

many difficulties, which men of unbridled speculation and unobservant of that sound philosophy that keeps within the limits of human observation, will find it abundantly possible to conjure up on the field of natural theism. It does look an impracticable enigma that the Omnipotent God, who could have grafted all the capacities of thought and feeling on an elementary atom, should have deemed fit to incorporate the human soul in the midst of so curious and complicated a framework. For what a variegated structure is man's animal economy. What an apparatus of vessels and bones and ligaments. What a complex mechanism. What an elaborate chemistry. What a multitude of parts in the anatomy, and of processes in the physiology of this marvellous system. What a medley, we had almost said, what a package of contents. What an unwearied play of secretions and circulations and other changes incessant and innumerable. In short, what a laborious complication; and all to uphold a living principle, which, one might think, could by a simple fiat of omnipotence, have sprung forth at once from the great source and centre of the spiritual system, and mingled with the world of spirits—just as each new particle of light is sent forth by the emanation of a sunbeam, to play and glisten among fields of radiance.

17. But to recall ourselves from this digression among the possibilities of what might have been, to the realities of the mental system, such as it actually is. Ere we bring the very general observations of this chapter to a close, we would