

BIOGRAPHIA PRESBYTERIANA.

No. II.

MICHAEL BRUCE.

To preserve somewhat of historical connexion in these sketches of our "Ulster Worthies," we presented to our readers a memoir of the successor of Josias Welsh, whose character and death had been detailed in an early part of our work. As we had also occasion, in our former volume, to make frequent mention of Mr. John Livingston, and to give copious extracts from his "*Life*," we shall now, in pursuance of our design, lay before our readers a memoir of Mr. MICHAEL BRUCE, his immediate successor, in the parish of Killinchy, in the County of Down.

From the time that Mr. Livingston had been compelled to leave Ireland, in the year 1637, the Presbyterians of Killinchy remained destitute of a settled pastor. So great, however, was their attachment to Mr. Livingston, that some of them went to reside at Stranraer, in Scotland, where he was settled as minister; and for several years afterwards, multitudes crossed the channel to receive sealing ordinances from his hands. "The sensible and sweet enjoyments of the divine presence which the inhabitants of Killinchy had under Mr. Livingston's ministry, prevailed with some of them to go over and dwell at Stranraer, when he was placed in that parish. And at the stated seasons of his administering the Lord's Supper there, often great numbers, and at one time *five hundred persons* went from Killinchy, and some adjacent parishes, to partake of that holy ordinance at Stranraer: at another time, Mr. Livingston baptized *twenty-eight* children there, which had been carried over from Ireland for that end."

Soon after the re-establishment of the Presbyterian Church in Ulster, in the year 1642, *Mr. William Richardson* was ordained as Minister over the adjacent parish of *Killileagh*, of which, even before Mr. Livingston's settlement, in 1630, Killinchy was reckoned only a "pendicle" or appendage.—(*Livingston's Life*, p. 14.) Under Mr. Richardson, therefore, the people of Killinchy enjoyed for several years the ordinances of the Gospel. But this privilege being attended with considerable inconvenience, they resolved to obtain a resident Minister of their own. Their attention was, naturally enough, first directed to their

former Minister, Mr. Livingston, who, in the meantime, had been removed, by the General Assembly of the Church of Scotland, from Stranraer to Ancrum. "In the year 1656, the parish of Killinchy having been long vacant, and without a fixed pastor of their own, and earnestly desiring the stated dispensation of Gospel ordinances, began to conceive some hopes of re-obtaining Mr. Livingston; and therefore sent first Captain James Moore of Ballybrega, and then David Moorehead of Ballymacashan, commissioners, to prosecute a call which they sent to him, But the Synod of Mers and Teviotdale refused to loose him from Ancrum, where he was then settled. However such was his affection to his former and dear people of Killinchy, in summer, 1656, he came and made them a visit, as he had done several times before, but did not find here at that time above two or three families, nor above ten or twelve persons that had been in the parish when he was minister there.* He tarried in this kingdom about nine or ten weeks, and then returned to Ancrum. The following year he prevailed with Mr. Michael Bruce, then a candidate for the holy ministry, to come over from Scotland, to take the pastoral care of their souls. He sent with him an ample recommendatory letter, dated July 3d, 1657, directed to Captain James Moore of Ballybrega, to be communicated to the congregation."

Mr. Bruce accordingly came over to Ireland shortly after the date of this letter. He was joyfully received by the people of Killinchy; and having passed the usual trials before the Presbytery, he was solemnly ordained in the Church of Killinchy, to the pastoral charge of that parish, in the autumn of the year 1657.

Mr. Michael Bruce was descended from the Rev. Mr. Robert Bruce, one of the most eminent Ministers of the Church of Scotland, in the earlier period of her history. He was one of the Ministers of Edinburgh from 1587 to about the year 1605. An ample account of him may be found among the "*Scottish Worthies*," (*Vol. I. p. 140.*) among whom he justly holds a most conspicuous place. His descendant, whom we wish to enrol among our

* This sad desolation was owing in part to the persecutions of the bishops in 1638, by which many families were forced to flee to Scotland; but it is chiefly to be ascribed to the cruelties of the Roman Catholics in 1641, which were severely felt in the parishes of Killileagh and Killinchy.

