

lurid flash and glare, such as we witness—only it was on an infinitely grander scale—during the play of elements in a thunder-storm at night. It was a thunder-storm of universal matter. Masses of star-dust, the material of worlds, began to surge and clash and break and gather and disperse and rush again together, rallying, finally, as the finger of the Almighty stirred them up, around centers of gravitation, separating into systems, of which some central point would afterward become the sun, changing, as they gathered apart, from the gaseous to the liquid state, condensing still more into glowing, white-hot solids, with an incandescent atmosphere of fused matter about them, like our sun—such is an outline of the process that must have taken place. And it does seem wonderful that the feature of it which would have impressed man most—had there been man to see—is seized upon by the writer to color the picture most vividly—I mean the creation or development of light. It is the point at which man can first form some conception of the facts. God's intervention was to institute a class of formless elements so rapid and so stupendous in its continuous reach that the universe was illuminated by it. This is the picture.

“And God saw the light, that it was good, and the evening and the morning were the first day.” Not an evening and morning of sunrise and sunset such as we know, but a night of thick darkness and absolute cold and silence in which matter was motionless, dead, undefinable, succeeded by a dawn of motion, heat light, ceaseless elemental storm and evolving worlds—such is the sketch of the first creative day. The same process goes on during what is called the second day. [Verses 6, 7, 8]. Here we are impressed with the idea that the writer's personal theory is made to play a part in the narrative. It was the belief of the ancients that the atmosphere above us supports a great crystal arch or expanse, called here the firmament, and that this firmament is the partition between heaven and earth; that rains and hail fall literally as the windows of heaven are opened. Largely in accommodation to this belief, the work of the second day is described as the location of this firmament or expanse. Tinged as the