even water-clocks, but only sun-dials; and further, an earlier time still in which sun-dials were not, nor any measurers of time of any kind. And this is distinct ground from that urged by Paley. For, besides holding that each of these contrivances must have had in turn an originator or contriver, it adds historic fact to philosophic inference. Geology takes up the master volume of the greatest of the natural theologians, and, after scanning its many apt instances of palpable design, drawn from the mechanism of existing plants and animals, authoritatively decides that not one of these plants or animals had begun to be in the times of the Chalk; nay, that they all date their origin from a period posterior to that of the Eocene. And the fact is, of course, corroborative of the inference. "That well constructed edifice," says the natural theologian, "cannot be a mere lusus nature, or chance combination of stones and wood; it must have been erected by a builder." "Yes," remarks the geologist, "it was erected some time during the last nine years. I passed the way ten years ago, and saw only a blank space where it now stands." Nor does the established fact of an absolute beginning of organic being seem more pregnant with important consequences to the science of the natural theologian than the fact of the peculiar order in which they begin to be.

The importance of the now demonstrated fact, that all the living organisms which exist on earth had a beginning, and that a time was when they were not, will be best appreciated by those who know how much, and, it must be added, how unsuccessfully, writers on the evidences have laboured to convict of an absurdity, on this special head, the atheistic assertors of an infinite series of beings. Even Robert Hall (in his famous Sermon on Modern Infidelity) could but play, when he attempted grappling with the subject, upon the words time and eternity, and strangely argue, that as each member of an infinite series must have begun in time, while the succession