

The above expressions were so evidently used in a metaphorical or typical sense, and in such entire accordance with the symbolic teaching common to the periods in which they were written, that it is probable they were never misunderstood by competent persons.

With the "six days" of the Book of Genesis it is, however, altogether different. Moses was professedly giving a plain historical account of Creation as at present existing in its relations to man; and, as though anticipating the glosses of these last times, he marks the days of creation, beyond the possibility of *unprejudiced* questioning, as *common* days, by mentioning their successive "mornings" and "evenings;" and then, by Divine command, draws from the cessation of work at the end of these six ordinary days, the obligation of observing every ordinary seventh day, as one of rest and of holiness to the Lord. The Israelites, therefore, could not, any more than common-sense men amongst ourselves, have understood the days of creation as other than natural days. And indeed, if they were not so, what was Moses but a deceiver alike to them and us?

But, if contrary to all the laws of language, we are to understand the week of creation as being composed of days of almost unlimited duration, then we must of necessity apply the same rule to the Fourth Commandment, since it is entirely based upon the Mosaic account of creation. Hence its six days of labor become six vast epochs of time, each comprising many ages, during which the successive generations of men are to work without any special periods being appointed for rest or worship, until, at the end of these six epochs, a seventh period—an eternity perhaps—is to be ushered in, and devoted to enjoyment and to the service of Almighty God!

Will J. C. D. accept this as a true interpretation of the Fourth Commandment and its Seventh Holy day?

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