

it should help us to discriminate between the inference that is grounded on the true existence of matter, the inference that is grounded on the orderly arrangements of matter. The argument for the being of a God drawn from the former consideration, tinged as it is throughout with the *a priori* spirit we hold to be altogether mystical and meaningless—insomuch that for the doctrine of an original creation of matter we hold it essential that the light of revelation should be superadded to the dull and glimmering light, or rather perhaps to the impenetrable darkness of nature. We agree with Dr. Brown in thinking “that matter as an unformed mass, existing without relation of parts, would not of itself have suggested the notion of a Creator—since in every hypothesis something material or mental must have existed uncaused, and since existence, therefore, is not necessarily a mark of previous causation, unless we take for granted an infinite series of causes.” In the mere existence of an unshapen or unorganized mass, we see nothing that indicates its non-eternity or its derivation from an antecedent mind—while on the other hand, even though nature should incline us to the thought that the matter of this earth and these heavens was from everlasting, there might be enough in the goodly distribution of its parts to warrant the conclusion that Mind has been at work with this primeval matter, and at least fetched from it materials for the structure of many a wise and beneficent mechanism. It is well that Revelation has resolved for us the else impracticable mystery, and given us distinctly to understand, that to the fiat of a great