

material creation on our planet on the sixth day, the inference is that God still rests. Notwithstanding the weight of Hugh Millar's arguments on [this point, and the decided terms in which he insists that our Sabbath is a day proportional to the Sabbath of the Lord, we yet see no scriptural warrant for such an idea. More likely to our mind is that to have been the Sabbath of the Lord, when in the garden of Eden he walked with the perfect and unfallen man, and rested with holy complacency in the glory of his finished work. Here we have that which perfectly accords with the idea of Divine rest, and which constitutes sinless Paradise the most expressive emblem of that eternal rest prepared for the children of God.

The period of human redemption in which there is, as its most prominent feature, the sufferings and death of the Saviour is to our thinking a time in which there is more of Divine *working*, more signal displays of divine power, than in all the works of material creation. It was concerning this redemption period that Christ said: "My Father worketh hitherto and I work." These considerations do not well comport with the idea that the dispensation of grace is the Sabbath period of the Lord. A careful consideration of the text conveys to us the idea that the Sabbath on which God is *represented* as resting from all his works is the literal diurnal seventh day following in regular succession that which by way of emphasis is marked with the cardinal "ONE" and in which the perfect holiness of the world was undisturbed by sin.

That the words "in the day" (*beyom*) are used in chapter ii. 4, in a sense different from that in which day (*yom*) is used in the first chapter does not in the least affect our conclusion. The sentence in which "in the day" (*beyom*) is found is obviously a parallel to the first clause of the same verse which says. "These are the generations of the heavens and the earth *when* they were created." It thus appears that, "when" and "in the day" are used to mean one and the same thing; the one in fact according to the well ascertained principles of Hebrew grammar exactly explains the meaning of the other. In the chrestomathy of the scholarly and accurate Nordheimer the words "in the day" (*beyom*) are rendered by the phrase "during the time."

That such an adverbial form of "*yom*" in composition with the preposition "*beth*" was in use at this early time, the text itself is evidence sufficient. At the time the narrative was written the Hebrew language had already attained its classic fullness and