of the mass, and this is borne out, by the specific gravities of the planets.

The bulk of the sun is so great on account of its thick gaseous envelope, that its true specific gravity cannot be obtained, but the other planets, confirm the theory, Mercury is 12 Venus 6 Earth 5 Jupiter $1\frac{1}{2}$, but this is not correct for Jupiter, for the calculation includes its cloudy envelope.

Our Earth averages 5, but from the surface, to a considerable depth, the average is only $2\frac{1}{2}$, showing that the heavier materials must be towards the earth's centre, or that compression produces greater density.

THE FIRST DAY OF CREATION. FIG. 2.

At that point in the history of the solar system, where the earth as one of the planetary spheres, had cooled down to about 1000 degrees F in temperature, the statements and conditions of the 1st verse of Genesis having been realized, we surmise that the vision of creation as given by Moses begins. See 2nd verse of Genesis. Fig. 2.

In the 2nd verse of Genesis he speaks of the earth as if existent and visible, being "without form and void" even after it had been created, therefore some meaning must be given to that expression consistent with the spherical existence of the earth and logically consistent with what follows.

"Without form and void" would therefore mean that this newly created sphere was destitute of those ordinary features characteristic of the earth as Moses knew it, no mountains with their forests, no extensive plains with their lakes and rivers all a dreary featureless formless waste.

There is no desire on the part of the author to carp at the word day for it is used in the Bible to express an indefinite period.

In the 2nd chapter of Genesis, and the 4th verse it is used to include the whole 6 days of Creation.

"A thousand years is as one day" to the Lord.

The Lord's 7th day of Creation is now over 6000 years old and no one can tell how many hundreds of thousands of years it may continue.

"The day of Salvation" is also 6000 years old and the offer not yet withdrawn.

"Darkness rested upon the face of the deep, and the spirit of God moved upon the face of the waters" is the further description of the first day.

This description, "darkness and water" gives a clue to the condition of the earth.

At some period in the history of the earth's development, the water belonging to it, was in the air as cloudy vapor and since water expands about 800 times in becoming vapor, the clouds upon the earth's surface must have extended over 2000 miles above the earth, and rested upon the earth with a pressure of 6000 lbs. per square inch, instead of 15 lbs. as it does now.

Also there was oxygen free and combined with carbon, chlorine, sulphur, sodium, potassium, lead, zinc, etc., in the form of vapor, which would increase the pressure three fold or about 20,000 lbs. to the square inch.

Water boils at a temperature ranging from 40 degrees in a vacuum to 212 degrees at the pressure of one atmosphere.

At 10 atmospheres (146 lbs. per square inch) the boiling point is about 350 degrees while a pressure of 20,000 lbs. it boils at about 1500 degrees F. or double the melting point of zinc, the temperature of a bright flame.

Enlightened by the above logical condition of the earth, at some point in its history after it became a sphere, let us ascertain whether the above statement of Moses will apply.

Above and surrounding the earth was this dense dark mass of vapor and gas which absolutely excluded every ray of light from the outside universe, so dense and dark was it that the light from the earth's incandescent sphere, only served to illuminate and make plain its hideous blackness, and caused the inspired writer to exclaim, that "darkness covered the face of the deep." See Fig. 2.

The question then arises, how could the "spirit of God move upon the waters" or how could such an idea arise in the mind of Moses?

Let us recall some of the eventful periods in the life of Moses and see if we cannot find out clearly what was associated in his mind with the spirit of God?

While Moses was herding Jethro's sheep in the desert of Sinai, (Exodus III 2-5v.) he was amazed at the sight of a grove on fire with not a leaf withered nor a twig scorched, and there he learned that a Halo of Glory like unto a brilliant flame was characteristic of the presence of God's spirit.

Again as Moses was leading the Israelites out of Egypt, the spirit of God as a pillar of fire guarded the retreat of the Israelites from the Egyptian Hosts at the crossing of the Red Sea, and overwhelmed the Egyptians in the waters, and for 40 years long it was their protector and guide during their journey through the wilderness.

That Mount Sinai from which the laws and regulations for their government, and around which for eleven months they encamped seemed to be all on fire, through the continued presence of that Glorious Spirit.

So that for 40 long years of his life as a law giver and leader, a flaming fire was associated in his mind with the presence of the Spirit of God

Can we wonder then, as he looked forth upon this great sphere covered with water heated to a brilliant flame color under a pressure 1000 times greater than now exists and saw the waves of flame rolling and surging upon its surface, he should have exclaimed that "The Spirit of God moves upon the face of the waters."

Untold myriads of years passed away, the earth continually radiating its heat into space was covered with the blackness of darkness and, as it cooled, the water of the atmosphere condensed upon its surface, and the atmospheric pressure correspondingly decreased until the darkness hanging like a pall over the earth gave way to a faint gray in the sky, like the first scarcely perceptible beginning of dawn, until at last when the bulk of the earth's water had settled upon its surface, a dim, diffused light from the outside world had entered and banished the midnight blackness.

So it was, in obedience to the Creator's fiat, there was Light and the first day of the earth's development was complete.

I cannot agree with Dana and others (see Dana's Cosmogony p.

845 of his Maquet) who locate the light of this first period in the nebular condensation, hundreds of millions of years prior to the time, when the earth became a spherical body, for as a spherical body only, could it be literally called the earth or its condition described.

