

gravitation to the accomplishment of our purposes. We can avail ourselves of it as a moving force. We can put a piece of mechanism in its way, on which, without any such thing as a request on our part, it will act as an impellent. We can bring a wheel to a stream of flowing water; and then we do not bid the impulse, but the impulse takes place not in obedience to any voice of ours—but in obedience to the uniformity of Nature's secondary causes. Now we go differently to work, when instead of employing a principle, we employ a person to turn the wheel for us. There may in this case be the authority of a bidding, or there may be the earnestness of a request, or there may be the imploring cry of a humble petition, that we may prevail with him to render us some necessary service. We must see at once the distinction that there is between the two styles of proceeding—how it is in one way that man acts upon inanimate things, that he might bind them into subserviency; and in another that he acts upon his fellows in society—nor should we be any more at a loss to understand wherein it is that the difference lies between the mere regarding of God as a principle, and the regard with the corresponding treatment of Him as a person.

8. And it must be obvious, that we can in no way avail ourselves of God as a principle, in the manner that we can the secondary the subordinate principles which be around us. We cannot make use of Him, as we do of the energy of gravitation. We cannot, if I may dare thus to express myself, we cannot manipulate with the powers and the