

in which the objection could be valid. As a fact, it is clearly revealed that these are attributes of the divine nature ; but both, notwithstanding that clear and indubitable revelation, are still incomprehensible. It is not revealed HOW God is eternal and omnipresent,—nor is such a revelation pretended ; but it is revealed THAT HE IS SO ; not HOW a Trinity of persons exists in a Unity of essence, but THAT SUCH IS the mode of the divine existence. If, however, men hesitate to admit incomprehensible subjects as to matters of faith, they cannot be permitted to fly for relief from revelation to philosophy ; and much less to assert its superiority, as to clearness of manifestation, to the holy Scriptures. There too it will be seen that mystery and revelation go inseparably together ; that he who will not admit the mystery, cannot have the benefit of the revelation, and that he who takes the revelation of *facts*, embraces at the same time the mystery of their *causes*. The facts, for instance, of the attraction of gravitation, of cohesion, of electricity, of magnetism, of congelation, of thawing, of evaporation, are all admitted. The experimental and inductive philosophy of modern times has made many revelations of the *relations*, and, in some instances, of the *proximate* causes of these phenomena ; but the *real causes* are all confessedly hidden. With respect to mechanics, says a writer who has devoted his life to philosophical studies,* “This science is conversant about *force, matter, time, motion, space* : each of these has occasioned the most elaborate disquisitions, and the most violent disputes. Let it be asked, What is *force* ? If the answerer be candid, his reply will be, ‘I cannot tell, so as to satisfy every inquirer, or so as to enter into the essence of the thing.’ Again, What is *matter* ? ‘I cannot tell ;’ What is *motion* ? ‘I cannot tell ;’ and so of the

* Dr. Gregory’s “Letters on the Christian Religion.”

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