

in some such way that they still continue to bear the character of will, action, and morality. And, though too exclusive an attention to material phenomena may sometimes have made physical philosophers blind to this manifest difference, it has been clearly seen and plainly asserted by those who have taken the most comprehensive views of the nature and tendency of science. "I believe," says Bacon, in his Confession of Faith, "that, at the first the soul of man was not produced by heaven or earth, but was breathed immediately from God; so that *the ways and proceedings of God with spirits are not included in nature; that is in the laws of heaven and earth;* but are reserved to the law of his secret will and grace; wherein God worketh still, and resteth not from the work of redemption, as he resteth from the work of creation; but continueth working to the end of the world." We may be permitted to observe here, that, when Bacon has thus to speak of God's dealings with his moral creatures, he does not take his phraseology from those sciences which can offer none but false and delusive analogies; but helps out the inevitable scantiness of our human knowledge, by words borrowed from a source more fitted to supply our imperfections. Our natural speculations cannot carry us to the ideas of "grace" and "redemption;" but in the wide blank which they leave, of all that concerns our hopes of the Divine support and favour, the inestimable knowledge which revelation, as we conceive, gives us, finds ample room and appropriate place.

7. Yet even in the view of our moral constitution which natural reason gives, we may trace laws that imply a personal relation to our Creator. How can we avoid considering *that* as a true view of man's being and place, without which, his best faculties are never fully developed, his noblest energies never called out, his highest point of perfection never reached? Without the thought of a God over all, superintending our actions, approving our virtues,