

and if this be called impotency, it is an impotency which exalts the Deity, and thrones Him in character of more awful reverence.

24. But secondly, it is doing violence to the right or philosophical order of our conceptions—it is not viewing matters according to their actual precedence, when the Divine Will is regarded as the first source of all things. God did not will Himself into existence—and neither did He will the character or constitution of the Godhead. We almost feel an oppression upon our spirit when we thus lift our regards to the primeval fountain-head of Being. Yet it is surely more logical to say that He wills according to His nature, than that He willed His nature. In other words His nature is a higher fountain-head than His will. And is it for us to prove the secrecies of this un-derived, this uncreated nature—or to say whether there are not deep laid necessities there, under which, a God, even of boundless perfection, may have seen reason to command into being such a Universe as ours? Can we scale those mysterious altitudes along which we are conducted to the First Origin of Things; and thence foretell the direction or quality of the streams which should issue from these lofty recesses of the Eternity that is past, and are to have their final consummation in the Eternity that is before us?

25. But thirdly, there has much been said by certain of our speculatists in Theism on certain powers or virtues which are incommunicable—and which cannot therefore, in the nature of things, be realized upon any creature. We have no great