

imponderable agents of the material world, we not only witness the manifestation of their powers in every physical change and every combination; but we know that some of them, and we may perhaps suppose that all of them, are diffused uninterruptedly through every portion of the universe. We are certain that the material of light is at least as far extended as the force of gravitation. It places us at once in physical contact with the remotest bodies of our created system, and by its vibrations they become manifest to us through our visual sense. There is, therefore, no portion of space, however small or however distant, which is not filled at all times with subtile matter—which does not every moment transmit material influences, in number, complexity and rapidity beyond the grasp of thought, yet never anomalous or fortuitous, but governed by fixed laws, and subservient to ends most important in the economy of nature, and essential to the very existence of sentient beings.

In speaking of the laws of nature and of the harmonious changes resulting from their action, in spite of ourselves we fall into language in which we describe the operations of intelligence: and language, let me observe, was never formed by a convention of learned men, or constructed on the scheme of an hypothesis. It is the true offspring of our intellectual nature, and bears the image of such ideas as rise up of necessity in the mind, from our relation to the things around us. If we forget him in our thoughts, with our lips at least we must do homage to the God of nature. What are the laws of nature but the manifestations of his wisdom? What are material actions but manifestations of his power? Indications of his wisdom and his power