“Ulster Worthies,” and who is entitled to an equally distinguished place among his brethren, was, by his mother, the great grandson of Mr. Robert Bruce. His father, Patrick Bruce, of Newton, in Stirlingshire, belonged to a different family,—the Bruces of Clackmannan. At the time of his settlement in Killinchy, the Presbyterian Church enjoyed tolerable peace and security, and the number of her Ministers had considerably increased.—Mr. Bruce was one of the most active and laborious Ministers. He is thus described by the *Rev. James Reid*, one of his successors in the ministry in Killinchy, who had the best opportunities of ascertaining his character:—“He had a great genius, and a liberal education. He was a man of extraordinary zeal for the glory of God and the good of souls; and a most painful and faithful minister, much given to meditation and secret prayer, very fervent and copious in all his ministerial performances. He laboured heartily in his Master’s work among his people, both in public and private, to the conversion and edification of many. He was of great reputation for his useful and unwearied labours in the ministry; a thundering, broken-hearted, and most affecting preacher, and of an holy and exemplary conversation. He did not shout over his people’s heads, but used a singularly popular, and familiar style in his sermons, suited to the capacities, and most apt to reach the consciences and affections of his hearers; and every Lord’s-day morning, after public singing of God’s praises, and before the first prayer, he addressed his audience in a short and awakening preface.”

Mr. Bruce was soon interrupted in this course of usefulness. In the year 1661, after the brief interval of only five years, he was, to use the language of the writer whom we have just quoted, “turned out of the church and legal maintenance, because of his non-conformity. But he and his people mutually adhered to their relation to one another, which they thought did not depend upon a legal establishment. And though there were orders for apprehending him and all other non-conforming Ministers, he took all opportunities of preaching and administering the sacraments to his people, who then used by concert to assemble at different places in the parish, in kilns, barns, or woods, and often in the night.” He soon after ventured upon preaching more publicly. Large crowds, attracted by his glowing eloquence, and his bold denunciations of

the tyranny then practised in both church and state, attended him wherever he was to be found. His zeal growing more inflamed by the obstacles he encountered, and by the multitudes who followed him, he began to itinerate beyond the bounds of his own parish. He even visited several of the adjoining counties, preaching to crowded audiences in the fields, and occasionally, as he had opportunity, in more public places. These proceedings, in which he was followed by only one or two other young Ministers, were discountenanced by the more aged and experienced of his brethren, who deemed it their duty to carry themselves more prudently, by confining their ministrations to their own parishes, and preaching to their people only in privacy. By this means they disarmed the bishops of much of their opposition. They succeeded in maintaining their ground, and in preserving the Presbyterian Church in the province till, the violence of the storm having in a few years subsided, she was enabled to come forth like gold, out of the fire, reduced perhaps in bulk, but increased in solidity and value. But, on the other hand, the open and honest boldness of Mr. Bruce, soon provoked the special indignation of the prelates and of the civil powers; and it was not long before he was compelled to retire to Scotland, and leave his people destitute of pastoral aid and encouragement at this trying period.

In his native country, Mr. Bruce acted the same bold, faithful, and fearless part, he had done in Ireland. He sojourned chiefly in Stirlingshire, whither his wife and family had followed him from Ireland, preaching in the fields and mountain-glens, and exposed to various hardships. He was at that time indeed among the foremost in that noble band of confessors and martyrs, who, at the hazard and frequent cost of their lives, opposed the arbitrary measures of the court and the bishops, which were much more oppressive there than in Ireland. His fidelity and boldness, as might be expected, soon attracted the notice of the council of state at Edinburgh. In the month of June, 1664, he was cited to appear before them as “a pretended Minister and a fugitive from Ireland;” in consequence as it is stated “of their having heard of his seditious and factious doctrine and practice,” by which they meant, his continuing to exercise the office of a Minister without authority from the Scottish prelates. Warned by this notice, he appears to have been more guarded in his

conduct, and more cautious in exposing himself unnecessarily to danger. Accordingly though he still continued to preach, he contrived to elude for nearly two years the vigilance of his persecutors. At length, however, information having been received of his place of residence, he was taken prisoner at Airth, in Stirlingshire, and suffered grievous hardships, which are thus narrated by Wodrow:—

