

for in six periods the Lord created the heavens and the earth, and on the seventh period *He* rested. The Divine periods may have been very great,—the human periods very small; just as a vast continent, or the huge earth itself, is very great, and a map or geographical globe very small. But if in the map or globe the proportions be faithfully maintained, and the scale, though a minute one, be true in all its parts and applications, we pronounce the map or globe, notwithstanding the smallness of its size, a faithful copy. Were man's Sabbaths to be kept as enjoined, and in the Divine proportions, it would scarcely interfere with the logic of the "reason annexed to the fourth commandment," though in this matter, as in all others in which man can be an imitator of God, the imitation should be a miniature one.

The work of Redemption may, I repeat, be the work of God's Sabbath-day. What, I ask, viewed as a whole, is the prominent characteristic of geologic history, or of that corresponding history of creation which forms the grandly-fashioned vestibule of the sacred volume? Of both alike the leading characteristic is progress. In both alike do we find an upward progress from dead matter to the humbler forms of vitality, and from thence to the higher. And after great cattle and beasts of the earth had, in due order, succeeded inanimate plants, sea-monsters, and moving creatures that had life, the moral agent, man, enters upon the scene. Previous to his appearance on earth, each succeeding elevation in the long upward march had been a result of creation. The creative fiat went forth, and dead matter came into existence. The creative fiat went forth, and plants, with the lower animal forms, came into existence. The creative fiat went forth, and the oviparous animals,—birds and reptiles,—came into existence. The creative fiat went forth, and the mammiferous animals,—cattle and beasts of the earth,—came into existence. And, finally, last in the series, the creative fiat went