

daries—but assimilated to them in being a physical rather than a moral agent, and as being alike insensible to our prayers and our offerings. It is thus that Philosophy may sometimes act with the power of a malignant genius, in withering from our souls the very essence and spirit of religion; and it is therefore of the more importance to assign the respective provinces of both. The one or philosophy, has for its domain the region of all the visible sequences in nature—and, save in the case of miracles, these events of exceeding rarity which we shall afterwards investigate, we most willingly concede that within the limits of this domain accessible to human eyes and human instruments, nature walks in a course that is inflexible. The other or religion, has for its province a transcendental region which lies beyond this, where there is room for all those influences which most effectually control the processes of nature, and yet never once cause that discoverable nature shall vacillate from her constancy. It is to the unseen power who presides over these supernal and unseen influences that man lifts up his prayer. He trenches not on the domain of philosophy—but, leaving her to observe and to classify all the sequences that are within her reach, he addresses himself to that Being who turns at His own pleasure the first term of every progression which science can investigate. By converse with his God he moves that which moves the universe.

30. There is a passage in the epistle to the Hebrews where it is said of God, that He maketh his angels spirits and his ministers a flame of fire,