

forth, and responsible, immortal man, came into existence. But has the course of progress come, in consequence, to a close? No. God's work of elevating, raising, heightening,—of making the high in due progression succeed the low,—still goes on. But man's responsibility, his immortality, his God-implanted instincts respecting an eternal future, forbid that that work of elevation and progress should be, as in all the other instances, a work of creation. To create would be to supersede. God's work of elevation *now* is the work of fitting and preparing peccable, imperfect man for a perfect, impeccable future state. God's seventh day's work is the work of Redemption. And, read in this light, his reason vouchsafed to man for the institution of the Sabbath is found to yield a meaning of peculiar breadth and emphasis. God, it seems to say, rests on *his* Sabbath from his creative labours, in order that by his Sabbath-day's work He may save and elevate you. Rest ye also on your Sabbaths, that through your co-operation with Him in this great work ye may be elevated and saved. Made originally in the image of God, let God be your pattern and example. Engaged in your material and temporal employments, labour in the proportions in which He laboured ; but, in order that you may enjoy an eternal future with Him, rest also in the proportions in which He rests.

One other remark ere I conclude. In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each in succession their periods of vast duration ; and then the human period began,—the period of a fellow-worker with God, created in God's own image. What is to be the next advance ? Is there to be merely a repetition of the past ? —an introduction a second time of man made in the image of God ? No. The geologist, in those tables of stone which form his records, finds no example of dynasties once passed away again returning. There has been no repetition of the dynasty of the fish, of the reptile, of the mammal. The dynasty