unnatural in this ? We think not. It is very true that truths
of nature thus reached will not be in scientific form. They
will be broad general conceptions, not detailed categorical
statements. It is just such deep sympathetic insight into
natural truth and such broad general conceptions that we find
in the first of Genesis. And they are so numerous and so re-
markable in their character as abundantly to justify the faith
of Mr. Gladstone, that their author was moved to understand
them by the Spirit of the God of nature. The conceptions of
the origin of nature which we find in the first of Genesis, in
marked harmony with our modern science, are such as the
following :—

(1) There is a clear conception of progress from the rudi-
mentary to the perfect form. Certainly so says science.

(2) It presents the rudimentary world form as fluid, water or
nebula; the Hebrew terms imply either. So says science.

(3) It presents light, *aor*, the flowing ray of light and heat,
as the first step, the basis, of all cosmical progress. Surely so
says science.

(4) It finds the beginning of the effect, light, heat in the
differentiation of the atmosphere, thus calling to work the
great fundamental dynamic of geological progress.

(5) It next builds continent and outline of land and sea
under the power of this dynamic.

(6) It brings out of the inorganic earth, first, the organic
vegetable world. Here ends the first creation cycle, the first
triad of days, the foundation of which is light.

(7) The foundation of the second triad is also in light, but in
its definite form, the object and means of vision—sun, moon and
stars, alternate day and night, fitted for animate life. If this
conception of the luminary, as the fundamental prerequisite of
sentient life, is outside the field of geology, it is certainly none
the less a great natural truth.

(8) Next comes the grand, true, and not unnatural conception
that the world of waters, the ocean, is the great mother of life,
which next rises into the air and is finally perfected upon the