

there is an incompetency not in the *a priori* argument alone, but in every argument which the unaided reason of man can devise. We wonder not for example, that Aristotle, unblest and unvisited as he was by any communication from Heaven, admitted both an eternal matter and an eternal mind into his creed—for in truth the brightest and most convincing evidences for the one might for aught we know, consist with the aboriginal and everlasting occupancy of the other in our universe. These evidences as we shall afterwards see, are grounded not on the existence of matter, but on the order and disposition of its parts—and point to the conclusion, not that there must have been an intelligent spirit that willed the matter into being, but that there must have been an intelligent spirit who willed it into all those beauteous and beneficial arrangements which we every where behold. It is revelation alone we apprehend which has completely fixed and ascertained the proposition, that God not only fashioned our universe into its present mechanism and form; but that he also created the materials from which it is composed. He not only moulded the clay; but he made it, and made it out of nothing. Nature perhaps cannot pronounce decisively on the making; but of the exquisite moulding, of the goodly dispositions and structures that bespeak contrivance and a contriver, it taketh ample cognizance—so that it cannot look with intelligence to any department of observation or of science without a powerful impression that the hand of a divinity has been there.