

tinct conception of the two substances that constitute our being. To say simply, that the one is unextended, immaterial, and immortal, and that the other is extended, material, and mortal, is only to deny to the one, what we affirm the other possesses. What knowledge is to be acquired from this mode of negation? Such negative expressions can exhibit no positive ideas: but to say that we are certain of the existence of the former, and that of the latter is less evident; that the substance of the one is simple, indivisible, and has no form, since it only manifests itself by a single modification, which is thought; that the other is a less substance than a subject, capable of receiving different forms, which bear a relation to our senses, but are all as uncertain and variable as the organs themselves; that is to say something; it is to ascribe to each such distinct and positive properties as may lead us to an elemental knowledge of both, and to a comparison between them.

From the smallest reflection on the origin of our knowledge, it is easy to perceive that it is by comparison alone we acquire it. What is absolutely incomparable, is utterly incomprehensible; of this God is the only example; he exceeds