It seems to me that the first verse completes all, that is intended to be said concerning the creation of the solar system, and that 1st verse indicates clearly that the earth, had in the 2nd verse a distinct and separate existence, also the night, which appeared at the close of the 1st day was without doubt the dim light of the sun diffused through the slowly thinning banks of clouds enveloping the earth, and suggesting the idea of night and day.

In my opinion, the above interpretation is confirmed by the development of the firmament on the 2nd day, and by the correlation of the 3rd day with the geological facts.

Evidently my view is more logical than Dana's.

"In the beginning God created the heavens and the earth," seems to be an introduction to the subject. He does not then go on to explain, how this creation was brought about.

The earth's condition after its creation must have been an incandescent sphere. The spherical earth was there in his vision, but it was destitute of its regular order and arrangement, formless and void.

On the other hand let us look at the difficulties surrounding Dana's Cosmogony, which places the 1st day of Moses at the very beginning of the nebular condensation.

Under such conditions Moses could have seen nothing. Uniform darkness reigned everywhere, no waters anywhere on which the spirit of God could have moved—no earth in existence anywhere for him to describe, no water existed until long after the earth became a sphere.

He could have said, "There is darkness on the great deep and God said let there be light" but this light would have been cosmical light, continuous and growing brighter until a glowing sphere was evolved.

The light of the Mosaical account was not cosmical light, but an alternating light separating night from day, and darkness from a light. In other words it was the diffused sunlight penetrating the cloudy envelope of the earth, for the sun and earth were created at the same time, although the sun was not visible from the earth until the 4th. period or day.

Dana in his cosmogony of the 1st day ignores all of these points

mentioned above and confines his first day of Moses to the appearance of cosmical light alone.

A fair interpretation of Moses in the light of his other statements locates his first day in the close of the Archean or Azoic Period and at a point just prior to where the earth had sufficiently cooled so as to admit of lower forms of marine organic life, also diffused sunlight through the dense envelope of clouds.

The history of the creation and development of the earth involves three great periods characterized by the conditions which prevail.

1st. An Age of Heat. (See chart, colored red on chart.) This period began with nebular condensation and continued until the time in its history, when the earth and its surrounding waters had cooled down to about 135 degrees F. so that the lower forms of organic life began to be possible upon it, and includes the first day of Moses.

2nd. The Age of Water (colored blue) includes the Palaeozoic and Mesozoic age of geology. This period includes all of the life in the Palaeozoic age, also the Reptilian life of the Mesozoic age, for this age of water extended from the close of the Azoic to the beginning of the Tertiary.

The Reptilian or Mesozoic age necessitated a Tropical Climate and the prevalence of Swamps, Lakes and Bayous, for it is only under such conditions that such enormous Reptiles could have flourished so wonderfully, without abundant water they could not flourish, and in fact, the elevation of the continents was their destruction, and their destruction terminated the age of water.

3rd. The Age of Dry Land (~~with~~ color) extends from and includes the Tertiary up to the present time.

THE SECOND DAY OF CREATION.

The beginning of this 2nd day finds the earth enveloped in the dim light of a densely cloudy day, the cloudy masses like a dense fog pressing down upon the earth

A slow change, however, is taking place. The clouds are gradually rising up from the earth and clear space intervenes between the vast oceans of the earth and the watery clouds of the sky. During the 2nd day the earth is continuously cooling, the moisture of the atmosphere condensing, the clouds thinning away, the space above the earth towards the clouds (the firmament) increasing, with the consequent result of increased light upon the earth.

The cooling of the earth produced contraction of its volume and a giving way in the weaker portions of its crust into which the waters flowing left those portions of the crust which did not yield, nearer the surface and these last finally became the continents.

The lower forms of life are represented in this 2nd day although not mentioned in the account of Moses and this failure confirms the theory that the outlines of Creation were presented to Moses in a vision, and he mentions only those things which were apparent to his sight, he therefore mentions no forms of life. (Invisible because covered by the sea.)

This second day begins somewhere about the base of the Lower Silurian and extends to the Tertiary, including the lower forms of life in the Silurian, the marine vertebrates of the Devonian, the amphibious animal and vegetable life of the carboniferous and the Reptiles of the Mesozoic, and is THE AGE OF WATER.

The above classification is in strict conformity with the researches of the geologists, and a logical deduction from the language of Moses.

The prevailing types of animal and vegetable life, at first entirely marine and at its close amphibious, prove that the Palaeozoic and Mesozoic ages are properly classified under the title of the watery age, and the 2nd day of Moses characterized by the slow rising of the cloudy envelope above the earth and its continuous condensation, shows that the age of water continued until the continents lifted their lofty heads above the ocean. The two are therefore identical.

The development of the firmament is the only work of that 2nd day, yet it covered the most important field of geological investigation.

That these subaqueous and amphibious forms of life were wholly ignored by Moses can partly be accounted for from the theory, that the vision of necessity revealed nothing beneath the waters, and also because these forms of life, had but little importance in their bearing upon the great object of Creation, ("The life of Man,") for nothing of the animal life of this 2nd day (age of water) was allowed for the sustenance of Man. Man by a law of Moses was forbidden to eat any animal food from the water, but that which had both fins and scales. Nothing from among birds which lived on animal food, and of land animals only such as chewed the cud and divided the hoof. See Leviticus II Chap. All of the above belonged to and flourished

in a period much later than the Mesozoic Age, and having a very influential bearing upon Man's life and sustenance were therefore mentioned by Moses in his 5th and 6th days.

The vegetation prior to the Tertiary was also entirely ignored, for there was nothing prior to that period which would "support a donkey" as Hugh Miller expresses it.