“But to come to particular persons’ sufferings, I may well begin with the *Rev. Mr. Michael Bruce*. This worthy, useful, and affectionate preacher, had been some years ago forced out of Ireland, where his charge and relations were. Being a person of great boldness and much love to souls, he adventured to preach to great meetings in houses, and some times in the fields likewise. He ventured into several places of the nation, where few other Presbyterian Ministers had preached to any numbers for some years. About the second or third of June, 1668, Captain G. Erskine, in Stirling Castle, having orders from some counsellors, apprehends Mr. Bruce in his own hired house, not far distant. When, to his great surprise, he (Mr. B.) found the house beset with armed men, according to his usual courage and briskness, he endeavoured to escape, but was sore wounded by the soldiers, and taken, and brought prisoner to the Castle of Stirling. No care was taken of his wounds, and he lost a vast deal of blood. Notice of this prize is sent into Edinburgh, and June 4th, the council have this resolve about him:—“The lords being informed that Mr. Michael Bruce, pretended Minister, is apprehended, who, for these several years by-past, has made it his work to abuse the people, and in contempt of the laws, presumed to keep frequent conventicles, preach, baptize, and administrate the sacraments, without any lawful warrant, and made prisoner in Stirling Castle, they order him to be kept close prisoner, and no person have access but physicians and surgeons.” Further, they appoint the sheriff of Stirling, and one of the justice-deputies, to examine him, how it came, when he was apprehended by authority, he assaulted, and dangerously wounded a soldier of the party employed for that effect, and report.

“It was the 18th of June before Mr. Bruce was so far recovered as he could be carried into Edinburgh; and when put in close prison there, the council order, that nobody have access to speak with him, except in presence of a privy counsellor, or one of the magistrates of Edinburgh. When he was examined in the tolbooth, he was most candid and free in his confession, refusing to answer nothing put to him. From this confession, the king’s advocate forms a libel (or indictment) against him. As soon as he was able to come before the council, upon July 2d he appears, and when his libel is read, he owned his preaching and baptizing in houses and the fields, and defended his practice as being agreeable to the powers he had received from another and a higher court. The sentence the council pass, is as follows:—“The council find Mr. Michael Bruce guilty of sedition, faction, and disturbance of the peace of this kingdom, and contravening the acts of the parliament and council; and therefore ordain the said Mr. Michael Bruce to be banished and sent away out of his majesty’s dominions of Scotland, England, and Ireland, and to discharge him to return upon pain of death.” His bond, signed in the council registers, is: “I, Mr. Michael Bruce, bind, oblige, and enact myself in the books of privy council, that in obedience to an act and sentence of

banishment pronounced and given against me this day, I shall never return to any of his majesty’s dominions in Scotland, England, or Ireland, under pain of death, to be inflicted without mercy, in case I shall happen to contravene; consenting these presents be registered in books of council, and constitute Patriek Frazer, advocate, my procurator. In witness whereof, I have subscribed these presents, in presence of the lords of council, at Edinburgh, July 2d, 1668.

‘M. BRUCE. ROTHES, CHANCELLOR.’

“When he is about to remove off the kingdom, the 14th of July, a letter comes from the king to the council, signifying he was pleased with their procedure against Mr. Bruce, and ordered him to be sent prisoner by sea to London with the first conveniency: and September 13th, he is ordered to be put into a ship going to London. Whether this was owing to an application from the bishops in Ireland, who had a particular spite against him, or to some other cause, I know not. But when he came up to London, he was immediately sent to the Gate-House, (Westminster.) After he had remained some time there, he was sentenced to go to Tangier, in Africa.*”

Soon after his committal to this new and distant place of confinement, where he was compelled to support himself at considerable expense, he forwarded a memorial to the king, Charles II. praying, that he might be permitted either to return to his family, or at least to obtain support while in confinement. The following is a copy of this petition, which has been happily preserved among the family papers, and which, by corroborating the statement we have just given from Wodrow, furnishes another proof of the well-known accuracy of that historian:—

“TO THE KING’S MOST EXCELLENT MAJESTY.

“The humble petition of Mr. Michael Bruce, Minister of the Gospel, and prisoner in the Gate-House at Westminster, (1668.)

