

of the Divine purpose and agency, go beyond the analogy of human contrivances. We must conceive the Deity, not only as constructing the most refined and vast machinery, with which, as we have already seen, the universe is filled; but we must also imagine him as establishing those properties by which such machinery is possible: as giving to the materials of his structure the qualities by which the material is fitted to its use. There is much to be found, in natural objects, of the same kind of contrivance which is common to these and to human inventions; there are mechanical devices, operations of the atmospheric elements, chemical processes;—many such have been pointed out, many more exist. But besides these cases of the combination of means, which we seem able to understand without much difficulty, we are led to consider the Divine Being as the *author of the laws* of chemical, of physical, and of mechanical action, and of such other laws as make matter what it is;—and this is a view which no analogy of human inventions, no knowledge of human powers, at all assists us to embody or understand. Science, therefore, as we have said, while it discloses to us the mode of instrumentality employed by the Deity, convinces us, more effectually than ever, of the impossibility of conceiving God's actions by assimilating them to our own.

3. The laws of material nature, such as we have described them, operate at all times, and in all places; affect every province of the universe, and involve every relation of its parts. Wherever these laws appear, we have a manifestation of the intelligence by which they were established. But a law supposes an agent, and a power; for it is the mode according to which the agent proceeds, the order according to which the power acts. Without the presence of such an agent, of such a power, conscious of the relations on which the law depends, producing the effects which the law prescribes, the law can have no efficacy, no existence. Hence we infer that the intelligence by