

already existing, and involved in darkness; their condition also is described as a state of confusion and emptiness, (*tohu bohu*), words which are usually interpreted by the vague and indefinite Greek term, "chaos," and which may

luce"), considering the two first verses as a summary of the account of creation which was about to follow, and a general declaration that all things were made by God.

Episcopius again, and others, thought that the creation and fall of the bad angels took place in the interval here spoken of: and misplaced as such speculations are, still they seem to show that it is natural to suppose that a considerable interval may have taken place between the creation related in the first verse of Genesis and that of which an account is given in the third and following verses. Accordingly, in some old editions of the English Bible, where there is no division into verses, you actually find a break at the end of what is now the second verse; and in Luther's Bible (Wittenburg, 1557) you have in addition the figure 1 placed against the third verse, as being the beginning of the account of the creation on the first day.

This then is just the sort of confirmation which one wished for, because, though one would shrink from the impiety of bending the language of God's book to any other than its obvious meaning, we can not help fearing lest we might be unconsciously influenced by the floating opinions of our own day, and therefore turn the more anxiously to those who explained Holy Scripture, before these theories existed. You must allow me to add that I would not define further. We know nothing of creation, nothing of ultimate *causes*, nothing of space, except what is bounded by actual existing bodies, nothing of time, but what is limited by the revolution of those bodies. I should be very sorry to appear to dogmatize upon that, of which it requires very little reflection, or reverence, to confess that we are necessarily ignorant. "Hardly do we guess aright of things that are upon earth, and with labour do we find the things that are before us; but the things that are in heaven who hath searched out?"—Wisdom, ix. 16.—E. B. Pusey.