“SHEWETH,—That about the month of May last, it pleased the Right Honourable the Lords of your Majesty’s privy council of Scotland, to cause petitioner to be apprehended and imprisoned at Edinburgh, for sometime exercising the function of a Minister in private: Whereupon it pleased the said Lords, about the month of July last, to pass a general order for the petitioner’s removal out of your Majesty’s dominions, not limiting any certain time for his removal; when, by another order from the said Lords, he was suddenly shipped at Leith, and commanded to be brought thither, to attend your Majesty’s further pleasure: And being

* The invaluable work from which this extract is taken, has been lately reprinted in four volumes, 8vo. under the superintendance of the *Rev. Dr. Burns*, of Paisley. This edition is enriched by an original memoir of Wodrow, with extracts from his unpublished correspondence, and by many most interesting and valuable notes from the pen of the learned, accurate, and judicious editor. We most cordially recommend this edition of the “History of the Sufferings of the Church of Scotland,” to the attention of our readers.—EDIT.

arrived at London, was, by an order from your Majesty's council here, committed to this prison.

"The petitioner being much impoverished by his long imprisonment in Scotland, and having a family of young and helpless children left behind him in Scotland, altogether desolate and unprovided for; so that if your petitioner should also continue in this chargeable prison, both he and they must of necessity perish.

"May it therefore please your Majesty, in consideration of the premises, of your Majesty's wonted goodness and clemency, to commiserate the sad condition of your poor supplicant, by granting him liberty to return to his family, upon his giving bail to appear, when and where your Majesty shall be graciously pleased to appoint; and in the meantime begs your Majesty's allowance for his subsistence, till your Majesty's further pleasure be known.

"And your petitioner (as in duty bound) shall ever pray, &c.
"M. BRUCE."

Whether any attention was paid to this interesting memorial, we know not. He still, notwithstanding, continued in prison. His wife followed him to London, to alleviate the evils of his confinement, and to use her efforts to procure his freedom. This object she at length accomplished, through an unexpected channel, which was providentially opened to her in the following very singular manner:—During Mr. Bruce's long confinement, he was occasionally permitted to preach, though his prison was in the immediate vicinity of the court. His energetic and affecting style of preaching attracted many auditors, and among others one of King Charles's mistresses, probably the Lady Castlemaine. Mrs. Bruce hearing of her attendance, with the characteristic ardour of her sex, conceived the hope of procuring her husband's release through her interference; and anxious for the freedom of a beloved husband, she hesitated not to apply to her for this purpose. Her hopes were realized. A new petition was through this channel forwarded to the king, who unwilling to reverse the sentence of banishment, was nevertheless prevailed on to give Mr. Bruce the privilege of choosing the place of his exile. According to tradition, we are informed, that he immediately named "*the woods of Killinchy*," as the place to which he desired to retire. His request was granted. The Earl of Elgin and Ailesbury procured for him a writ of "*Nolo prosequi*," by which all former prosecutions and sentences were quashed. After an imprisonment of twenty-eight weeks, he returned with his family to Ireland, and in the month of April, 1670, settled once more in his favourite parish of Killinchy.

The good man had scarcely enjoyed a repose of two months after his severe troubles in Scotland and England, when he was in danger of being subjected to new trials. Shortly after his return to Killinchy, Boyle, Bishop of Down and Connor, at the instigation of Leslie, Bishop of Raphoe, summoned to his court twelve Ministers of the County of Down, of whom Mr. Bruce was one, to answer for their preaching without his authority, and as a preparatory step to their excommunication and removal out of the country. In the month of June, 1670, two of the brethren waited on the bishop, then residing at Hillsborough, to procure, if possible, some mitigation of his threatened severity. But they met with no success. His lordship called them "rebels and seducers of the people," and declared his resolution of executing the law against them. Providence, however, raised up for them new and powerful friends, who succeeded in inducing the Lord Primate to interfere on their behalf, and to restrain the violence of his suffragan bishop, Boyle. From this period, Mr. Bruce suffered no molestation. During the summer, the people of Killinchy built their first meeting-house, as thus narrated:—"His loving hearers, in summer that same year, built a meeting-house, wherein they might conveniently attend upon his ministry; which meeting-house, though reared with great haste upon that surprizing and joyful occasion, stood till summer, 1714, when it was rebuilt in the same place."

Thus after ten years of severe trials, in Scotland, England, and Ireland, Mr. Bruce at length enjoyed a seasonable repose. He continued in the peaceable and uninterrupted discharge of his pastoral duties in Killinchy for above eighteen years. The wars of the Revolution, however, obliged him and his family once more to fly to Scotland; and the parish of Killinchy having suffered severely in the contest between the adherents of James and William, and no prospect appearing of a speedy opportunity to resume the ministry there, he was prevailed on to take the pastoral charge of Anwoth, in Wigtonshire.