God through Moses had virtually condemned as unclean and abominable in his sight the forms of life peculiar to the Palaeozoic and Mesozoic age, and therefore it would be too much to expect that these forms of Organic life could take a prominent place in this vision of Creation, an introduction to the history of Man's redemption and purification.

Would the Spirit of God reveal in a vision to Moses as one of the prominent characteristics of this newly born world, those forms of physical Life, the very touch of which would have shut out Moses from the presence or influence of that Spirit for a period of seven days?

I think not!

Yet the fact remains, that the 2nd day of Creation covered a period in which these lower marine, amphibian and reptilian forms of Life flourished.

Dana in his cosmogony locates the 2nd day as also the first in the Nebular period where the nebular matter is condensing and throwing off planetary spheres, and closes his 2nd day with the earth as incandescent sphere.

His 2nd day closes where we think the 1st day of Moses begins. (See chart.)

He assumes that the expression of Moses "dividing the waters from the waters" means dividing melted rock from the melted or fluid rocks. It is a very queer inspiration, saying one thing and meaning another.

I cannot agree with him in this, as an interpretation of Moses, and therefore protest against such a perversion of the plain language of Moses. Water is not melted rock, and the firmament is generally understood to be the clear space above the earth towards the clouds and what is commonly called Heaven. Nebular condensation is not Firmamental expansion.

At the beginning of the 2nd day, the watery vapor and clouds rested upon the universal ocean. The firmament was the development through cooling and condensation of a clear space above the earth

extending to the clouds "separating the waters, which are below the firmament from the waters above" and includes the period in which water prevailed upon the earth, and clouds covered the sky which I call the age of water. (See chart.)

The 2nd day of Moses logically, geologically and arithmetically fits into the place below the 3rd day.

Moses describes the imperfect conditions which characterized the Physical earth while the continents were struggling upwards from the Palaeozoic oceans and Mesozoic seas, how, during that period of the 2nd day universal clouds and mists at its beginning, were succeeded by clearing skies and a higher firmament, but not one word does he speak concerning the great panorama of lower Organic Life which entered upon the stage and passed away, while the earth was slowly developing its continental Dry Land conditions.

He describes on that 2nd day atmospheric conditions which could only have existed during the Palaeozoic and Mesozoic Ages which are corroborated by the geological records of those periods, as periods of continuous clouds and mists, of oceans, seas, and swamps; of amphibious vegetable and animal Life.

Prof. Pepper claims for the carboniferous age "a damp and steamy atmosphere with incessant rains". Dana (p. 352) claims "heavy mists" which presupposes continuous clouds.

THE THIRD DAY OF CREATION.

The Mosaical vision of the 3rd day opens with the appearance of the Dry Land above the oceans and the gathering of the waters into seas.

There can be here no question concerning the meaning and intention of Moses. He means that the continents appeared above the waves with their mountains, down whose slopes the waters flowed forming the rills, creeks and rivers, carrying off the water from the surface and leaving the land "dry."

Geology teaches that the great Dry Land period, began at the end of the Mesozoic period and continued through the Tertiary.

(Dana p. 731 and 855) "The great mountains of the globe did not take the larger part of their elevation until the Tertiary."

(P. 826.) "The great era of mountain making for all continents began in the early Tertiary and continued to the end."

This is conclusive as to the correspondence of the Dry Land, day of Moses and the Tertiary Period of the geologists.

A further claim for Moses is found in the 12th verse. "The earth brought forth grass and the herb yielding seed and fruit trees."

While cereals and grasses which can only flourish on Dry Land, from the nature of their location, are not easily preserved as fossils, yet Geology confirms the identity of the 3rd day with the Tertiary by showing that the "ordinary fruit trees" began their existence in the close of the Mesozoic and beginning of the Tertiary.

Dana p. 458 and 459, thus affording additional testimony as to the identity of the 3rd day of Moses and the early Tertiary of the geologists.

According to Geology the first really permanent Dry Land with the great mountains appeared in the Tertiary, from the Azoic the continents may have been outlined but they were continually rising above and falling below the level of the sea and the marine stratified deposits throughout each period, Archaean, Silurian, Devonian, Carboniferous and Permian varying from 3000 feet to 25000 feet in thickness deposited in water prove this.

Truly the above were fine locations for Dry Land in the midst of pre Silurian oceans of a thousand fathoms, more or less, in depth.

Dawson p. 19. Laurentian "The earth presented an almost boundless ocean." (p. 76, Silurian) "There, all is sea." (p. 44) "The vast continental plateaus of the northern hemisphere were almost wholly submerged". The Laurentian is where Dana locates the Dry Land of Moses.

He does this under the plea that the continents were outlined in that early period. Supposing they were, they were not uplifted as continents, nor clothed with Tertiary vegetation such as is described by Moses, and no one knows this more thoroughly than Dana himself.

In the Archaean period where Dana locates the Third Period or day of Moses, there was no vegetable life at all, not even sea-weed which appeared before, swamp plants by millions of years, and the latter flourished in their swamps and bayous with their alligators and reptiles long ages before Dry Land with its vegetation appeared on the Third day according to the claim of Moses. Dana p. 157, says of the period where he locates this 3rd day of Dry Land and Cereals and Fruit Trees "No distinct remains of plants have been observed."

