

They who object to this interpretation of the term here, immediately quote against it the reason added to the fourth commandment, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day and sanctified it." This is, however, no more than a brief reference, and the terms of it must therefore be strictly interpreted in accordance with those of the detail to which the reference is made.

It has been said that such an interpretation goes to nullify the reasons assigned for the sanctification of every seventh revolution of the sun; but this does not follow. In point of fact, the rest from the work of creation (we use this form of speech from the example before us) did not endure for only one revolution, of the sun, but has continued since the creation of man; and we have no grounds on which to establish even a conjecture of the time of its coming to a close; so that if we were urged to adopt a period of twenty four hours as the meaning of yom, that the six days of creation might literally correspond with our six working days, we should then find the apparent disagreement, which, by this process, we would endeavor to avoid, transferred to our weekly period of rest, and the rest from the work of creation.

It will surely be readily allowed, that the sanctification of the Sabbath has respect to man and his duties; and since his Creator has been made known to him, and the order of the six successive epochs in which the earth was rendered fit for his habitation; if we are to allow what surely no reflecting mind will ever deny, that it is his duty to reflect with gratitude on the blessing he has received, and to maintain in his heart a sense of his dependence upon, and responsibility to him, who made the heavens and the earth, and all that they contain, no method could have been devised better calculated for preserving these feelings in constant activity than appointing some definite portion of time, returning at short intervals, to be devoted to the contemplations that awaken them, nor any interval more appropriate than that which so directly recalls the order of the events of the creation.

Since we have introduced the subject of the measure of our present day, we would offer an observation regarding the work of the fourth day, which includes the sun, moon and stars. Respecting the period of their creation, geology, from its nature, gives us no precisely definite indications. The history regarding them is from the 14th to the 18th verses, and we would observe of it, that the terms employ-