

the minor lights of comfort are extinguished that the Sun of Righteousness shines forth, and more than compensates for them all.

The opinions formed at this time on this matter of prime importance I found no after occasion to alter or modify. On the contrary, in passing from the subjective to the objective view, I have seen the doctrine of the union of the two natures greatly confirmed. The truths of geology appear destined to exercise in the future no inconsiderable influence on natural theology; and with this especial doctrine they seem very much in accordance. Of that long and stately march of creation with which the records of the stony science bring us acquainted, the distinguishing characteristic is progress. There appears to have been a time when there existed on our planet only dead matter unconnected with vitality; and then a time in which plants and animals of a low order began to be, but in which even fishes, the humblest of the vertebrata, were so rare and few, that they occupied a scarce appreciable place in Nature. Then came an age of fishes huge of size, and that to the peculiar ichthyic organization added certain well-marked characteristics of the reptilian class immediately above them. And then, after a time, during which the reptile had occupied a place as inconspicuous as that occupied by the fish in the earlier periods of animal life, an age of reptiles of vast bulk and high standing was ushered in. And when, in the lapse of untold ages, *it* also had passed away, there succeeded an age of great mammals. Molluces, fishes, reptiles, mammals, had each in succession their periods of vast extent; and then there came a period that differed even more, in the character of its master-existence, from any of these creations, than they, with their many vitalities, had differed from the previous inorganic period in which life had no existence. The human period began,—the period of a fellow-worker with God, created in God's own image. The animal existences of the previous ages formed, if I may so express myself, mere figures in the landscapes of the great garden which they inhabited. Man, on the other hand, was placed in it to "keep and to dress it;" and such