

things our ideas of power enlarge. Those ideas may arise within ourselves, and be first associated with material things, but with a thinking being they cannot stop there. From this beginning they grow into a conception of the sublime, and into a reverence for the "greater in power and might," as we see that others can do what we cannot, that things are done which our minds cannot comprehend—that the reach of *our* power by no means marks the limit of power.

We see in the short range of our own power the workings of cause and effect. We find in ourselves the efficient cause of certain effects; we reason that the great effects around us, which we cannot comprehend, much less produce, are produced by a greater efficient cause—a mightier *power*. When we have taken into account all the causes and effects of which science is cognizant, there yet remains back of them all a great final, or rather a great initial effect, for which we must allow a great initial cause; and whether, with the materialist, we believe that a physical cause, or, with the Christian, believe it an intellectual, a spiritual, a divine directing and causative presence, we are driven to acknowledge the truth of the Bible statement—to *it*, or "to *Him* all *power* belongeth."

Inasmuch as our conception of power is inseparable from the idea of change in the perceivable or sensible ideas of things, that conception must embrace two great divisions, must think of power as *active* or *passive*, that is, either a principle of acting—a power to make a change, or a principle of receiving—a power to receive a change.

Matter has *passive* power, and is capable of change in its volume or in its position. Of this much at least we are sure. While the materialist says that force is inherent in matter, and while the Christian scientist declares that matter must possess *inertia*—for this is its only power of resistance to pressure, and that therefore force is not inherent in matter, for otherwise, matter being movable, ought to be able to move itself, which it cannot do—while these two opinions are yet in open conflict, one thing is certain, that while in intelligent causes there may be a power which is not exerted, in inani-