

and amount ; then of the infinite existence of power and law as to time, space and degree ; and, finally, of a Consciousness which is proportioned to these infinities as our finite consciousness is to our finite attributes. We may thus approach a conception of a Consciousness that comprehends all the infinities, and at the same time we may perceive the relation of our finite consciousness to this Infinite Consciousness. This is the aim of the following discussion.

Philosophers say we cannot comprehend the infinite. This we may admit ; yet that infinity must exist, that there are some things to which in reason no bounds can be given, must also be admitted. Extend our thought into the past and we perceive that a million years must have been preceded by another million years, and so on to whatever extent we may choose to repeat the process. Then turn our thought to the future and we find the same illimitable time must exist. So also as to space ; for though we should extend a straight line in both directions for the greatest number of miles for which we have a numerical name, yet we must know that the line has not reached the limit of possible extension, but that the process may be doubled time and time again without limit. We therefore reach the conclusion that even though we cannot comprehend infinity, yet we may in reason know of its existence as an attribute of time and space.

Again, philosophers tell us of the indestructibility of matter. This accords with our highest reason, and therefore we must concede that infinite existence also belongs to matter, at least so far as the future is concerned. As it is also equally beyond the power of reason to conceive of something being made out of nothing, we find it impossible, so far as any process of reason is concerned, to fix a limit to the existence of matter in the past. So far, therefore, as reason can aid us, we must conceive of matter as co-existent with infinite time. Likewise when we consider what astronomy

and physics show us, we may reason with nearly the same accuracy that matter is co-extensive, in different degrees of density, with infinite space. This is suggested by what we know of the stars ; also by the accepted theory of light as being a kind of motion : for this motion must be a motion of something, and this something must therefore exist throughout all space where light will shine.

We have thus reached something in the nature of a conception of infinity, and can attach it to both time and space, forming our conceptions of infinite time and infinite space. These two conceptions also we perceive to be attributes of matter ; so that we can conceive in this way that matter is infinite and eternal.

Now extend the process to something less tangible than matter, and consider power—the attraction of gravitation for example. We learn that gravitation is a force belonging to all matter. If, therefore, matter is infinite in extent, gravity must be infinite in extent ; and likewise, if matter is eternal and its laws are uniform, gravity must be eternal. Moreover, if matter is infinite in extent it must be infinite in amount, for an infinite aggregation of small things will make an infinite quantity ; and, therefore, the aggregate power of gravity, or of any other force of matter, must be an infinite aggregate of power, even though when considered in relation to any definite space, it is limited in degree just as matter in a finite space is limited in amount. Indeed, we may question whether it is not the infinite extent of matter with its accompanying force of gravity that keeps the universe balanced by equalized attraction ; and not merely the counteracting power of centrifugal force, which would seem to necessitate the theory that the entire universe is revolving.

(Continued in next number.)

The strength of man consists in finding out the way in which God is going, and going in that way too.—[Beecher.]