

It is when, in the contemplation of phenomena like these, we are enabled to view man as an instrument, that we are also led more clearly to perceive who the agent is—not the being who is endowed, but the Being who has endowed him. The instinct of animals is a substitute for their wisdom ; but, at the same time, a palpable demonstration of the wisdom of God. Man also has his instincts, which serve as the substitutes of moral goodness in him ; but which therefore mark all the more strongly, by their beneficial operation, the goodness of his Maker.*

5. To see how widely these gifts or endowments of our nature by the hand of God, may stand apart from aught like proper goodness or virtue in the heart of man—we have only to witness the similar provision which has been made for the care and preservation of the inferior animals. The anger which arouses to defence against injury, and the fear which prompts to an escape from it, and the

* Dr. Smith, in his Theory of moral Sentiments, has well remarked that—“ though in accounting for the operations of bodies, we never fail to distinguish the efficient from the final cause—in accounting for those of the mind, we are very apt to confound these two different things with one another. When by natural principles we are led to advance those ends which a refined and enlightened reason would recommend to us, we are very apt to impute to that reason, as to their efficient cause, the sentiments and actions by which we advance those ends, and to imagine that to be the wisdom of man, which in reality is the wisdom of God.”