

intense evidence thereby afforded, in the actual occurrence of such a combination, for the existence of God. But the very thing which gives a brighter revelation of His Being, only darkens the mystery of His conduct—and the question is still unresolved, why does the Almighty, who, we think, can accomplish all His purposes by the utterance of a word, why does He choose rather to effectuate them by methods so complex and circuitous? If it be alleged that it is just to evince more clearly, and more convincingly that He is,—another question remains, why this has not been accomplished by immediate vision—why that has been left to inference which might have been made the object of a direct and instant manifestation—or why the unseen God thus hides Himself beneath an impenetrable veil of materialism from the eye of His creatures? In short, we walk on a margin of incomprehensibles—and with all the light which we have for assuring us of His reality, there seems nought in nature which can help us to unravel the mystery of His counsels and His ways. And it is well we should know how soon it is that human reason gets beyond its soundings. The constant and aspiring tendency of man is to pass from the investigation of the *Quid* to the investigation of the *Quomodo*. It were well that we felt aright at what point the inquiry should cease—nor are we aware of aught more truly characteristic both of a sound Theologian and of a sound Philosopher than to discriminate between the region of accessible knowledge, and the ulterior region of the alike unknowable and unknown. Theology like every