

intervenes between Adam and Abraham, just as they adopt the Hebrew or Septuagint chronology, by nearly a thousand years. Here, however, it may be said that we are in doubt regarding the real chronology, not because God has not *indirectly* revealed it, but because man, in either the Hebrew or Samaritan record, has vitiated the revelation. Most true: still, however, the doubt is doubt. But did God reveal the earth's *age*, either directly or otherwise? Let us examine the narrative. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." Now, let it be admitted, for the argument's sake, that the earth existed in the dark and void state described here only six days, *of twenty-four hours each*, before the creation of man; and that the going forth of the Spirit and the breaking out of the light, on this occasion, were events immediately introductory to the creation to which we ourselves belong. And what then? It is evident, from the continuity of the narrative in the passage, say the anti-geologists, that there could have been no creations on this earth prior to the present one. Nay, not so: for aught that appears in the narrative, there might have been many. Between the creation of the matter of which the earth is composed, as enunciated in the first verse, and the earth's void and chaotic state, as described in the second, a *thousand* creations might have intervened. As may be demonstrated from even the writings of Moses himself, the continuity of a narrative furnishes no evidence whatever that the facts which it records were continuous.

Take, for instance, the following passage. "There went out a man of the house of Levi, and took to wife a daughter