

not arrogate to us, any knowledge of those infinite relations, which we assert the Deity to know. It is merely that the Supreme Being knows every relation of every existing thing—and that it is impossible for us to conceive any limit to his knowledge.

“His *omnipotence*, in like manner, *as conceived by us*, whatever it may be in *reality*, is not a power extending to circumstances, of which, from our own ignorance, we must be incapable of forming a conception ; but a power which has produced whatever exists, and to which we cannot discover any limit. It may be capable of producing wonders, as far surpassing those which we perceive, as the whole fabric of the universe surpasses the little workmanship of mortal hands ; but the relation of the Deity to these unexisting or unknown objects, is beyond the feebleness of our praise, as it is beyond the arrogance of our conception.

“God, then, the Author of the universe, exists. He exists, with a *wisdom*, which could comprehend every thing that fills infinity, in one great design, —with a *power*, which could fill infinity itself, with the splendid wonders that *are*, wherever we endeavour to extend our search. We know no *limit* to his *wisdom*, for all the knowledge which we are capable of acquiring, flows from *Him*, as from its source ; we know *nothing* which can limit His power, for every thing of which we know the existence, is the work of His hand.”—*Brown*, Vol. IV. p. 423—427.

5. That the proof of the moral rests on a distinct consideration from that of the natural attributes