

attribute of an immaterial substance. Thought, discursive and excursive thought, that is not confined to the contemplation of the things of earth, things that are immediately about us, but can elevate itself to heaven, and the heavenly bodies, not only to those of our own system, but can take flights beyond the bounds of time and space, and enter into the Holy of Holies, and contemplate Him who sitteth upon the churubim, the throne of his Deity. Thought, that not only beholds things present, however distant and removed from sense, but can contemplate the days of old and the years of many generations, can carry us back to hail with the angelic choirs, the birth-day of nature and of the world that we inhabit; or looking into the abyss of futurity, can anticipate the termination of our present mixed scene—chequered with light and darkness, good and evil—and the beginning of that eternal sabbath which remaineth for the people of God in the heavenly kingdom of Christ: thought that can not only take these flights, and exercise herself in these heavenly musings; but, accompanied as she is in our favoured race, with the gift of speech can reason upon them with a fellow mind, and by such discussion often elicit sparks of truth, that may be useful to enlighten mankind. Who can believe that such a faculty, so divine and god-like and spiritual, can be the mere result of organization? That any juxta-position of *material* molecules, of whatever nature, from whatever source derived, in whatever order and form arranged, and wherever placed, could generate thought, and reflection, and reasoning powers; could acquire and store up ideas and notions as well concerning metaphysical as physical essences, may as safely be pronounced impossible, as that matter and spirit should be homogeneous. Though the intellectual part acts by the brain and nerves, yet the brain and nerves, however ample, however developed, are not the intellect, nor an intellectual substance, but only its instru-