

**THE SONG OF COSMOLOGY: OR,
THE VOICE OF GOD IN THE
SCIENCE OF NATURE. COMPLETED
BY EIGHTY THOUSAND YEARS IN
STAR-DATES OF HUMAN HISTORY**

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The song of cosmology: or, The voice of God in the science of nature. Completed by eighty thousand years in star-dates of human history by J. M. Woodman

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J. M. WOODMAN

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COMPLETED BY EIGHTY THOUSAND YEARS IN
STAR-DATES OF HUMAN HISTORY.

BY

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"God in Nature and Revelation."



Poetry is the Natural Voice of Prophecy.

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P R E F A C E .

Moses divides all time into six days or ages. These days are subdivided into epochs, called evening and morning. In these six days all the work of creation was finished, wherein rocks were formed, trees grew, and life was begotten; wherein suns give light, and planets revolve; and at the close "God rested from all his work which he had made." The seventh day, without epochs, periods, or changes, is supposed to be the unmeasured duration

of eternity. As an index of creation the weekly Sabbath was given. Ex. 20:11. Man, under a covenant of law, was to look back from the close of the week to take his reward. This was to be strictly measured to him by justice. "A pair of balances in his hand" was the emblematic groundwork of his reward. Rev. 6:5. Hence, in commemoration of the law covenant, in addition to the moral and physical necessity of a seven-day Sabbath, it was highly important to select the seventh day as appropriate. For this reason God declared by Moses that He gave this day. It was given with just the limitations that special or local legislation would give to a law covenant. Rom. 7:6.

Isaiah spoke of the departure of such special legislation under the figure of the old heavens and old earth. Isa. 65:17. The Christian covenant is emphatically one of hope, looking forward through the resurrection. Retaining the moral part of the fourth Commandment, and "forgetting" as commanded the local part, which is the particular day in establishing the Gospel, it was important to give man as Sabbath the *first* day of the week; that from the first day of the week he should look by hope to the faithful accomplishment of his week's labor. In this he is assisted by the concrete Ideal of human obligation, in Christ's example, wherein the scales are balanced by his blood, mak-

ing the new way to life possible through the grace of God, vouchsafed to all who honestly attempt to follow the Ideal.

This view of the new covenant seems to have been so evident, that Christ and his Apostles entered so quietly upon the habit of meeting upon the first day for worship, as they had once met on the seventh, that no discussion was needed. All, believing in the resurrection of Jesus Christ, readily concurred. Both days signified that there "remains a rest to the people of God." The former, as a reward of works after the ages are past; the latter, as a gift of grace, crowned by and entered upon through the resurrection from the dead.

The first and second days of Moses have no corresponding ages in written Geology, as during these long periods of time planetary matter was passing through its gaseous, vapory, and liquid states. Neither of the three clocks of the heavens by which we measure time was in existence then. The evening epoch of the third day includes the liquefaction of our globe of water, and the submarine deposits, represented in Geology by the Azoic age.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." The morning epoch of this age, giving the "grass whose seed was in itself," corresponds with the so-called primary rock, reaching to the Carbonif-