

character, which, instead of but one virtue, is comprehensive of them all—we are then on firmer vantage-ground for the establishment of a Natural Theology, in harmony, both with the lessons of conscience, and with the phenomena of the external world. Many of our academic theists have greatly crippled their argument, by confining themselves to but one feature in the character of the Divinity—as if His only wish in reference to the creatures that He had made, was a wish for their happiness; or as if, instead of the subjects of a righteous and moral government, they were but the nurslings of His tenderness. They have exiled and put forth every thing like jurisprudence from the relation in which God stands to man; and by giving the foremost place in their demonstrations to the mere beneficence of the Deity, they have made the difficulties of the subject far more perplexing and unresolvable than they needed to have been. For with benevolence alone we cannot even extenuate and much less extricate ourselves, from the puzzling difficulty of those physical sufferings to which the sentient creation, as far as our acquaintance extends with it is universally liable. It is only by admitting the sanctities along with what may be termed the humanities of the divine character, that this enigma can be at all alleviated. Whereas, if, apart from the equities of a moral government, we look to God in no other light, than mere tasteful and sentimental religionists do, or as but a benign and indulgent Father whose sole delight is the happiness of His family—there are certain stubborn anomalies which stand in the way of this frail