

elevatory process through successive acts of creation which engaged Him during myriads of ages, was of an ordinary week-day character; but when the term of his moral government began, the elevatory process proper to it assumed the Divine character of the Sabbath. This special view appears to lend peculiar emphasis to the reason embodied in the commandment. The collation of the passage with the geologic record seems, as if by a species of re-translation, to make it enunciate as its injunction, "Keep this day, not merely as a day of memorial related to a past fact, but also as a day of coöperation with God in the work of elevation in relation both to a present fact and a future purpose. God keeps his Sabbath," it says, "in order that He may save; keep yours also, in order that ye may be saved." It serves, besides, to throw light on the prominence of the Sabbatical command, in a digest of law of which no part or tittle can pass away until the fulfilment of all things. During the present dynasty of probation and trial, that special work of both God and man on which the character of the future dynasty depends, is the Sabbath-day work of saving and being saved.\*

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\* The common objection to that special view which regards the *days* of creation as immensely protracted periods of time, furnishes a specimen, if not of reasoning in a circle, at least of reasoning from a mere assumption. It first takes for granted, that the Sabbath day during which God rested was a day of but twenty-four hours; and then argues, from the supposition, that in order to *keep up the proportion* between the six previous working days and the seventh day of rest, which the reason annexed to the fourth commandment demands, these previous days must *also* have been days of twenty-four hours each. It would, I have begun to suspect, square better with the ascertained facts, and be at least equally in accordance with Scripture, to reverse the process, and argue that, *because* God's working day