

plex machinery and the circuitous processes to which a human artist must resort, that he might overcome the else uncomplying obstinacy of inert matter, and bend it in subserviency to his special designs. But that the Divine Artist who first created the matter and ordained its laws, should find the same complication necessary for the accomplishment of His purposes; that such an elaborate workmanship, for example, should be required to establish the functions of sight and hearing in the animal economy, is very like the lavish or ostensible ingenuity of a Being employed in conquering the difficulty which himself had raised. It is true, the one immediate purpose is served by it which we have just noticed—that of presenting, as it were, to the eye of inquirers a more manifold inscription of the Divinity. But if, instead of being the object of inference, it had pleased God to make himself the object of a direct manifestation, then for the mere purpose of becoming known to his creatures, this reflex or circuitous method of revelation would have been altogether uncalled for. That under the actual system of creation, and with its actual proofs, He has made His existence most decisively known to us, we most thankfully admit. But when question is made between the actual and the conceivable systems of creation which God might have created, we are forced to confess, that the very circumstances which, in the existing order of things, have brightened and enhanced the evidence of His being, have also cast a deeper secrecy over what may be termed the general policy of His government and ways. And this is but one of the