

of understanding with much which has been written on the side of Natural Religion. There appears for example to be nothing substantial or effective in that reasoning which is founded on the comparison between mind in the abstract and matter in the abstract—or which, on the bare existence of matter apart from its collocations, would conclude the necessity of an antecedent Intelligence to originate it into being. The palpable argument for a God as grounded on the phenomena of visible nature lies, not in the existence of matter, but in the arrangement of its parts—a firmer stepping-stone to the conclusion—than the mere entity of that which is corporeal is to the previous entity of that which is spiritual. To us it marks far more intelligibly the voice of a God, to have called forth the beautiful and beneficent order of our world from the womb of chaos, than to have called forth the substance of our world from the chambers of nonentity. We know that the voice of God called forth both. But it is one of those voices which sounds so audibly and distinctly in Reason's ear. Of the other we have been told, and we think needed to be told by Revelation.

6. The question to be resolved then is—not whether the matter of the world, but whether the present order of the world had a commencement?

7. Of the various reasons which might be alleged in favour of such a commencement, there are some that we would advance with much greater confidence than others. There is one by Dr. Paley which does not appear to us satisfactory—and in his statement of which, we think that for