It was in this parish that the *Rev. Samuel Rutherford*, author of the celebrated religious "*Letters*," was settled in the early period of his ministry. He was removed thence to St Andrews, in the year 1639, and was succeeded by the *Rev. John Mean*, who was deposed by the prelates in 1662. From that date, the parish remained destitute

of a Gospel Minister, and its inhabitants endured grievous persecutions for their attachment to the Presbyterian church. Prelacy, however, having been abolished in Scotland at the Revolution, Mr. Bruce became their first Minister after this happy change. He continued in this charge, in peace and comfort, till his death, which happened in the year 1693. He lies buried in the church of that parish; but we have not been able to ascertain whether any stone remains to mark the spot, or record the virtues of this man of God.

Such were the singular vicissitudes that chequered the life of this venerable worthy, the Rev. MICHAEL BRUCE! He was *thirty-seven* years a Minister, in connexion with two Presbyterian Churches, those of Ireland and Scotland. The first *five* years he spent in peaceful and zealous labours in Killinchy, *three* in itinerant preaching in Ulster, under daily dread of fine and imprisonment, and *four* under similar perils in Scotland. Wounded and taken prisoner, he was nearly *two* years in confinement at Edinburgh and London. Released, through the zeal of a faithful wife, he was permitted to return to the early scene of his labours. He then enjoyed an uninterrupted rest of *nineteen* years. But again driven forth, he spent the remaining *four* years of his life a Minister of the parent church, from whom he had first received his license to preach. Yet throughout all these unprecedented vicissitudes, he never changed his principles, or swerved from his integrity. He was, indeed, a man of unbending rectitude of conduct, and of unshaken attachment to the Gospel. He was a genuine son of the Reformed Church of Scotland, AN ORTHODOX PRESBYTERIAN, maintaining the doctrines of her confession of faith, and adhering to her communion, through honour and dishonour, through evil report, and through good report. He does not appear to have ever written any thing for the press. Five sermons by him have indeed been published. But they were printed from notes taken by his more attached hearers; and though occasionally striking and impressive, are consequently very imperfect. One is entitled, "The rattling of the dry bones: a Sermon, preached at Chapel-yard, Carlisle," printed in the year 1672. A second was published after his death, with this title, "Six dreadful alarms, in order to the right improving of the Gospel; or the substance of a Sermon." The three other sermons are

published in a volume, entitled, "A Collection of Lectures and Sermons, preached mostly in the time of the late Persecution in Scotland, by these faithful and eminent servants of Jesus Christ, Messrs. William Guthrie, Michael Bruce, &c." The texts of his discourses are Gen. xlii. 25, Psalm cxix. 133, and Mark ix. 13.

His character is thus described by Mr. Reid, to whom we have already referred, who was ordained in Killinchy in the year 1702, not many years after Mr. Bruce's death, and who continued in this charge during the long space of *fifty-three* years:—

"Mr. Bruce was frequently invited to preach abroad, especially to assist at sacraments in several counties, and was much regarded and loved, admired and followed wherever he was. He was a man of great faith; and though he was far from enthusiasm, or pretending to a spirit of prophecy, yet, (which might also have been observed of Mr. Livingston,) as a gracious return of his fervent and effectual prayers, he had frequently such strong impressions of matters which concerned the public interests of Christ's church, as well as some particular members or enemies of it, that sometimes from the pulpit, and sometimes in private, he could not forbear to intimate his thoughts of what should fall out. Many yet living do remember and delightfully talk of particular instances of this kind, and they all observe them to have been punctually fulfilled, and that not any one of them failed of accomplishment. Mr. Bruce was much noted for self-denial, humility, contempt of the world, and conversation in simplicity and godly sincerity. He was of great charity, doing good unto all men, but especially the distressed members of Christ. His liberality and great hospitality to such Christians as were sometimes forced to fly out of Scotland for conscience sake, is too well known to need any representation."

