

the selection of the quantities which they involve, their combination and application, are the modes in which he exerts and manifests his power, his wisdom, his goodness: through these attributes, thus exercised, the Creator of all, shapes, moves, sustains, and guides the visible creation.

This has been the view of the relation of the Deity to the universe entertained by the most sagacious and comprehensive minds ever since the true object of natural philosophy has been clearly and steadily apprehended. The great writer who was the first to give philosophers a distinct and commanding view of this object, thus expresses himself in his "Confession of Faith:" "I believe—that notwithstanding God hath rested and ceased from creating since the first Sabbath, yet, nevertheless, he doth accomplish and fulfil his divine will in all things, great and small, singular and general, as fully and exactly by providence, as he could by miracle and new creation, though his working be not immediate and direct, but by compass; not violating nature, which is his own law upon the creature."

And one of our own time, whom we can no longer hesitate to place among the worthiest disciples of the school of Bacon, conveys the same thought in the following passage: "The Divine Author of the universe cannot be supposed to have laid down particular laws, enumerating all individual contingencies, which his materials have understood and obey—this would be to attribute to him the imperfections of human legislation;—but rather, by creating them endued with certain fixed qualities and powers, he has impressed them in their origin with the *spirit*, not the letter of his law, and made all their subsequent combinations and relations inevitable consequences of this first impression."*

2. This, which thus appears to be the mode of the Deity's operation in the material world, requires

* Herschel on the Study of Nat. Phil. Art. 28.