

# The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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## REMEDY FOR COLDNESS.

While I sit beneath thy word,  
At thy table, cold and dead;  
When I cannot see my Lord,  
All my little day-light dead;  
Sun of glory,  
Beams again around my head.  
When thy statutes I forsake,  
When my graces dimly shine;  
When my covenant I break,  
Jesus, then remember thine;  
Check my wanderings  
By a look of love divine.  
Then if heavenly dew distil,  
And my views are bright and clear;  
While I sit on Zion's hill,  
Temper joy with holy fear,  
Keep me watchful;  
Safe alone when thou art near.  
Gibert.

## THE EMBASSY TO SINNERS.

Two Sermons, preached in St. Ann's Church, Lancaster, by the Rev. CHARLES BERRY, Incumbent.

### 2ND CORINTHIANS, V. 20.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

It is one of the strong evidences of the deteriorating influence, which the fall has had on our spiritual tastes and perceptions, that the memory is so treacherous, and the apprehension so slow, and dull, on the things which pertain to the divine will and requirements.

In some of apparently the simplest passages of scripture, there is a depth, a fulness of meaning which we find it impossible to fathom in their extent; and difficult to realize in their individuality. And unalappily we are contented with our limited apprehension, and satisfied without perceiving, or feeling the application to ourselves. We may be for the moment filled with wonder at the extent of God's power, and majesty, and attributes, and induced to exclaim in admiring awe, "Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable his judgments, and his ways past finding out!" But how soon the excited conceptions of the God with whom we have to do, pass away; and our views of the Almighty become as low, as unworthy, as unappreciative, and as unimpassioned, as ever. Our hearts may be affected with a sense of the fulness and freeness of the Gospel, and with its adaptation to our individual case; and its promises, and consolations, and the hopes it holds out, may fill us with delight, and joy, and almost rapture; but how soon do these feelings evaporate, and our love becomes cold and dead, our desires are not drawn out for the enjoyment of the Gospel, blessings, with any constancy, and our praises to God for the gift of his Son, and the message of his word, are languid, spiritless, and almost heartless. Oh how has man fallen from that blessed state when he possessed righteousness, holiness, knowledge, and retained the image of him who created him.

I would take the words of the text as an illustration of what I have now observed. Here is a message from God, extraordinary in its wonderful import, and most gracious in the mode of its communication. A message addressed to each of you, not in accents of indignation, and denunciation; but of mercy and of love; delivered, by those whom God has been pleased to constitute his messengers, or ambassadors, for this very purpose: we are ambassadors for Christ; ambassadors from the court of heaven, to earth, a revolted part of Christ's dominions; and our message is not one of fearful and terrible command, but of compassion and love. God beseecheth you by us: we are bid not to threaten but to entreat; we are to pray you in his stead, as speaking to you for him, he ye reconciled to God: our ministry is one not of vengeance, but of compassion; not of destruction, but of reconciliation.

Ye have often heard this message, this word of reconciliation; how are ye affected by it? does a feeling of glowing gratitude pervade your whole soul? is it your heartfelt language, "my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour?" Did you ever, do you now feel this need of reconciliation, and your own utter inability of yourselves to procure it?

Let us consider what reconciliation implies; for I fear few of us know the extent of the blessing, or dwell with adoring gratitude on the price which has been paid to effect it.

Reconciliation implies, then, in the first place, that there is, or has been, enmity. The parties here mentioned are two—God and man. Oh! whose fault is the enmity? God seeks reconciliation—can it be on his part? Is he an enemy to man? Oh, if this were the case, would man be placed in the midst of so fair a creation, surrounded by so many blessings, endowed with the power of enjoyment? would the sun which rules the day, and animates and vivifies and fertilizes all upon the earth; would the moon which shines by night to give light in darkness; would the stars, in their courses, be made to subserv to the interests, the comforts, and the well being of man? would the roaring waves of the sea be restrained within due limits that they should not burn again, and cover the earth? would the fear of man prevail over the fierceness of those terrible wild beasts, which roam unfettered through trackless deserts and primeval forests, exhibiting the power of God in creation and in restraints laid on them? would social order, and the blessings attendant on it, be multiplied notwithstanding

