

transactions; and, in point of space, beyond the limits of the visible universe—if all our prospects are to terminate here; or why was the glimpse of so magnificent a scene disclosed to a being, the period of whose animal existence bears so small a proportion to the vastness of his desires? Surely this conception of the necessary existence of space and time, of immensity and eternity, was not forced continually upon the thoughts of man for no purpose whatever? And to what purpose can we suppose it to be subservient, but to remind those who make a proper use of their reason of the trifling value of some of those objects we at present pursue, when compared with the scenes on which we may afterwards enter; and to animate us in the pursuit of wisdom and virtue, by affording us the prospect of an indefinite progression?''*

14. Before leaving this subject, we would remark on what may be called a certain subordinate application of the *a priori* argument—not for the demonstration of the being, but for the demonstration of the attributes of God. Dr. Clarke himself admits the impossibility of proving the divine intelligence in this way—though, with this exception, he attempts an *a priori* proof for the other natural attributes of the Godhead—and the argument certainly becomes more lucid and convincing as he carries it forward from these to the other attributes. The goodness, the truth, the justice of the Divinity, for example, may not only be inferred by an ascending process of discovery from the works

* Stewart's Philosophy of the Moral and Active Powers. Vol. I. p. 336.