Moses is entitled to a fair and reasonable interpretation of his language, nothing more and surely nothing less. If he is so absurd as to locate Dry Land continents with cereals and fruit trees, amid Silurian Oceans, let him bear the consequences, but if he locates his

3rd day amid other and more congenial surroundings, for the sake of honesty and decency locate his 3rd day where it belongs, and in this way only can the reliability of his inspiration, be ascertained.

This third day is the true key of the whole position and proves the correctness of my interpretation of the conditions of the first and second days and shows how logically the 1st, 2nd and 3rd days follow each other.

To support my assertion concerning the 3rd day as a Dry Land period I have collected some additional items from Dana, Lyell and Le Conte.

Dana Manual p. 523. "During the Tertiary, all of the great mountain chains of the world were made, or added thousands of feet to their height, and hundreds of thousands of "square miles to their area."

"The elevation of the Rockies" in the Tertiary was not less than 11,000 feet."

P. 525. "The Pyrenees rose (in the Tertiary) 9000 feet and the Alps 10,000 feet". During the middle Tertiary the Hebrides rose 3 or 4000 feet and in Sicily 3000 feet."

"All through the Tertiary, Europe, Asia and America progressed in bolder features and Dry Land."

Page 526. "At the end of the Tertiary the continental mountains had reached their full height."

Dana p. 458. Early Tertiary "We find a great change in the vegetation of the continent". "Here we find the first yet known of the ordinary fruit trees of temperate regions."

Dana p. 514, Tertiary. "In the isle of Sheppy, England fossil fruits are found." "Also figs." Tertiary in Europe "apple, plum, almond, myrtle, whortleberry, maple and oak, are found, also alder, beech and lemon." Lyell p. 216, Lower Tertiary "Fossil fruits in England" "also custard, apples and melons."

The additional claim of Moses for fruit trees in his 3rd day is shown by Lyell Le Conte and Dana to be sustained in the Tertiary thus confirming the identity of the two periods in all respects.

Notwithstanding the above proof from his own Manual, Dana forces the 3rd day of Moses back into exactly the position which is identical with the 1st day of Moses. He ignores entirely the language and claim of Moses, and its correspondence with his own account of the Tertiary, and arbitrarily consigns the 3rd day of Moses to a pos-

ition having nothing in common with the claims of Moses, but just the reverse.

Think of the absurdity of locating a strictly Dry Land continental period with its cereals and fruit trees in the midst of pre-Silurian oceans of a thousand fathoms, more or less in depth.

Dana locates the 3rd day of Moses in the 2nd and 3rd Era's of the Archaean Period p. 147, and according to him this is the "Dry Land" day of Moses.

Now let us see what Dana has to say of this period geologically.

Manual p. 147. "Archaean rocks are the only universal formation" since these rocks were wholly deposited under water, it follows that the earth was universally covered with water, also the Dry Land of Moses was under water. (p. 147) These rocks "extended all over the ocean floor, and were the material of all emerged land."

Ocean Floor according to Dana was the dry land of Moses for he locates it where and when these rocks were in process of deposition beneath the sea.

On p. 156 Dana says of the Archaean "The ocean alone no great rivers."

Of the Silurian still later he says: (p. 169) "Marine life only". (p. 186) "Sea-weeds only". (p. 223) Sea-weeds only." (p. 238) "Lower Marine Life." (p. 250) "The Continent" included comparatively little Dry Land.

The above is what Dana says about the period in which he has located the Dry Land of Moses.

Dawson on this period, of Laurentian (Archaean) Dry Land of Moses says: (p. 19) "The earth presented an almost boundless Ocean." (p. 44) "The vast continental plateaus of the northern hemisphere were almost wholly submerged." On page 76 he says of the Silurian "There all is sea."

The above is a fine showing for "Dry Land". Dana violates the 3rd rule of interpretation by dividing the 3rd day and locating the two parts in widely different locations. (See chart.

Dana locates the Fruit Tree division of the 3rd day in the Carboniferous Age, and as a commentary upon it, on his 321 page states that there were no "Angiosperms" in that age, and that is the very class which includes Fruit Trees.

Such outrageous juggling with the plain declarations of Moses deserves the severest condemnation.

Dana knew that there was no vegetation in the Carboniferous

nor for a million years after, such as cereals and fruit trees, yet he stultifies himself and defrauds Moses, in the location of the 3rd day under conditions which were opposite to those stated by Moses.

Dana on page 291 of his Manual, says of the Carboniferous Age, where he locates the Dry Land cereal vegetation and Fruit trees of Moses. I quote not his exact words but the idea. "The Carboniferous Age began with a Marine Oceanic Period—continued with continental swampy plains, entirely submerged a large portion of the time, and ended with total submersion."

The above is a line showing for Dry Land vegetation, but is fully proved by the thousands of feet of solid rock deposited while beneath the water during that period.

When at its highest level Dana (p. 355) says of it. "The old interior sea covered the Rocky mountains." The Cincinnati Ridge, the only land west of New York above the marshy level' no rivers! "No sufficient drainage." "The wide plains marshy and spotted with shallow lakes."

The above is the kind of Land palmed off upon Moses as Dry."

Dana shows in his Manual that not a Plant nor tree of the kind claimed by Moses for his 3rd day existed in that period assigned to his 3rd (see pages 351, 353 and 354) for the Plant life of that Period.

That age (the carboniferous) passed away, also the Triassic and Jurassic Periods, but nothing of the vegetation claimed by Moses had yet appeared and it was not until the close of the Cretaceous fully a million years later that we find a great change in the vegetation of the earth, which ushered in the forms of vegetable life claimed by Moses for his 3rd day and these Modern forms of vegetation became predominant during the succeeding age (the Tertiary).

