

# Journal of Psychosophy.

VOL I.

TORONTO, APRIL, 1899.

No. 3.

## Revelation Through Geology.

CHAP. II.

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We conceive that no objection can be urged against our claim, that even our bibles teach us this great truth. As all ancient peoples saw a water heaven come and go—a vapor canopy reign and fall, it would be strange indeed if the Mosaic cosmogony did not reveal the same thing. When, then, we read in the first chapter of Genesis, that “God called the firmament (Shamayim) heaven,” we say that the scribe who wrote that sentence or entertained that thought, supposed that the Hebrew heaven was a *water heaven*, for shamayim means “there waters” (sham—there, and mayim—waters). In other words the ancient Hebrew held the same belief that all other races did, that the skies were a watery expanse, a canopy of vapors. Then, again, we read in this connection that the “spirit of God moved on the face of the waters.” Now mankind, Hebrews and all others, always held that God and the gods lived and moved *on high*. Then those “waters” were on high also, and the canopy is plainly alluded to. Again, it is said, “God made a firmament in the midst of the waters.” That is the firmament which “God called heaven,” was in the midst of celestial waters. Again, God “divided the waters which were