

pulations as we know to be exhibited by the *beaver*, the *bee*, the *spider*, and the *ant*? Actions confessedly above the range of their intellect. But to this I would answer, we know that with God all things are possible that do not imply a contradiction; and His Wisdom, Power, and Goodness, may be as evidently—and more evidently—manifested, by the infinite varieties in the organization necessary to excite the appetite for such and such instinctive employments and operations; and to stimulate animals always to run the same prescribed routine of action from day to day, and year to year; than if he did it by his *own* immediate action upon them, or that of his *ministering*, or *other, spirits*.

When we examine a time-piece contrived by a skilful artist, containing within it various wheels and other movements, all acted upon by one main spring or pendulum; by means of which, influencing all, seconds, minutes, and hours are indicated as they pass; and the latter are struck successively, and repeated if required: we admire the work, but more the art and hand that contrived and executed it; but our admiration would be much diminished, if, instead of these effects being produced by the action of a main spring or pendulum upon its organization, if I may so call it, it was necessary that the maker of the machine, or one of his operatives, should always be present to move the hands or strike the hours. So it seems most to magnify the Power and Wisdom of the Creator, if we suppose him to act by physical means in all cases above the intellect of the animal. If he governs the physical universe by such means, is it much to suppose, that by the same he moves a bird, or a bee, to glorify him by their admirable instincts? Where action is indeed from the Deity *upon spirit*, as upon the soul of man, in a certain sense, it is *by spirit*; either immediately, as by the Holy Spirit; or mediately, as by an