the fierce passions of man? would, in short, the whole earth be replenished with everything pleasing to the eye, agreeable to the taste, gratifying to every sense of humanity, by Him who is the great Creator and Preserver of all, if he were an enemy to our race? Oh no!—Then can it be that there is enmity on the part of man towards God? What is that being, placed in the midst of a beautiful garden, luxuriant with trees of richest foliage, of most delicious fruits, of unfading vigour, redolent of every perfume sweeter far than the incense of Arabia, watered by the gentle streams of ever flowing rivers, blessed with an atmosphere whose every breeze brings health, and vocal with sweeter strains, than music's highest arts can raise, a garden whose soil sends forth spontaneously, without the need of labour, all that is required for the food of every living thing, and that in exhaustless profusion, what is that being, placed here, endowed with faculties inferior only to the Deity, a being to whom dominion is given over the fowls of the air, over the beasts of the field, who never saw a cloud and never felt a sorrow, who knew nothing of sickness or of suffering, of want or disappointment, of weariness or languor; what is that being so highly endowed, so provided with everything richly to enjoy, and blessed with the uninterrupted presence and favour of his Almighty Maker? That being is man, made in the image of God, blessed by God. Can man then be God's enemy? could he rebel, revolt, go backward? could one feeling, one throbbing of ingratitude, distrust, disobedience ever have place in his heart? Alas, we know it by history, the sad history of man's fall; we know it too well by our own experience and condition. And how is this enmity evident? where does it exist? does it exist only in some or in all? to whom is the message sent? To you, to all. This enmity exists in the heart of every one that is born into the world, in the heart of every child of sinning Adam. The natural man perceiveth not the things of God, neither his goodness, nor his holiness, nor the excellence of His requirements; and loves them not. This enmity is manifested, in refusing subjection to the holy, just, and good law of God; man loves what God hates, loves sin which God has forbidden; man's evil works shew that he is opposed to, and an enemy to that God who is holiness. Oh is not the enmity of the natural heart to God continually proved by our transgressions of his law; by our endeavours to evade its requirements; by our resisting his will; by the opposition the lusts of man offer to the success of the Gospel? by the scorn which unconverted men pour on the meek and faithful follower of the Son of God? by the fostering and preserving and cherishing every thing which may make man unmindful of God and forgetful of his benefits, and may disengage him from God's service? by doing willingly the work, and assiduously furthering the machinations of God's great enemy, and by the opposition of our will to God's? Oh here, in man's heart, is the enmity; the enmity of the creature against his Creator, Preserver, Benefactor, and extended to the Redeemer and Sanctifier. And all this notwithstanding the bestowment of blessings which is not equal to those in Paradise, are to be the means of preparing us for a happiness more than Paradiseal.

But the affections are estranged from him, who is the alone source of comfort, happiness and glory; and though it is distinctly stated, "if any man love the world, the love of the Father is not in him;" if any man is the friend of the world he is the enemy of God, the love of the world is adhered to, and gratified, and the love of the Father set at naught and despised.

For the language of the text implies unwillingness on man's part: "as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." If it be indeed true, as we have stated, that man is an enemy to God by nature, and further true, that God is able to destroy both soul and body, and that He is to his enemies a consuming fire; if man has indeed forfeited the favour of God and is unable of himself to avert the punishment justly due to his rebellion; if in God's favour is life, every blessing secured to us for time and for eternity; one might well suppose that man would eagerly embrace the offer of any means, which afforded a hope of being reconciled to God. But what is the language of the text: as though God did beseech you! Yes, man is unwilling to be reconciled, man must be wooed, and entreated, and besought, to accept of happiness, for misery; righteousness, for guilt; heaven, for hell.

If it be not so, why are we not all, at once, reconciled? for the message of reconciliation is addressed to all. Are you reconciled? Do you know and love and delight in God and in his service? do you know yourself to be his child? that his Spirit dwelleth in you? that he hath a favour unto you, that he loveth you? If not, why not? It cannot be that God is unwilling to be reconciled to you, for he beseecheth you to be reconciled. You cannot doubt God's willingness. He does not mock you, with entreaty you to do that which is impossible. He has proved His willingness, not only by beseeching you, but by giving his only; his well beloved Son, to be a propitiatory sacrifice for your sins, that by believing in him, who died for your sins, his perfect righteousness, might be imputed to you, and you thus reconciled, and have peace with God: for he has imputed our sins to Christ; and pu-

nished him as a sinner, that we who have no righteousness of our own might have his perfect righteousness imputed unto us. "He hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

