

the moral attributes that we are most exposed to meagre and imperfect representations of the Deity. In regard to the natural attributes, it is on the basis of observed facts, of what we see and know of the actual universe that the demonstration of them mainly rests. But Dr. Thomas Brown, brief as he is on the Theistical department of his course—and slender like almost all his fellows as we hold him to be in the view which he entertains of God's moral characteristics, has comprised in the correct metaphysics of a few sentences which we shall now quote, all that we are desirous of impressing ere we proceed to a few remarks on the moral attributes, which are the justice and the truth and the righteousness and the holiness and the goodness of God.

4. “The manifest *order* of the universe, in the relation of parts to parts, and of their joint results to other joint results of other parts, is a proof then of some designing power, from which all this magnificent order took its rise; and the great Being, to whom, in discovering design, we ascribe the designing power, is the Being whom we denominate God. The harmony which is the proof of design, is itself a proof of the relative unity of that design. This designing power is *one* then, in the only sense in which we are entitled to speak either of divine unity or plurality, as indicated by the forms of nature before us,—for it is only from the phenomena of the universe, that we are capable of inferring the existence of any higher being whatever; and, therefore, as we have no traces of any other being, than the universe, directly or indirectly,