

was to be a thorough identity maintained between the glorified and immortal beings of the terminal dynasty, and the dying magnates of the dynasty which now is ; and because, in consequence of the maintenance of this identity as an essential condition of this moral government, mere *acts of creation* could no longer carry on the elevatory process. The work analogous in its end and object to those *acts of creation* which gave to our planet its successive dynasties of higher and yet higher existences, is the work of REDEMPTION. It is the elevatory process of the present time, — the only possible provision for that final act of *re-creation* “to everlasting life,” which shall usher in the terminal dynasty.

I cannot avoid thinking that many of our theologians attach a too narrow meaning to the remarkable reason “annexed to the Fourth Commandment” by the Divine Lawgiver. “God rested on the seventh day,” says the text, “from all his work which He had created and made ; and God blessed the seventh day, and sanctified it.” And such is the reason given in the Decalogue why man should also rest on the seventh day. God rested on the Sabbath, and sanctified it ; and therefore man ought also to rest on the Sabbath, and keep it holy. But I know not where we shall find grounds for the belief that that Sabbath-day during which God rested was merely commensurate in its duration with one of the Sabbaths of short-lived man, — a brief period, measured by a single revolution of the earth on its axis. We have not, as has been shown, a shadow of evidence that He resumed his work of creation on the morrow : the geologist finds no trace of post-Adamic creation, — the theologian can tell us of none. God’s Sabbath of rest may still exist ; — *the work of REDEMPTION may be the work of his Sabbath day.* That