

investigations and reasonings. He was a warm personal friend, and full of sincere sympathy with all that concerned those he loved. He was active and earnest in promoting education and the diffusion of knowledge, and he took a lively interest in all movements for improving the social and political condition of mankind. He was quite free from that tendency to attack or sneer at everything that other men hold sacred, which characterizes some of the advanced writers of the day. He neither tormented himself with the gloomy idea that men looked askance upon him and desired to persecute him, nor did he desire to make any other man a martyr to his faith. In the earlier editions of the Principles, he closed the work with a few paragraphs of "Concluding Remarks," in which he repelled the imputation that his doctrine of modern causes was equivalent to the assumption that "there never was a beginning of the present order of things;" and he takes occasion to state his doctrine of the relation of natural science to religion in the following words, which, I find, remain unchanged in the last edition :—

"We aspire in vain to assign limits to the works of creation in space, whether we examine the starry heavens or that world of minute animalcules which is revealed to us by the microscope, we are prepared therefore to find that in time also the confines of the universe lie beyond the reach of mortal man. But in whatever direction we pursue our researches, whether in time or space, we discover everywhere the clear proofs of a Creative Intelligence, and of his foresight, wisdom and power. As geologists, we learn that it is not merely the present condition of the globe which is suited to the accommodation of myriads of living creatures, but that many former states also were adapted to the organization and habits of prior races of being. The disposition of the seas, continents and islands, and the climates have varied; the species likewise have been changed, and yet they have all been so modelled on types analogous to those of existing plants and animals, as to indicate throughout a perfect harmony of design and unity of purpose. To assume that the evidence of the beginning and end of so vast a scheme lies within the reach of our speculations, appears to be inconsistent with a just estimate of the relations which subsist between the finite powers of man and the attributes of an Infinite and Eternal Being."