Yet Moses for his 3rd day is relegated to a period where no Dry Land nor vegetation, such as he describes existed.

The fruit trees of Moses were Angiosperms and their first appearance was in the closing Mesozoic (pages 458 and 471) 4 ages or epochs later than where located by the geologists.

On page 360 Dana's Manual "no Angiosperms" in the Carboniferous Age. On page 436 "No Angiosperms" in the Middle Mesozoic, 2 epochs later. On pages 454, 458 and 471 "Angiosperms and modern plants" appeared in the closing Mesozoic and early Tertiary. Dana, (p. 480) says: "Sea covered a large part of the Andes and Rocky mountains." "The Alps, Pyrenees and Himalayas were partly under water,

Europe a great Archipelago" in the closing Mesozoic, "continents were to a great extent submerged.

Of this period Geology has no record from the very nature of the case, but there are conditions which logically point to the fact that dry land for the first time followed or was coincident with the elevation of the continents on the 3rd day of Moses and the Tertiary geological period.

Fossil tropical plants have been found in abundance within a few degrees of the pole which proves that prior to the Tertiary period a tropical temperature extended all over the world.

This is conceded by geologists and could only have resulted from a dense continuous mantle of clouds covering the earth and thereby preventing the radiation of the earth's heat into space.

The 3rd day is characterized by the continents rising like huge giants from their ocean beds, higher and higher they rise, their crests passing upward through the firmament reach the clouds and force them upward and still upward into the colder regions of the atmosphere, where through rapid condensation the rills become streams, and the streams torrents which go plunging and foaming down the mountain slopes.

The clouds grow lighter and thinner until their moisture is condensed and then first the sunshine reaches the earth, and the 3rd day is ended. The 4th day is also complete.

The physical world is at last complete and prepared for those higher forms of life, its creator had designed for it.

The continents have risen above the sea—their plains are beginning to be clothed in verdure suited for the support of animal life—Forests begin to clothe the mountain slopes, fruits, berries, nuts and seeds are plentiful—the sun shines upon the earth, and all is ready for the 5th day, and with the logic born of divine inspiration it comes.

Sunshine, according to Dana, comes in the middle of the Palaeozoic Age, when the sky was covered the world over, with thick clouds, and the result of that universal cloudy condition was a universal tropical temperature extending throughout the Palaeozoic and Reptilian ages.

Had the Shining of the Sun occurred at the period indicated by Dana, there would have been no carboniferous swamp plants of tropical growth, no wonderful Reptilian Monsters of the Mesozoic age.

It was the continual upheaval of the Tertiary period, which

brought out the Sunshine and destroyed the great Reptiles of the Mesozoic, and yet Dana places the advent of Sunshine at a period when, if it really had appeared, it would have utterly destroyed two of the Dearest of geological idols, "Swamp Plants and Reptiles."

THE FIFTH DAY OF CREATION.

Genesis 1st. chap. 2^d and 21st. verses. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

Concerning the animal life of the 5th day there is some ambiguity, but it is not difficult to give its proper place in the cosmogony of Moses. His first statement, That the "waters bring forth the moving creature which hath life" standing by itself could easily be referred to any period from the Paleozoic to the Tertiary inclusive, but logically, having located the 3d and the 4th in the Tertiary, the 5th day ought at least to be contemporaneous if not later than the 3d and 4th and logically come after them.

We cannot extend the 5th day backward over the Mesozoic age for continental conditions of the 3d day were fatal to the Reptilian age Dana p 487 says "at the close of the Cretaceous (Mesozoic) occurred the most complete extermination of Species." p 488 "The destruction was due to the more or less complete emergence of the continents" also "The vast majority of species disappear."

The moving creatures of the water therefore of the 5th day must have been food fish, or Cephalopods, as they are called or Marine Mammalia

In the 9th chapter of Genesis the statement is made that the blood is the life. This is again this is reiterated in Leviticus and Deuteronomy and the Israelites are warned against eating of blood because it is the life. This is one of the most important declarations of the Bible and upon it is based the plan of salvation. Moses does not refer to this doctrine lightly in the 20th verse of the 1st Chap. of Genesis. Blood and life are synonymous terms in the Bible, and whatever possesses life in a Biblical sense, has warm red Blood.

Moses in his 5th day calls for the advent of the moving creature that hath life (or blood) and he does so advisedly.

Reptiles and cold blooded animals are moving creatures, but from

the Bible standpoint do not possess life, they are therefore excluded from the 5th day.

Substitute the above scriptural equivalent of life in the 20th verse and it reads "Let the waters bring forth abundantly the moving creature which hath blood" and these moving creatures are the highest marine types of animal life the seals, porpoises, dolphins and whales, the mammals of the sea, these with genuine fowls, logically precede the mammals of the land.

Notice that Moses in no place speaks of the inferior forms of animal or vegetable life no cold blooded animal life nothing which flourished in swamps or beneath the waters in his 6 day's of creation, but the two higher types, genuine fowls of the sea and land, and this adds confirmation to the theory, that each day was one vision or panorama (6 in all) occupying one day or night as the case may have been, and this condition gave rise to the expression at the close of each vision "The evening and morning was."

Each day of Creation, was the time occupied by Moses while viewing the panorama of the earth's development, as it passed, through the influence of God's spirit, before his mind's eye while in a trance.

Again in the 24th verse Moses uses the expression "living creatures" for the work of the sixth day, or "creatures that have life" (or blood.)