We shall conclude this sketch of Mr. Bruce, by noticing a singular circumstance connected with his posterity. Six of his descendants, in uninterrupted succession since his death, have been Ministers of Presbyterian congregations in Ireland; so that, excepting an interval of about twenty years, from the death of Robert to the ordination of Michael Bruce, this name, rendered illustrious by the virtues and sufferings of these its earlier possessors, has never disappeared from the records of the Presbyterian Church, from the days of Knox till the present time! It

is right to add, however, and we do it with unfeigned regret, that the religious principles of the venerable founders of the family have been deserted by their descendants in the ministry. The ORTHODOX PRINCIPLES of "the olden time" have been publicly impugned, and we wish truth did not compel us to say, grievously misrepresented, by Dr. William Bruce of Belfast, the fourth in descent from the subject of this memoir. "Fuimus,"* we have been told, is the Doctor's favourite motto;—we less lament the reverse of fortune to which it seems to refer, than the melancholy change of religious sentiment of which it may be equally descriptive.

UBIQUITY OF CHRIST.

TO THE EDITOR OF THE ORTHODOX PRESBYTERIAN.

SIR,

A FRIEND has lately directed my attention to an article by an Unitarian writer, who takes the name of "Erasmus," in which an attempt is made to invalidate the conclusions which I had adduced from the Rev. Henry Montgomery's declaration, that he believed in the "omnipresence of the Lord Jesus Christ," as stated by me in the Eleventh Number of *The Orthodox Presbyterian*. In the execution of this attempt, Erasmus has, in my opinion, not only completely failed, but in the course of his argument he stands, in some instances, directly opposed to Mr. Montgomery himself, whose cause he advocates, and in others, to the plain dictates of Holy Writ, and the practice of the Patriarchs, the Apostles, and the primitive Church of God,—nay, even to *his own statements* and assertions.

The whole of this writer's attempted refutation of my reasoning, may be classed under three distinct heads.—The first consists of *abuse*; the second of a total change of the subject at issue; and the third of misrepresentation.

Under the first head I class the gratuitous charges which he brings against me, of *profaneness, presumption, vanity, temerity, vain boasting, and bravado*. To all these heavy accusations, I do not deem it necessary to give any other reply than merely to request your readers to turn back to your Eleventh Number, and examine whether the letter signed, "*A Member of the Established Church*," contains

* "We have been," in reference probably to the departed royalty of the "Bruce of Bannockburn."

any thing which can justify *Erasmus* in the use of such harsh language. To that writer, however, I beg leave to say, kind Sir, you are, with respect to these accusations, directly opposed to Mr. Montgomery himself, who, in the Twelfth Number of *The Orthodox Presbyterian*, says, in his letter to its Editor, "Your Correspondent (meaning me) appears to be a person of a *Christian temper*," and states, that he is duly sensible of his friendly feelings. This, indeed, is not very consistent with *Erasmus's* charge of *profaneness, presumption, vanity, temerity, vain boasting, and bravado!!* How different are the conclusions drawn by the two gentlemen, respectively, from the same premises! In the eyes of one I seem possessed of a *Christian temper*,—the other views me as a profane man! So much for the first head—*abuse*. Now for the change of subject.

Yes, *Erasmus* has indeed changed the subject matter of debate, and shrunk from the very ground-work of the whole argument; and here again he is completely at issue with *Mr. Montgomery*. That Rev. Gentleman publicly, and without the slightest hesitation, declared his belief in the *omnipresence* of the SAVIOUR. There was no equivocation—no shuffling—no limitation in this manly declaration. He clearly avowed his faith, that "the Saviour was present in *all places*." Now what says *Erasmus* respecting this *so strongly asserted Ubiquity* of the SON OF GOD? "Presiding (says he) over his church, or being present with two or three disciples, and going away and coming again, is not the omnipresence of Him who fills all space at all times." He is "present (says Mr. Montgomery) in all places." He *comes and goes*, intimates *Erasmus*, and this "is not the omnipresence of Him who fills all space at all times." Now I tell *Erasmus*, that I did not rest my arguments and my deductions on this system of *going and coming*, which he attributes to the Son of God, nor on any *single* text of Scripture, as he unjustly intimates. No. I grounded them on the *admitted Ubiquity* of the Saviour, and on the declaration of Holy Writ, that he was the Creator of all things.—Once more I remind *Erasmus*, that, if Christ be present in *all places*, then in *Him we live, and move, and have our being*,—and this is one of the characteristics of the *omnipotent* GOD. Again, if, as is undoubtedly certain, *He created all things* visible and *invisible*, then He who fills every part of space, knows the real essences, substances, qualities, powers, and propensities of all those things which He himself has called into