

they called the *anima*, the *vital principle*, and so forth, himself introduces several principles, or laws, all utterly foreign to the region of physics; namely, *organic sensibility*, *organic contractility*, *animal sensibility*, *animal contractility*, and the like. Supposing such principles really to exist, how far enlarged and changed must our views be before we can conceive these properties, including the faculty of perception, which they imply, to be produced by the will and power of one supreme Being, acting by fixed laws. Yet without conceiving this, we cannot conceive the agency of that Deity, who is incessantly thus acting, in countless millions of forms and modes.

How strongly then does science represent God to us as incomprehensible! his attributes as unfathomable! His power, his wisdom, his goodness, appear in each of the provinces of nature which are thus brought before us; and in each, the more we study them, the more impressive, the more admirable do they appear. When then we find these qualities manifested in each of so many successive ways, and each manifestation rising above the preceding by unknown degrees, and through a progression of unknown extent, what other language can we use concerning such attributes than that they are *infinite*? What mode of expression can the most cautious philosophy suggest, other than that He, to whom we thus endeavour to approach, is infinitely wise, powerful, and good?

5. But with sense and consciousness the history of living things only begins. They have instincts, affections, passions, will. How entirely lost and bewildered do we find ourselves when we endeavour to conceive these faculties communicated by means of general laws! Yet they are so communicated from God, and of such laws he is the lawgiver. At what an immeasurable interval is he thus placed above every thing which the creation of the inanimate world alone would imply; and how far must he