

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 emanated, 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 many difficulties, which men of unbridled speculation, and unobservant of that sound philosophy that keeps within the limits of human observation, will find it abundantly possible to conjure up on the field of natural theism. It does look an impracticable enigma, that the Omnipotent God, who could have grafted all the capacities of thought and feeling on an elementary atom, should have deemed fit to incorporate the human soul in the midst of so curious and complicated a framework. For what a variegated structure is man's animal economy. What an apparatus of vessels and bones and ligaments. What a complex mechanism. What an elaborate chemistry. What a multitude