

dressed as the eye. A "great darkness" first falls upon the prophet, like that which in an earlier age fell upon Abraham, but without the "horror;" and, as the Divine Spirit moves on the face of the wildly-troubled waters, as a visible aurora enveloped by the pitchy cloud, the great doctrine is orally enunciated, that "in the beginning God created the heavens and the earth." Unreckoned ages, condensed in the vision into a few brief moments, pass away; the creative voice is again heard, "Let there be light," and straightway a gray diffused light springs up in the east, and, casting its sickly gleam over a cloud-limited expanse of steaming vaporous sea, journeys through the heavens towards the west. One heavy, sunless day is made the representative of myriads; the faint light waxes fainter,—it sinks beneath the dim undefined horizon; the first scene of the drama closes upon the seer; and he sits awhile on his hill-top in darkness, solitary but not sad, in what seems to be a calm and starless night.

The light again brightens,—it is day; and over an expanse of ocean without visible bound the horizon has become wider and sharper of outline than before. There is life in that great sea,—invertebrate, mayhap also ichthyic life; but, from the comparative distance of the point of view occupied by the prophet, only the slow roll of its waves can be discerned, as they rise and fall in long undulations before a gentle gale; and what most strongly impresses the eye is the change which has taken place in the atmospheric scenery. That lower stratum of the heavens occupied in the previous vision by seething steam, or gray, smoke-like fog, is clear and transparent; and only in an upper region, where the previously in visible vapour of the tepid sea has thickened in the cold, do the clouds appear. But there, in the higher strata of the atmosphere, they lie, thick and manifold,—an upper sea of great waves, separated from those beneath by the transparent firmament, and, like them too, impelled in rolling masses by