

to for the attainment of a desirable end—and neither can we explain why a lengthened process in time should be necessary for the same attainment. He could, we might imagine, will the greatest possible good into instant accomplishment. Yet He does not. Even within our own little territory of observation, we can notice the progression of years ere things come to their state of greatest perfection; and, for aught we know, it might require the mighty progression of centuries, or of still loftier and more extended cycles, ere many of the existing and current plans in the Universe shall reach their full consummation. Every thing seems to be done by progressions. The full-grown tree is not made to arise in the complete garniture of its fruit or foliage by an instant act of Creation—but, ere it reaches its present strength and altitude, has to weather a series of exposures and to undergo a very gradual process of nourishment and accretion. The man of full-grown faculties does not start into immediate being at the bidding of a voice—but reaches the maximum of his usefulness and vigour, through the delays and difficulties and dangers of a tedious passage from the outset of his existence, and by many successive stages. Not to speak of the collective progress that is made by mankind from one age to another along the great steps of a world's history, the species are not prepared for the joys and exercises of a complete society in Heaven, but by the birth and the transit and the successive disappearance of many generations. With all the resources of Omnipotence, and a goodness so entire and unlimited that He has been designed a God of