

It is in this dynasty of the future that man's moral and intellectual faculties will receive their full development. The expectation of any very great advance in the present

were immensely protracted periods, *his* Sabbath must *also* be an immensely protracted period. The reason attached to the law of the Sabbath seems to be simply *a reason of proportion*; — the objection to which I refer is an objection palpably founded on *considerations* of proportion. And certainly, were the reason to be divested of proportion, it would be divested also of its distinctive character as a reason. Were it to run as follows, it could not be at all understood: — “Six days shalt thou labor, &c., but on the seventh day shalt thou do no labor, &c.; for in six immensely protracted periods of many thousand years each did the Lord make the heavens and earth, &c., and then rested during a brief day of twenty-four hours; therefore the Lord blessed the brief day of twenty-four hours, and hallowed it.” This, I repeat, would not be reason. All, however, that seems necessary to the integrity of the reason, in its character as such, is, that the proportion of six parts to seven should be maintained. God's periods may be periods expressed algebraically by letters symbolical of unknown quantity, and man's periods by letters symbolical of quantities well known; but if God's Sabbath be equal to one of his six working days, and man's Sabbath equal to one of *his* six working days, the integrity of proportion is maintained. When I see the palpable absurdity of such a reading of the reason as the one given above, I can see no absurdity whatever in the reading which I subjoin: — “Six *periods* ($a=a=a=a=a=a$) shalt thou labor, &c., but on the seventh *period* ($b=a$) shalt thou do no labor, &c.; for in six *periods* ($x=x=x=x=x=x$) the Lord made heaven and earth, &c., and rested the seventh *period*, ($y=x$;) therefore the Lord blessed the seventh *period*, and hallowed it.” The reason, in its character as a reason of proportion, survives here in all its integrity. Man, when in his unfallen estate, bore the image of God, but it must have been a miniature image at best; — the proportion of man's week to that of his Maker may, for aught that appears, be mathematically just in its proportions, and yet be a miniature image too, — the mere scale of a map, on which inches represent geographical degrees. All those week days and Sabbath days of man which have come and gone since