

tises, is false, and that the idea of God is derived from a sort of intuition of the pure reason; nor could the external world possibly excite the idea of God. These opinions have gained not a little credence in this country, falling in, as they do, with what is called a spiritual philosophy, or transcendentalism. Now that there is a moral order in the world, and in the mind itself, and that the understanding, perceiving this, naturally infers that a Being of infinite moral perfections must be the author of both,—because we instinctively refer every effect to a cause,—cannot be doubted. But on this view, this moral argument, as it is called, becomes only a single example of the argument from design; and by no means invalidates or supersedes other forms of the argument derived from the external world. Dr. Paley's argument was indeed defective, because he did not refer to mental philosophy to prove the spirituality of the Deity. But that defect is abundantly supplied by Chalmers, Crombie, and Brougham, so that now the argument which Paley labored to establish is impregnable; but it will require the vigorous efforts of men versed in abstruse metaphysics to bring it out of the fog and dust with which it has been enveloped.

I have alluded to transcendentalism, dignified as it has been by the name of "spiritual philosophy," in distinction from the Baconian or inductive, which is called "sensuous." This is also a product of German metaphysics; and when one sees what an absolutely unintelligible jargon is used in its enunciation, by its ablest originators, such as Fichte, Schelling, and Hegel, he finds it difficult to conceive how it has exerted such an influence upon religion. But the fact is, there is always to some minds, especially in youth, a wonderful charm in a philosophy that is esoteric. They love to believe themselves capable of discovering a hidden meaning in facts and princi-