

sented as occupying the whole of the second demiurgic day. But geology has no record of such an event, and therefore no comparison can be instituted. The same is true of the creation of the sun and moon on the fourth day. It does seem remarkable, however, that these luminaries should be represented as created not until after the vegetable world on the third day, if the writer had intended to preserve the true chronological order of events. No impostor would have been so short-sighted as to commit such a blunder; hence there must be some other reason for such an arrangement. Alike strange is it to find the creation of the atmosphere placed so much before that of the heavenly bodies, when these, as things now are, seem indispensable to atmospheric phenomena.

4. The most important conclusion drawn from this table is, that the sacred writer did not and *could not* give the true chronological order of events. The different classes of animals and plants, according to the geological record, appeared at different periods; the same class often several times repeated, and with different degrees of development. Thus, plants began with the lowest class, the Algæ, and not numerous, in the Cambrian slates, the oldest of fossiliferous rocks. In the Devonian a few acrogens and coniferous plants appeared. In the Carboniferous there was an immense development of acrogens, or flowerless trees, and some dicotyledons. The latter, however, the most perfect of plants, were not fully developed till the tertiary, and still more fully in alluvium. Yet plants are all represented as created on the third day. How was it possible, then, to give the chronological date or order of their creation unless the sacred writer had gone into the scientific details above hinted at? The same is true of the groups of animals, which in the Bible are more comprehensive and indefinite than those of science, because they are such as are in popular use. By the plan of the inspired writer, the time and order of their appearance could not be given, and, therefore, the discovery of any diversity in this respect between revelation and science is no objection to the former, because it is not responsible for the time and order of events, but only for their truth. And if this is so in regard to the organic world, why may it not be so in regard to the other events described? Moses wished to give a pictorial representation of some of the principal events in the work of