

made of it in the second verse of the Bible. It was then "without form and void, and darkness was upon the face of the deep." The earth was dark at that period, not because there was no sun, but because the caliginous gases and vapours had utterly obscured the light of the sun, and shut it out from the desolate world. It was like the darkness of Egypt, in one of the plagues of that smitten country.

But God had not abandoned the work of His own hands. He had nobler purposes to answer by His seemingly ruined world than any which it had previously accomplished. It was no longer to be the abode of saurians and mastodons and other huge and terrific monsters, but was to be fitted up and adorned for a new and nobler race of beings. Accordingly, the Spirit of God began to move upon the turbid waters, and order and peace were gradually restored.

"And God said, Let there be light; and there was light." The dense clouds and vapours which had for a time enveloped the earth, and shut out entirely the light of heaven, were so far dissipated that it was easy to distinguish between day and night.

"On the second day, God said, Let there be a firmament in the midst of the waters, and let it divide the waters. And God called the firmament heaven." The work here denoted was the elevation of the clouds, and the separation of the aerial waters by a visible firmament—the seeming canopy of heaven from those which rested on the earth.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He seas. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind; and it was so. And the evening and the morning were the third day." In the course of this day, vast portions of the earth's surface were elevated; others were depressed; continents and islands were raised up, and the seas and oceans were made to know their bounds. As soon as the dry land appeared it began to be clothed with vegetation. The forming hand of the Creator covered it (without doubt by miracles) with new species of vegetables, in place of those which had been destroyed.

"And God said, Let there be light in the firmament of heaven to divide the day from the night. And God made two *great* lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And the evening and the morning were the fourth day." The language here does not necessarily imply that the sun, moon and stars were now first created, but only that they were first made to shine out upon the renovated earth. They now became *visible lights* to the forming world. The dark clouds and vapours had been so far dissipated on the first day that it was easy to distinguish between day and night. But now they were entirely dissipated, and the lights of heaven shone down upon the earth in full-orbed splendour.

It should be remarked here that the representation throughout this chapter is *phenomenal*, rather than philosophical. It accords to what would have been the *appearance* of things had there been any spectator on the earth, at the time, to observe them. Thus, when it is said that God made a *firmament*, we are not to understand that the seeming canopy above us is a literal *thing*—a shining *substance*; but that such is the appearance to a spectator on the earth; and when it is said that God made two *great* lights, and set them in a firmament, we are not to suppose that the sun and moon were now first created, and fixed in the blue expanse, but that such would have been the appearance to man, when the sun and moon commenced their shining.

On the fifth day God peopled the waters with fishes, and the air with birds and flying fowls.

On the sixth day he brought forth the beasts of the earth, the cattle, and every creeping thing, after his kind. He also created man in His own image. Male