Common consent concedes that the higher type of land mammals is referred to. Now since the animals of the 5th day are characterized by the same terms, is there any good reason, why both should not be referred to the same class mammalia.

Food fish or Teliosts if they are included required continental conditions for their existence such as great river systems, cool water etc examples are found in the salmon, shad, etc, which congregate in our northern rivers to hatch their young. Also the herring and cod along our northern coasts, and these very conditions were brought about by the 3d and 4th days.

The elevation of the continents with their lofty mountains, and the consequent scattering of the clouds, which let in sunshine upon the earth, afforded the very conditions which made possible the life of the 5th day.

The ancient reptiles and fish disappeared with the tropical conditions.

The conditions of the 3d day therefore locate the 5th as contemporaneous with the close of the 3d or even later. Dana p 488 close

of Mesozoic, "ganoids give place to salmon, perch and herring" Dana p 516 Tertiary "common fish are profusely represented." Le Conte close of Mesozoic "The Teleosts fishes predominant at the present day become abundant."

The above view is confirmed and strengthened by the following statement: "And fowl flying above the earth in the open firmament of heaven."

Here Moses evidently means genuine birds, living on berries, seeds, fruits and insects, not winged reptiles, nor reptilian birds without wings.

Logically they follow the continental conditions of the 3d day, and could not have flourished upon the earth prior to those conditions

Those of us conversant with nature know how quickly birds disappear after death leaving no trace behind, living as they do on dry land and a majority far distant from strata-forming conditions it is rarely the case that their fossil remains are found to prove their former existence, but we are not wholly without proof. Le Conte states "nearly all of the families of birds now existing have been found in the Tertiary." "In the Tertiary as in the present, Reptilian (Mesozoic) birds had disappeared and only typical, highest land birds remained." Dana p 516 "Middle Tertiary" "Large numbers of Tertiary birds, have been found and described in France" and p 511 "Turkey owl and cormorants." Lyell Manual p. 233 Early Tertiary "Ten species of birds" p 223 "also birds and quadrupeds."

From the above proof we conclude that genuine birds, indicated by Moses began their existence about the early Tertiary, after the disappearance of the mesozoic reptilian birds, and points to the 5th day as at least contemporaneous with the 3d.

A third statement of Moses the creation of great whales, will when investigated throw light upon the above two points in the 5th day. Dana p. 506 "The mammals of the middle Tertiary are mainly whales" Lyell Manual p.233 "Huge fossil whales in the early Tertiary" "within a space of 10 miles the fossil remains of 40 whales" p 173 upper Tertiary, "Remains of whales."

These fossils were not of great reptiles but genuine mammals of the sea the reptile age had passed away for ever.

We find that the statements of Moses in reference to the 5th day, when viewed in their logical connection with the conditions of the 3d and 4th days, locate that 5th day as contemporaneous or later on an average than the 3d.

According to Dana p. 589, Teliosts (food fish) birds and whales had their higher geological development at the close of the Tertiary, while they began in the later Mesozoic, and increased through the Tertiary their highest development was at its close."

Geologists endeavor to wrest the Hebrew word "Taninum" so as to mean reptiles and locate the 5th day in the Mesozoic, among the great reptiles of the age. The revised version goes as far as it dares in that direction and translates it "sea monsters" as a concession to the geologists.

We have a more disinterested translation than that, about 2,200 years ago 70 learned experts in Alexandria, translated the Hebrew into Greek and gave us the Greek word "ceta" meaning whale from which scientists have derived cetaceous (as a generic term.)

A whale is a sea monster, and the largest of all, and is what Moses meant in his 3d day.

Moses gives further proof that my interpretation is right in the 22d verse "Be fruitful and multiply and fill the waters in the seas, and let fowl multiply on the earth." This is in the nature of a "Carte Blanche" for their continual existence, that this arrangement of life "whales and modern food fish in the waters, with genuine fowl on the land, was to be permanent, and continuous, and such it has been, and continues to-day.

Apply that 22nd verse, And God blessed them saying, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth" to the reptiles of the Mesozoic age as Dana and others do. (Moses does not,) and where would the inspiration of Moses be.

Nearly the whole reptilian race was annihilated at the beginning of the 3d day, and scarcely a vestige of it remains at the present day.

How completely inapplicable is that 22d verse to the peculiar reptilian life of the Mesozoic age and how thoroughly clear it makes the meaning of Moses. "God blessed" this animal life, and bade it "Be fruitful and multiply and fill the waters in the seas." Look at the salmon, shad, herring, cod fish, and others too numerous to mention. Illustrating this blessing, while the reptiles of the Mesozoic have disappeared. The same is true of genuine birds and whales, all living and flourishing, while the life of the Mesozoic, has scarcely left a trace.

In the light of that 22d verse how egregiously Dana and others have failed in their interpretation of Moses.

The reptilian life which they substituted for whales is almost

entirely extinct. The ancient fish are nearly gone, and only here and there a representative of the Mesozoic age is found.

While untold millions of the forms of life indicated by Moses for the 5th day every where in their suitable element abound.

Dana in this 5th day violates every rule of honest interpretation. Where Moses says and means one thing, Dana makes the mean something different.

He divides his 5th day; which is one connected period into the two parts, locating one between his own arbitrary divisions of the 3d day in the age of mollusks and the other part 3 epochs later in the reptilian age. See chart. And such a hutch patch as this is called Mosale Cosmogony.