It is, then, unwillingness on our parts, if we are not reconciled to God, and thus furnished a strong proof that man is the offender; for we generally, if not always, find, when a quarrel or estrangement takes place, between those who once were friends, that he who did the wrong is the most averse to reconciliation. And it is a fearful thought, but most surely true, that those who are eventually lost souls, are lost through their own unwillingness to be saved. They cannot plead the difficulty, for God has promised grace sufficient, and Christ is the Author and Finisher of our faith. They cannot plead that the way or mode of reconciliation was so obscure, that they could not ascertain it, for the Lord has promised to give eyes to the blind, and the way is made so plain that he who runs may read, that wayfaring men desiring to walk in it, though fools, shall not err therein, and the Holy Spirit is promised to lead them into all truth. They cannot say they were not invited or even entreated, to be reconciled, for God sends his ministers to beseech them, nay, now as his ambassador, I pray you in Christ's stead be ye reconciled to God. Thus if unconverted, are ye not without excuse? What could God do more than he has done?

For, consider further, the language of the text *manifests most extraordinary condescension*. It is not lost, helpless, ruined, wretched, outcast man, entreating the Lord Almighty to save, to help him, to reconcile him to the favour he has forfeited; to pardon his rebellions, to bring him back to the fold of the good Shepherd, to bless him with pardon, peace, and holiness. Oh no! it is the High and Holy One, that inhabiteth eternity, measureth the waters in the hollow of his hand, and meteth out heaven with the span, and comprehendeth the dust of the earth, and weigheth the mountains on scales, and the hills in a balance, he who is King of kings, and Lord of lords; he it is who *seeth* man, to be reconciled to him and to accept the blessing of reconciliation. Not that we loved him, but that he loved us. And notwithstanding this, he has to complain "ye will not come to me that ye might have life." He compassionately inquires, "why will ye die? For die eventually, the death that never dies, those surely must, who are not now reconciled to God."

Reconciliation implies further the *making up of a quarrel*, friendship restored and renewed; so that mutual love and kindness are again felt and expressed. Thus when man is reconciled to God he may and can regard the Almighty as his friend, and rest satisfied that all the Lord's dealings with him are the effect of this unchangeable love; man becomes the friend of God, as the Saviour says, "ye are my friends, if ye do whatsoever I command you." "Greater love hath no man than this, that he lay down his life for his friend." "God commendeth his love to us, in that while we were yet sinners, Christ died for us." And when we are reconciled to God by the death of his Son, God's love in redemption begets love in return, and we love him because we feel and know that he loves us. God is pleased to vouchsafe to us continually tokens of his love. And we desire and endeavour that his love may constrain us, to live no longer to ourselves, but to him that died for us, and rose again. We strive to manifest our love in our lives, by keeping his commandments, by seeking to be like him; by longing and preparing to be with him. What a comfort, what a blessing, to know that the Lord loves us, that he is indeed our Father and we his children. Do you possess this privilege? are you reconciled? have you the evidence of it in that you love the Lord? Can you appeal to him now, "thou knowest all things, thou knowest that I love thee?" are you habitually walking with God?

Time will not permit me to proceed with the subject further now; I hope to be able to revert to it on another opportunity. This is a wonderful subject, but how seldom is it thought on as individually interesting; how cold is the religion of some, compared to this, a mere system of actions, having little or no influence on the heart. How seldom can we say with confidence, contemplating him who died for us, and the humiliation, and suffering, and intercession, by which we are reconciled to God, "whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Are you enabled to see the glory of God, and the love of God, in this work of reconciliation? have you felt your need of some one to make peace for you? have you felt, do you now experience, the effect of reconciliation, in being able to look up to God with childlike confidence, with unshaken trust; to record his dealings with you with complacency and confiding acquiescence? do you no longer regard his dispensations with suspicion; as questioning the nature or the object of them, but assured that he is good and doeth only good, that he is love? Oh may you be enabled to walk with God as an affectionate, loving child, with a tender, loving Father; may you know more and more of the peace-making efficacy of the Saviour's blood; may the Holy Spirit so work in every heart, that God may no longer beseech in vain, but that all of you may enjoy in increasing measure the blessings of reconciliation; may the cross of Christ be so exhibited that enmity may be slain,

God be merciful to us and bless us, and cause His face to shine on us, and be gracious to us, now unceasingly, and for ever.  
Sermon II. in our next.

