

if the great Artificer had fallen in with an impracticable subject; and had put forth His wisdom and power on the task of grafting upon this sluggish uncomplying matter, the life and the feeling and the intelligence which we now find, through the intervention of a most intricate mechanism, to be so curiously blended with it. This would represent the Deity as if in a state of necessity, and as if reduced to shifts or laborious expedients for the purpose of overcoming it—as if matter and its essential properties stood so far in the way of the divine purposes—an imagination not certainly in keeping with the doctrine, that He created this matter, and endued it with these properties. It is some such conception as this which may have led to the Theory of an Eternal Uncreated matter along with an Eternal Uncreated Mind—being an approximation towards the Manichean System of a Good and Evil Principle. Dr. Paley speaks somewhere in his Natural Theology of a problem having for its data the essential principles of matter, and for its object the production of life. It is announced in somewhat the usual form of, Given a substance having extent and divisibility and impenetrability and passiveness—to graft vitality thereupon. But still the marvel is that first God should by his own spontaneous choice, have originated into being such a mass and power of resistance to a desirable effect, and then had recourse to such manifold and multiform devices for the purpose of overcoming it. It seems like going out of the way, or like a very indirect and circuitous method of arriving at a result. There is a marvellous display