

ed upon earth. Its mammoths and its mastodons, its rhinoceri and its hippopotami, its enormous dinotherium and colossal megatherium, greatly more than equalled in bulk the largest mammals of the present time, and vastly exceeded them in number. The remains of one of its elephants (*Elephas primigenius*) are still so abundant amid the frozen wastes of Siberia, that what have been not inappropriately termed "ivory quarries" have been wrought among their bones for more than a hundred years. Even in our own country, of which, as I have already shown, this elephant was for long ages a native, so abundant are the skeletons and tusks, that there is scarcely a local museum in the kingdom that has not its specimens, dug out of the Pleistocene deposits of the neighbourhood. And with this ancient elephant there were meetly associated in Britain, as on the northern continent generally all around the world, many other animals of corresponding magnitude. "Grand indeed," says an English naturalist, "was the fauna of the British islands in those early days. Tigers as large again as the biggest Asiatic species lurked in the ancient thickets; elephants of nearly twice the bulk of the largest individuals that now exist in Africa or Ceylon roamed in herds; at least two specimens of rhinoceros forced their way through the primeval forest; and the lakes and rivers were tenanted by hippopotamii as bulky, and with as great tusks, as those of Africa." The massive cave-bear and large cave-hyena belonged to the same formidable group, with at least two species of great oxen (*Bos longifrons* and *Bos primigenius*), with a horse of smaller size, and an elk (*Megaceros Hibernicus*) that stood ten feet four inches in height. Truly this Tertiary age—this third and last of the great geologic periods—was peculiarly the age of great beasts of the earth after their kind, and of cattle after their kind.

"Let me yet farther remark, that in each of these three great periods we find, with respect to the class of existences, vegetable or animal, by which they were most prominently characterized certain well marked culminating points together, if I may so express myself,—twilight periods of morning dawn and evening decline."

The greatest objection probably that the reader will take to Mr Miller's work is its apparent disagreement with the view generally entertained as to the Sabbath. It will be observed by examination of the sacred formula that while the evening and the morning were referred to as the beginning and end of each of the six days, the *seventh* is not said to have an evening. It would appear from the sacred text as well as from geology, that at the termination of the six periods, God ceased from his work of creation, and that cessation we believe still continues: God still rests from his crea-

tive work; and the work of redemption—his sabbath day work—then commenced, and is still going on.

And this view of the work of creation cannot possibly detract from the power, wisdom and goodness of the creator; for while man's sabbaths are limited to *one* in *seven*, it is only but reasonable that God's sabbath should continue throughout the whole period of redemption; and its evening will be when the ransomed of the Lord shall be called to a seat in that house not made with hands, eternal in the heavens, and when this earth shall be burned up; not, we believe, annihilated, but changed, and perhaps fitted for other intelligences;—for it is with reference to intelligence that all things apparently were made that are made.

The eternal existence of matter without mind fitted to enjoy it and glorify its author, seems incompatible with the great end, apparently, held in view by the Creator of the universe. On this subject let Mr Miller again speak:—

"I have failed to see any force in the objection. God the Creator, who wrought during six periods, rested during the seventh period; and as we have no evidence whatever that he recommenced his work of creation,—as, on the contrary, man seems to be the last formed of creatures,—God may be resting still. The presumption is strong that his Sabbath is an extended period, not a natural day, and that the work of Redemption is his Sabbath day's work. And so I cannot see that it in the least interferes with the integrity of the reason rendered to read it as follows:—Work during the six periods, and rest on the seventh; for in six periods the Lord created the heavens and the earth, and on the seventh period *He* rested. The Divine periods may have been very great,—the human periods very small; just as a vast continent or the huge earth itself is very great, and a map or geographical globe very small. But if in the map or globe the proportions be faithfully maintained, and the scale, though a minute one, be true in all its parts and applications, we pronounce the map or globe, notwithstanding the smallness of its size, a faithful copy. Were man's Sabbath to be kept as enjoined, and in the Divine proportions, it would scarcely interfere with the logic of the "reason annexed to the fourth commandment," though in this matter, as in all others in which man can be an imitator of God, the imitation should be a miniature one.

The work of Redemption may, I repeat, be the work of God's Sabbath day. What, I ask, viewed as a whole, is the prominent characteristic of geologic history, or of that corresponding history of creation which forms the grandly fashioned vestibule of the sacred volume? Of both alike the leading characteris-