

which it contains. Much of the reasoning is based on the supposition that the chief words of the narrative are used in different senses in different places. We have shown that in regard to three of the most prominent that such is by no means the case, nor can we think that this word "*yom*" is used in any other than one and the same signification throughout. In verse *fourth* it is stated that not till the light was definitely divided from the darkness did God on the fifth day call the "light day" and the "darkness night." Now just let us take our authors admirable explanations of the separation of the light from the darkness, and consider the conclusion to which it leads us. In page 89, he says: "To explain the division of the light from the darkness we need only suppose that the luminous matter in the progress of its concentration was, at length, all gathered within the earth's orbit, and then, as one hemisphere only will be illuminated at a time, the separation of light from darkness or of day from night would be established. This hypothesis suggested by the words themselves affords a simple and natural explanation of a statement otherwise obscure." If to this we add the diurnal revolution of the earth upon its own axis which on the hypothesis of Laplace, or any other, must have been established at this early time, we have then in the concentration of luminous matter within the earth's orbit, together with the earth's own revolution, all the elements to establish a *natural* day even before the creation of the Sun; and under such conditions the *first* day could not have been materially different from that of the *fourth*.

Besides this, the character of the light which was called "*day*" is precisely defined when it is said to have been an "*evening*" and a "*morning*." Before the light was divided from the darkness, or was called day, this definition of its periodical duration is not given, but after this event the period of light is marked out by the distinct boundaries of "*evening* and *morning*." This evening and morning defines therefore diurnal light with minute precision, and is that which the Creator calls "*day*" and of which it is said "Are there not twelve hours in the day?"

We have ever regarded the attempt to make "*evening* and *morning*" in the text mean the civil day of 24 hours as altogether futile. The position of the word *evening* before that of *morning* is not wonderful if we consider the language to be descriptive of the impression which the close of such a sublime vision would make upon the mind of the prophet. Let, for example, a splendid