

Thus we have in the stony volume of the earth's history actual examples of effects resulting from the acts, and even volitions, of the inferior animals, which can never be erased while the rocks endure.

If, therefore, with our imperfect senses, we can see these results so distinctly, we may safely infer that human conduct, and thought, and volition impress upon the globe, nay, upon the universe, marks which nothing can obliterate.

The thoughts which press upon the mind, in view of such a conclusion, are numerous and interesting. A few we can hardly help noticing.

*In the first place, what a centre of influence does man occupy!*

It is just as if the universe were a tremulous mass of jelly, which every movement of his made to vibrate from the centre to the circumference. It is as if the universe were one vast picture gallery, in some part of which the entire history of this world, and of each individual, is shown on canvas, sketched by countless artists, with unerring skill. It is as if each man had his foot upon the point where ten thousand telegraphic wires meet from every part of the universe, and he were able, with each volition, to send abroad an influence along these wires, so as to reach every created being in heaven and in earth. It is as if we had the more than Gorgon power of transmuting every object around us into forms beautiful or hideous, and of sending that transmuting process forward through time and through eternity. It is as if we were linked to every created being by a golden chain, and every pulsation of our heart or movement of our mind modified the pulsation of every other heart and the movements of every other intellect. Wonderful, wonderful is the position man occupies, and the part he acts! And yet it is not a dream, but the deliberate conclusion of true science.

*Secondly. We see in this subject the probability that our minutest actions, and perhaps our thoughts, from day to day, are known throughout the universe.*

I speak not here of the divine omniscience, which we know reaches every thought and action; but I refer to created beings. Science shows us how, in a variety of modes, such knowledge may be conveyed to them by natural agencies; and we have only to suppose them to be possessed of far more