

eternal existence for the one, while nought but modifications and contingency can be observed of the other—we hold it more judicious simply to open our eyes on the actual and peopled world around us—or to explore the wondrous economy of our own spirits, and try if we can read, as in a book of palpable and illuminated characters, the traces or the forth-goings of a creative mind anterior to, or at least distinct from matter, and which both arranged it in its present order and continues to overrule its processes.

13. Nevertheless, let us again recommend the perusal of Clarke's Demonstration. One feels himself as if placed by it on the border of certain transcendental conceptions, the species of an ideal world, which men of another conformation may fancy, and perhaps even see to be realities. And certain it is, that the very existence of such high thoughts in the mind of man may be regarded as the presentiment or promise of a high destination. So that however unable to follow out the reasonings of Clarke or Newton, when they convert our ideas of infinity and eternity into the elements of such a demonstration as they have bequeathed to the world—nothing, we apprehend, can be more just or beautiful than the following sentences of Dugald Stewart, when he views these ideas as the earnest of our coming immortality:—"Important use may also be made of these conceptions of immensity and eternity, in stating the argument for the future existence of the soul. For why was the mind of man rendered capable of extending his views in point of time, beyond the limit of human