

beautiful and effective contrast with the arrogant infidelity of later and lesser men. We may here perceive the difference between a first and a second-rate philosophy, and how thoroughly at one the soundest philosophy is with the soundest faith.

9. And an argument equally impressive, and to the same effect, may be founded on the consideration of man's littleness in time—even though carried beyond the limits of his own individual being, and upward to the confines of remotest history. All that we know is, at greatest, but a temporary evolution in the schemes and processes of that Divinity who is from everlasting. We can look but a short way, and through an obscure medium, to the duration that is past; and a still shorter way, through a still profounder obscurity, to the duration that is before us. And were it not tremendous presumption to sit in judgment on the counsels of Him, who unites in His wondrous Person and His wondrous plans both extremes of Eternity? We have access to but one or two intermediate links of a progression that is endless—nor can we pronounce either on the wisdom and efficacy of existing means, or on the nature of the consummation in which all is to terminate. Even in the transitions which are before our eyes, there is nothing which, apart from experience, can lead us to anticipate from the first germ or embryo of things what shall be the coming development; and can we therefore, from the ephemeral observation of a few fleeting ages, confidently reason on the winding up of the universal drama, or the full and final development of all things? We see a