

ful. They have, indeed, shown that an infinite series is, from many points of view, wholly *inconceivable*, but they have not shown that it is *impossible*; and its inconceivability merely attaches to it in its character as *an infinity contemplated entire*. Exactly the same degree of inconceivability attaches to "the years of the Eternal," if we attempt comprehending the eternity of Deity otherwise than in the progressive mode which Locke so surely demonstrates to be the only possible one: we can but take our stand at some definite period, and realize the possibility of measuring backwards, along the course of His existence for ever and ever, and have at every succeeding stage an undiminished infinitude of work before us. Metaphysic Theology furnishes no real argument against the "Infinite Series" of the atheist. But Geology supplies the wanting link, and laughs at the idle fiction of a race of men without beginning. Infinite series of human creatures! Why, man is but of yesterday. The fish enjoyed life during many creations, — the bird and reptile during not a few, — the marsupial quadruped ever since the times of the Oolite, — the sagacious elephant in at least the latter ages of the Tertiary. But man belongs to the present creation, and to it exclusively. He came into being *late on the Saturday evening*. He has come, as the great moral instincts of his nature so surely demonstrate, to prepare for the sacred to-morrow. In the chariot of God's providence, as seen by the prophet in vision, there are wheels within wheels, — a complex duality of type and symbol: and there may possibly exist a similar complexity of arrangement, — a similar duality of typical plan, — in the Divine institution of the Sabbath. Its place, as the seventh day, may bear reference, not only to that special subordinate week in which the existing scene of things was called into being, but also to that great