

and the ways of God—but they are also inferred by a process of derivation from the power, and the unity, and the wisdom. From the amplitude of His natural, they infer the equal amplitude of His moral characteristics,—judging Him superior to falsehood, because He is exempted from the temptations to weakness; and to malignity because exempted from the temptations to rivalry; and to caprice because in the perfection of his wisdom there is the full guarantee for his doing always what is best. We give these merely as specimens of a style of reasoning which we shall not stop to appreciate—and instead of attempting any further to excogitate a Deity in this way; let us now search if there be any reflection of Him from the mirror of that universe which he has formed. It may be a lowlier—but we deem it a safer enterprise—instead of groping our way among the incomprehensibles of the *a priori* region, to keep by the certainties which are spread out before us on the region of sense and observation—to look at the actual economy of things, and thence gather as we may, such traces of a handiwork as might announce a designer's hand—to travel up and down on that living scene which can be traversed by human footsteps, and gazed at with human eyes—and search for the impress, if any there be, of the intelligent power that either called it into being, or that arranged the materials which compose it.

15. But our examination of the *a priori* reasoning will not be thrown away—if it guide our attempts to separate the weak from the strong parts of the Theistical argument. More especially