

scending to the *a posteriori* argument—whereas the high pretension is, that in the light of that same principle which enables the mind to discard from all matter the property of self-existence, may it without the intervention of any derived or created thing lay immediate hold on the truth of a self-existent God. This forms what we might call the positive part of the *a priori* argument. The truth is, if matter be not self-existent, because the supposition of its non-existence involves in it no felt and resistlessly felt contradiction; then the supposition of the non-existence of that which really is a self-existent Being must involve in it such a contradiction. “This necessity must,” to use the language of Dr. Clarke, “force itself upon us whether we will or no, even when we are endeavouring to suppose that no such Being exists.” This is the same principle on which we have animadverted already; but there appears, we think, to be a second and a distinct fallacy involved in the application of it. What is that in the whole compass of thought, whose existence must force itself upon the mind—and whose non-existence involves that contradiction which the mind with all its efforts cannot possibly admit into its belief. The answer is space and time. We can imagine matter to be swept away and the space which it occupies to be left behind. But we cannot imagine this space to be swept away. We cannot suppose either immensity or eternity to be removed out of the universe, any more than we can remove the relation of equality between twice two and four. “To suppose,” he adds, “immensity removed out