THE SIXTH DAY OF CREATION

The statements of Moses, in the order which he gives, conforms with the true science of geology, and "mistakes of Moses" are the outrageous misrepresentations of the geologists.

There is no question concerning the location of the 6th day of Moses, Dana locates it the closing Tertiary and the quaternary which is probably correct.

To a person not a geologist, reading Dana's cosmogony of Moses, it would appear that Dana was vindicating the inspiration of Moses, but to a geologist it is very clear that if Dana is correct, Moses knows very little of the exact order of creation. It is a matter of little wonder then that readers have repudiated the inspiration of Moses for they relied upon the geologists and were ignorant of the fact that the direct statements of Moses are either ignored, garbled or misrepresented, so that he is made to enunciate a very different order of creation from that which his plain statements indicate.

Dana, however, metaphorically pats Moses on the back, and administers the following dose of blarney to offset the liberties which he and others has taken with the Mosiac Cosmogony. See Dana, cosmogony p.848.

Accepting the nebular hypothesis as a reasonably correct explanation of the origin of the solar system and planetary spheres, the author has attempted to outline the condition and development of the earth so as to conform to the logical sequence of events under the known laws which prevail in the sciences involved in this development.

As is shown in the above treatise, the statements of Moses harmonize with the discoveries of the geologists in every respect.

When I consider that this vision of creation is 3,200 years old its accuracy is absolutely astounding and could have proceeded from no other source than from this earth's Great Creator.

Incidentally I was led to an investigation of the cosmogony of Moses investigating an other important problem in geology, and my study has impressed upon my mind that the account given by Moses is absolutely correct, interpreting his days as indefinite periods.

CORRELATION OF THE GEOLOGICAL PERIODS WITH THE
MOSAICAL DAYS.

The Archaean period of geology, corresponds with the 1st day of Moses.

This period began with the first condensation of water upon the earth, and continued down through the ages, while the water which belonged on earth was condensing upon its surface and cooling.

It terminated when the waters of the earth became cool enough for the lower forms of marine life.

First day or period, earth an incandescent heated sphere.

Water condenses on its surface as it cools when it becomes a dark watery sphere covered with dense clouds.

Condensation continues until a dim light from the sun in the outside world penetrates the clouds and evening and morning terminated the first day.

The mantle of clouds rested upon the earth like a heavy fog.

The Palaeozoic and Mesozoic ages of geology, are characterized by a uniform temperature all over the globe, similar to that of the tropics, and due to the universal covering of clouds.

Corals and tropical plants flourished even in arctic regions.

Generally speaking there was no dry land.

The world's continents were either buried beneath the sea or as great swampy plains just at the surface.

The thousands of feet of marine rock deposited during those ages as also the marine and amphibious animal and plant life, testify that the continents of the world were in no general sense dry land.

THE SECOND DAY.

The clouds like a dense fog rest upon the earth at the beginning of the second period, or day.

As the earth cools condensation goes on and the clouds slowly rise from the universal ocean leaving a clear space between the water below, and the watery vapor above, which is the firmament.

The above conditions continue until the firmament or clear space above the earth was about such as we now have on a densely cloudy day.

This 2d day includes the Palaeozoic and Mesozoic ages of geology, and is properly characterized as the age of water.

The early Tertiary followed the preceding ages, and was noted in geology as the period when the continents became dry land through the elevation of the great mountain chains of the earth.

Grasses, fruit trees and the higher forms of vegetation, first appeared upon the earth.

THIRD DAY.

"Let the dry land appear."

"And the earth brought forth grass and the herb yielding seed," "and the fruit tree yielding fruit."

According to geology none of the above conditions were fulfilled until the early Tertiary.

SUNSHINE.

Contemporaneous with the close of the 3d day, and due to the elevation of the great mountainous backbone of the continents in the early Tertiary.

FOURTH DAY.

Sunshine for the first time due to the elevation of lofty mountains which drove the cloudy covering of the earth into the higher and colder regions, condensing and scattering them.

THE MIDDLE TERTIARY.

According to geology this period was noted for its genuine birds, its numerous food fishes, and its genuine sea mammals or great whales.

These conditions harmonize with the claims of Moses for his 5th day.

They all became more abundant later.

FIFTH DAY.

The physical features of the earth are now complete.

Seeds, grains, berries and fruits, are prepared for the nourishment of animal life.

"The waters brought forth the moving creatures which have life (red blood), fowls to fly in the firmament of Heaven and great whales." These conditions can only be paralleled in the middle Tertiary.

LATTER TERTIARY.

Dana in a chart on page 589, locates land animals (mammals) in the Tertiary.

The advent of mammals is attributed to the Quaternary age.

SIXTH DAY.

The creation of the higher order of land animals, followed by man. Later Tertiary and Quaternary.

From the preceding it will appear that through divine inspiration, Moses accurately defined the general outlines of the earth's development in the same logical order as ascertained and seconded by geologists from their researches. So that from a scientific standpoint the inspiration of Moses is beyond question.

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W. Va.

EXPLANATION OF THE CHART.

The chart is divided into 3 sections, corresponding with the age and condition of the earth.

The "age of heat" (colored red) is the older and original condition, the result of nebular condensation.

When cooled sufficiently, so that water condensed, and remained upon it, began the "age of water" (colored blue) characterized by marine and amphibious life of plants and animals.

When by cooling and contraction at the close of the age of water, the continents were permanently elevated and "dry land" appeared with cereals, and fruit trees. Reptilian and tropical forms of life disappeared and the "age of dry land" (colored green) was inaugurated.