## THE IMPROVEMENT OF EARLY HOURS.

If every morning it rained gold, many would rise early to collect it. Yet he who is early at his work receives his gold at the right time. By frequent digging, men at length discover the vein of precious metal. Labour rests on a golden ground. But what advantage do you reap from much wealth? It is given in this life, and taken away in the same. It comes from the earth, and returns to it again. Here it is found, and here lost.

But let us trace riches to their true source. They come from God. If I have God, I have wealth enough. His blessing maketh rich. If I have God, I have that which is better than gold. When wealth takes to itself wings and flies away, God remains. God is always a dumb-bird. It can neither counsel nor comfort, when counsel or comfort is needed. God draws near to me with counsel, when all is dark and confused around me; he speaks to me in comfort, when the water gushes even over my soul. Wealth lays on me a burden of care; God enables me to cast my care on him, seeing he careth for me. You may covet wealth, I will delight in God. To Him they brought, under the Old Testament, the first-fruits of their cattle, and of the first-fruits of the ground. I present to him the first-fruits of my days. God thinketh of me early, and his goodness is renewed every morning. I will think of him early, and every morning offer unto him the calves of my lips; even things-givings into his name. He hath protected me in the night watches, when I have laid me down and slept; he hath kept me in safety, as under the shadow of his wings, and no enemy has come nigh me; no misfortune has befallen me. Therefore, I present unto him my morning sacrifice of praise and thanksgiving. It is my daily and earnest supplication that he would direct me by his Spirit; that he would keep me from sin and evil; that he would bless my labour, and help me to bear my cross. Should he send no temporal success, yet He still remains; and, loving him, I possess all things. When I am hungry, he supports me; when oppressed, he comforts me; when sorrowful, he gives me joy. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." Psa. lxxiii. 26. My happiness is in God. Let yours be in him also.—Rev. Dr. Muller's Hours of Spiritual Refreshment.

## BE STILL UNDER PERSECUTION.

Be still and wait upon the Lord. In quietness and confidence is the Christian's strength. Why does not the world experience the wonderful help of God? Is it not that they cannot be still and wait for it? If any man would hurt them they rage, fret, and contend, and defend their own cause, taking it out of the hand of God. Jesus was falsely accused before Pilate, but he answered not a word. And what did God do? He put these liars to shame. Their testimony agreed not with each other. If the matter is God's, he desireth not human interference. Should man be God's advocate and defender? The God of heaven will stop the mouth of wickedness by his judgments. The adversary and accuser would not cease to assault and calumniate, if men had no means of defence upon earth. "Thou didst cause judgment to be heard from heaven," says Asaph; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain," Psa. lxxvi. 8-10. Think of the end of Pharaoh, Saul, Ahab, Jezebel, and Herod. It is the cause of God. As long as God is silent, the calumniator and persecutor go forth in the pride and haughtiness of their hearts; they encourage each other in their wickedness. Satan is then alert. If God speak but one word, they are checked. Whilst Jesus slept, the waves raged, and the winds were tempestuous; but as soon as he rebuked the winds and the waves they were still; and there was a great calm. If the enemy become so desperate in his folly as to assail Christ and his gospel, there is no cause of fear. Though we may receive injury from men, we have, nevertheless, honour from God. Whatsoever respects the honour of the Saviour, no man can touch. The gates of hell cannot prevail against this rock. But you say, My good name, in the mean time, suffers injury. For how long? Does not David say, "Commit thy way unto the Lord; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Psa. xxxvii. 5, 6. It was nearly ten years that David was pursued by Saul, but Saul, with all his power, could not prevail against him. God brought him forward at length as a beautiful light; and how brilliantly did that light shine throughout the whole land! A great eclipse obscured, for a time, Joseph and Daniel; but in due time God brought them forth out of darkness; and Joseph shone in Egypt, and Daniel in Persia, with more splendour than the sun in the heavens.

