

motion. But what is motion considered abstractedly, without reference to the mover or the moved? Like its negative *rest*, it is *nothing*. He, *Whose goings forth have been from of old, from everlasting*, is the First Mover, and the motion which he hath generated in his physical universe, was communicated by Him to existences, which he had created and formed to execute his will, and by them to others, and so propagated, as it were, from hand to hand, according to his laws, till the universe was in motion generally, and in all its systems and their several members. The Deity, at once the centre and circumference of creation, going forth incessantly, all the systems that form the physical universe, severally concatenated into one great system, responding to his action, and revolving round and contained in that central and circumferential fountain of ever-flowing light and glory,* that Spiritual Sun of the whole universe of systems, of which every sun of every system is a type and symbol. To Him be ascribed the Glory, and the Power, and the Kingdom, *in sæcula sæculorum*, Amen.

Another object which Lamarck considers as constituting nature, is *Law*. But law considered abstractedly is also nothing. It may exist in the Divine counsels, but till it is promulgated, and powers appointed and empowered who can enforce it; as likewise other objects brought into existence upon which it can act, or that can obey it; it is a word without power or effect. As in order to motion there must be a mover and something to be moved, so in order to a potential law, as well as a promulgator, there must be a being to enforce it and another to obey it.

With regard to his third ingredient, *space* and *time*, the theatre and limit of Nature's operations; they give her no

* Deus omnium capax, Herm. Pastor, l. ii. Mand. 1. Iren. Adv. Hæres. l. ii. c. 55.