

be geologically considered as designating the wreck and ruins of a former world. At this intermediate point of time, the preceding undefined geological periods had terminated, a new series of events commenced, and the work of the first morning of this new creation was the calling forth of light from a temporary darkness, which had overspread the ruins of the ancient earth.*

We have further mention of this ancient earth and ancient sea in the ninth verse, in which the waters are commanded to be *gathered together* into one place, and the dry land to *appear*; this dry land being the same earth whose material creation had been announced in the first verse, and whose temporary submersion and temporary darkness are described in the second verse; the *appearance* of the land and the *gathering together* of the waters are the only facts affirmed respecting them in the ninth verse, but neither land nor waters are said to have been *created* on the third day.

A similar interpretation may be given of the fourteenth and four succeeding verses; what is

* I learn from Professor Pusey that the words "*let there be light,*" *yehi or*, Gen. i. 3, by no means necessarily imply, any more than the English words by which they are translated, that light had *never* existed before. They may speak only of the substitution of light for darkness upon the surface of this, our planet: whether light had existed before in other parts of God's creation, or had existed upon this earth, before the darkness described in v. 2, is foreign to the purpose of the narrative.