Should I be persecuted, I will spread my complaint before God. He hath forbidden me to avenge myself. Vengeance belongeth unto him, he will repay. The cause is his; and no less the recompense upon the trans-

gressors. He hath sustained me hitherto, and given me honour. How many holy men have moved to defend me, partly by their discourses, partly by their pen, against the voice of calumny! He still therefore, and know that he is God. His wrath upon the transgressor comes slowly, but falls heavily.—From the above.

## TRANQUILITY BENEATH THE CROSS.

"In quietness and in confidence shall be your strength," Isa. xxx. 15. When Jesus was sailing with his disciples on the sea of Galilee, there suddenly arose a great storm, and the ship was covered with the flaming billows, and began to sink. The disciples in alarm cried out, "Lord, save us; we perish!" Matt. viii. 25; but Jesus lay still, and slept. Two persons often journey together in a little ship of the cross. One visitation overtakes both, yet they are not affected in the same manner. One curses, the other prays; one weeps, the other laughs; one complains, the other utters praise; one sinks, the other is saved. And what is the cause? One is an unbeliever, the other is a believer; the former has an evil, the latter a good conscience. One, therefore, is wakeful and restless; he would gladly drag the ship to land, or, at least, escape from it; the other is peaceful; he lives under the blessing of God, and with tokens of the Divine good pleasure; he says with David, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." Psa. lxxv. 8.

A tranquil believer can, with Peter, sleep sweetly in prison, in the midst of his enemies. A man of the world, with an unquiet conscience, cannot take rest in a goodly mansion, though surrounded by his friends. The roses are not sufficiently soft for him; but the believer reposes peacefully upon thorns. Impudence makes a man pusillanimous; patience, magnanimous. The first is the parent of sorrow, fear, and disquietude, the second, of pleasure, security, and peace.

"In quietness and in confidence shall be your strength." If you would rest upon the billows as upon the solid rock, and enjoy peace in the midst of tribulation, then learn fully to acquiesce in the will of God. It is in vain that the storm beats against this wall which remains fixed and immovable. The will of God shall be done whether you will or not. Would it not be an act of folly in a man to bind his ship to a rock, and suppose that he could pull the rock towards him with the rope? He can only draw himself and his ship towards the rock. God will not bow to your will, you must bow to His. He is the Lord, you are the servant not of your will, but of His; and the will of God is better than yours. For God willeth not the death of a sinner, but that all men should come unto him and live. 2 Pet. iii. 9; and for this purpose he frequently smeth the cross. If you obstruct the will of God, you obstruct your own salvation. Is not correction designed for the profit of children? He that refuses correction, refuses that which is most salutary. And what do you oppose? God doeth you no wrong. You deserve the scourge, and he useth only the rod. Is not this grace? Yield, then, to the discipline of your Father's hand. When God has conformed you to his will, then will your will be His, and this cannot be too soon.

Let the winds rage, and the billows lift up themselves on high; be thou still; and wait upon the Lord, and all shall be well. The proud waves of the sea must, at length, lay themselves to rest, and the sunshine shall succeed the storm.—From the above.

## THE LORD'S DAY.

From "The Pearl of Days;" Essay by a Labourer's Daughter.

It needs but a glance at the toilsome life of our rural or our manufacturing population to convince any one that the Sabbath, viewed merely in relation to man's temporal well-being, is of great value to the working man. The important influence which the frequent return of such a day, with all its cheering and inspiring exercises and associations, must have upon the health of those who observe it, is not to be overlooked. The wearied frame is refreshed and invigorated, the depressed spirit enlivened, and the flagging energy restored, while its public observance calls for such attention to personal appearance as cannot fail to have a beneficial effect at once upon the habits and the constitution, as also to form a strong inducement to exertion for the improvement of their condition. Hence it is, that when we enter the house of the church-going Sabbath-keeping labourer, we generally find a marked difference between it and the home of him who rarely or never enters a place of worship, and who regards not the sacred claims of the day.

In the house of the Sabbath-observing, church-attending labourer—even though, as is too often the case, he should know little or nothing of the vital power of religion; though his observance be mere outward observance, and his religion but form—we observe useful, though sometimes rude, furniture, clothing, and food, cleanliness, and comfort, a cheerful fire on the hearth, and a few books on the shelf; every thing indicating some little relish for the conveniences and comforts of civilized life.

