

these if not altogether resistless considerations, are at least more within the grasp of ordinary comprehension than certain anterior passages in his demonstrations of the attributes of God. But we cannot sympathize with his argument for the immensity of God, grounded on the consideration, that, if without contradiction He can be absent from one place, He may also without contradiction be absent from all places; and so not be a necessary or self-existent Being. He holds the same argument for the ubiquity of God, which he holds to be distinct from the former attribute—the one being the infinity of His immensity, and the other the infinity of His fulness. He argues even so too of the Unity of God, alleging that, “to suppose two (or more) distinct Beings existing of themselves necessarily and independent of each other, implies this plain contradiction; that each of them being independent of the other, they may either of them be supposed to exist alone, so that it will be no contradiction to imagine the other not to exist; and consequently neither of them will be necessarily existing.” This will serve as a specimen. The whole tract of this *a priori* reasoning seems equally obscure, save at the place of transition which we have just referred to from the natural to the moral attributes.

3. The natural attributes of God are His Self-existence, His Eternity, His Omnipresence, His Unity, His Power, His Omniscience, His Wisdom. We prefer no charge against the views which are commonly given, in this department of Natural Theology, by the most approved writers. It is on