The 1st vertical column shows the geological divisions under each age.

The 2d. column shows the corresponding conditions of organic life under each age.

The 3d vertical column shows the plain interpretation of the words of Moses by the author.

His 1st day describes conditions corresponding to the Azole of geology, when the earth as a sphere existed but was too hot for organic life to exist upon it.

His 2d day outlines conditions when the earth was nearly covered with water and its seas and swamps swarming with marine and amphibian life. These forms of organic life while important in the development of the physical world, had but little direct bearing on the great object of creation ("the life of man" and were, therefore, not mentioned by Moses.

This life (marine) being beneath the sea was invisible during this vision of creation.

This 2d day of Moses, therefore logically and geologically includes the whole watery age, up to its close, when the continents began to rise above the sea and the dry land appear.

The 3d 4th 5th and 6th days had a direct and vital bearing on the ultimate object of creation and correspond perfectly with conditions of the dry land age as given in geology.

The 4th, and last column illustrates the interpretation of Moses by Dana and others. In this 4th. column the days are enclosed in the colors corresponding with the age, which the plain teachings of geology indicate are identical with the claims of Moses. If for example the 1st. day of Moses, is from geology, located in the age of heat (as it is) it is enclosed in red. Dana in 4th col. gives each day its position geology gives the color of the age.

If geology locates the 2d day in the watery age it is colored blue, notwithstanding Dana locates it in the age of heat.

If the 3d day of Moses, according to geology belongs in the age of dryland, and it does, then it has the dry land badge of green, although Dana locates it partly in the age of heat and partly in the age of water, to fit their illogical theories.

The 4th. day logically can be located nowhere but in the continental mountain—elevating,—tertiary—dry land period, and is colored green, but Dana locates it in the dense tropical clouds and swamps of the carboniferous age.

The fifth day with the salmon and perch, with its birds of the air and whales of the ocean, although such organic life is located by all geologists in the tertiary dry land period, is divided by Dana and located in the watery age. This day is also colored green for geology locates it in the dry land age.

Now, see how, in Dana's cosmogony in the 4th column, his days differ from the true days of Moses in the 3d and how woefully Moses is misrepresented as is shown by the colors of the 3d and 4th columns, differing for similar days, no two coinciding except the 6th and last.

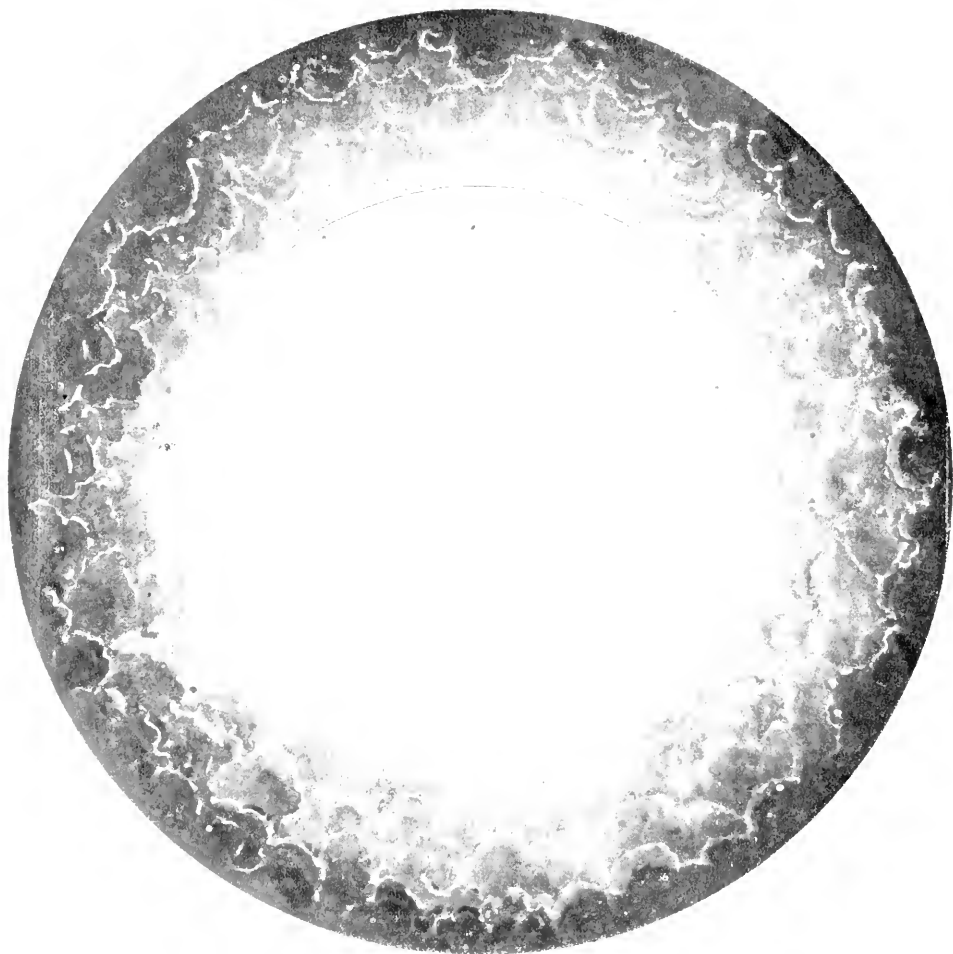


Fig 2 Illustrates the authors idea of the earth as Moses describes it on the First day of his vision of creation, the flame colored water with its rolling billows, surrounded by dense black clouds illuminated from below.

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