On Saturday evening there is washing and combing and brushing of flaxen heads, laying out of clean little frocks and pinafores, or jet black shoes not ready for little feet, that, without hurry or confusion, clean and neat, they may be ready on Sabbath

morning to accompany father or mother, or, if possible, both to the place "Where Christians meet to praise and pray, To hear of heaven, and learn the way."

One important advantage which is connected with the observance of the Lord's Day among the labouring population, is the influence which it has in elevating the mind, character, and condition of the female portion of the community. Where Christianity and its weekly rest are unknown, the condition of woman is subject in the extreme, but the religion of Jesus raises her from her degraded situation, by calling her forward to engage in the exercises, share the instructions, and receive the influences of the Sabbath. The Lord's-day calls her thinking powers into action, gives her a mind and conscience of her own, cultivates her intellectual and moral nature, and gives her to man a helpmate indeed, fitted to become, not merely his slave or his toy, but the companion of his labours and his studies, his devoted friend, and his faithful and judicious adviser; not merely the mother and nurse of his children, but their intelligent instructor and guide—his most efficient assistant in their intellectual and moral training.

## DISTANCE OF THE HEAVENLY BODIES.

It is extremely difficult to devise any means of bringing before a common apprehension the scale on which the universe is constructed, the enormous proportion which the larger dimensions bear to the smaller, and the amazing number of steps from large to smaller, or from small to larger, which the consideration of it offers. The following comparative representations may serve to give the reader, to whom the subject is new, some idea of these steps.

If we suppose the earth to be represented by a globe a foot in diameter, the distance of the sun from the earth will be about two miles; the diameter of the sun, on the same supposition, will be something above one hundred feet, and consequently his bulk such as might be made up of two hemispheres, each about the size of the dome of St. Paul's. The moon will be thirty feet from us, and her diameter three inches, about that of a cricket ball. Thus the sun would much more than occupy all the space within the moon's orbit. On the same scale, Jupiter would be above ten miles from the sun, and Uranus forty. We see then how thinly scattered through space are the heavenly bodies. The fixed stars would be at an unknown distance, but, probably, if all distances were thus diminished, no star would be nearer to such a one-foot earth, than the moon now is to us.

On such a terrestrial globe the highest mountains would be about an eightieth of an inch high, and consequently only just distinguishable. We may imagine therefore how imperceptible would be the largest animals. The whole organized covering of such a globe would be quite undiscernible by the eye, except perhaps by colour, like the bloom on a plum.

In order to restore this earth and its inhabitants to their true dimensions, we must magnify them forty millions of times; and to preserve the proportions, we must increase equally the distances of the sun and of the stars from us. They seem thus to pass off into infinity; yet each of them thus removed, has its system of mechanical and perhaps of organic processes going on upon its surface.

But the arrangements of organic life which we can see with the naked eye are few, compared with those which the microscope detects. We know that we may magnify objects thousands of times, and still discover fresh complexities of structure; if we suppose, therefore, that we increase every particle of matter in our universe in such a proportion, in length, breadth, and thickness, we may conceive that we tend thus to bring before our apprehension a true estimate of the quantity of organized adaptations which are ready to testify the extent of the Creator's power.

We can easily understand that to an intelligence surpassing ours in degrees only, that may be easy which is impossible to us. The child who cannot count beyond four, the savage who has no name for any number above five, cannot comprehend the possibility of dealing with thousands and millions; yet a little additional development of the intellect makes such numbers manageable and conceivable. The difficulty which appears to reside in numbers and magnitudes and stages of subordination, is one produced by judging from ourselves—by measuring with our own sounding line; when that reaches no bottom, the ocean appears unfathomable. Yet in fact, how is a hundred millions of miles a great distance? how is a hundred millions millions of miles a great ratio? Not in itself: this greatness is no quality of the numbers, which can be proved like their mathematical properties; on the contrary, all that absolutely belongs to number, space, and ratio, must, we know demonstrably, be equally true of the largest and the smallest. It is clear that the greatness of these expressions of measure has reference to our faculties only. Our astonishment and embarrassment take for granted the limits of our own nature. We have a tendency to treat a difference of degree and of addition, as if it were a difference of kind and of transformation. The existence of the attributes, design, power, goodness, is a matter depending on objective grounds: about these qualities there