

tion is progress. In both alike do we find an upward progress from dead matter to the humbler forms of vitality, and from thence to the higher. And after great cattle and beasts of the earth had, in due order, succeeded inanimate plants, sea monsters, and moving creatures that had life, the moral agent, man, enters upon the scene. Previous to his appearance on earth, each succeeding elevation in the long upward march had been a result of creation. The creative fiat went forth, and dead matter came into existence. The creative fiat went forth, and plants, with the lower animal forms, came into existence. The creative fiat went forth, and the oviparous animals,—birds and reptiles,—came into existence. The creative fiat went forth, and the mammiferous animals,—cattle and beasts of the earth,—came into existence. And, finally, last in the series, the creative fiat went forth, and responsible, immortal man, came into existence. But has the course of progress come, in consequence, to a close? No. God's work of elevating, raising, heightening,—of making the high in due progression succeed the low,—still goes on. But man's responsibility, his immortality, his God-implanted instincts respecting an eternal future, forbid that that work of elevation and progress should be, as in all the other instances, a work of creation. To create would be to supersede. God's work of elevation *now* is the work of fitting and preparing peccable, imperfect man for a perfect, impeccable, future state. God's seventh day's work is the work of Redemption. And, read in this light, his reason vouchsafed to man for the institution of the Sabbath is found to yield a meaning of peculiar breadth and emphasis. God, it seems to say, rests on *his* Sabbath from his creative labors, in order that by his Sabbath day's work he may save and elevate you.—Rest ye also on your Sabbath, that through your co-operation with him in this great work ye may be elevated and saved. Made originally in the image of God, let God be your

pattern and example. Engaged in your material and temporal employments, labor in the proportions in which he labored; but, in order that you may enjoy an eternal future with him, rest also in the proportions in which he rests.

One other remark ere I conclude. In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each in succession their periods of vast duration; and then the human period began,—the period of a fellow worker with God, created in God's own image. What is to be the next advance? Is there to be merely a repetition of the past?—an introduction a second time of man made in the image of God? No. The geologist, in those tables of stone which form his records, finds no example of dynasties once passed away again returning. There has been no repetition of the dynasty of the fish, of the reptile, of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—"the kingdom"—not of glorified man made in the image of God, but of God himself in the form of man. In the doctrine of the two conjoined natures, human and Divine, and in the further doctrine that the terminal dynasty is to be peculiarly the dynasty of Him in whom the natures are united, we find that required progression beyond which progress cannot go. We find the point of elevation never to be exceeded, sweetly coincident with the final period never to be terminated,—the infinite in height harmoniously associated with the eternal in duration. Creation and the Creator meet at one point, and in one person. The long ascending line from dead matter to man has been a progress Godwards,—not an asymptotical progress, but destined from the beginning to furnish a point of union; and occupying that point as true God and true man,—as Creator and created,—we recognize the adorable Monarch of all the future!"

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## TO OUR READERS.

SOME of our patrons and friends may be curious enough to know how much money we are making out of our publications,—we are also curious enough to tell them.

In 1845, the "work on Theoretical and Practical Land Surveying" was published; this publication cost us £257., exclusive of the labour of preparing it. The sales amounted to 457.; and a grant from the New Brunswick legislature swelled the amount received towards the liquidation of the cost to 957.—The balance of the copies of the work were principally destroyed by fire and

other accidents. So it will be seen by these facts that we were left minus 307.

But as the work received the approval of the most competent authorities in the lower provinces, it paid us in an indirect way—having been employed on the principal railway and other surveys of the country.

In 1855, an Historical, Statistical and Geographical work on the provinces of Nova Scotia, New Brunswick, and Prince Edward Island was issued—containing 400 pages, with two maps. The cost of this publication, exclusive of the labour of preparing it, amounted to 3007.; and