

are not the less influential, though unseen—morally of powerful operation, though metaphysically never analyzed or beyond the reach of analysis. Even if they suggest but the imagination of a God they are not without their importance in Theology—laying man under a most direct obligation to entertain the subject, and fastening a great moral delinquency upon his irreligious neglect of it.

8. And there is one inquiry in Natural Theology, which the constitution of the mind, and the adaptation of that constitution to the external world, are pre-eminently fitted to illustrate—we mean the character of the Deity. We hold that the material universe affords decisive attestation to His natural perfections, but that it leaves the question of His moral perfections involved in profoundest mystery. The machinery of a serpent's tooth, for the obvious infliction of pain and death upon its victims, may speak as distinctly for the power and intelligence of its Maker as the machinery of those teeth which, formed and inserted for simple mastication, subserve the purposes of a bland and beneficent economy. An apparatus of suffering and torture might furnish as clear an indication of design, though a design of cruelty, as does an apparatus for the ministration of enjoyment furnish the indication also of design, but a design of benevolence. Did we confine our study to the material constitution of things, we should meet with the enigma of many perplexing and contradictory appearances. We hope to make it manifest, that in the study of the mental constitution, this enigma is greatly alleviated, if not wholly done