

cancy of the expression in which Scripture hath conveyed it to us, when it tells of the *manifold* wisdom of God.

30. But while, on a principle already often recognised, this multitude of necessary conditions to the accomplishment of a given end, enhances the argument for a God, because each separate condition reduces the hypothesis of chance to a more violent improbability than before; yet it must not be disguised that there is a certain transcendental mystery which it has the effect of aggravating, and which it leaves unresolved. We can understand the complex 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