

misery unconnected and alone, we may well doubt the benevolence of the Deity. But should it not modify the conclusion, to have ascertained—that, in proportion as virtue made entrance upon the world, misery would retire from it? There is nothing to spoil Him of this perfection, in a misery so originated; but, leaving this perfection untouched, it attaches to Him another, and we infer, that He is not merely benevolent, but benevolent and holy. After that the moral cause has been discovered for the unhappiness of man, we feel Him to be a God of benevolence still; that He wills the happiness of his creatures, but with this reservation, that the only sound and sincere happiness He awards to them, is happiness through the medium of virtue, that still He is willing to be the dispenser of joy substantial and unfading, but of no such joy apart from moral excellence; that He loves the gratification of His children, but he loves their righteousness more; that dear to Him is the happiness of all his offspring, but dearer still their worth; and that therefore He, the moral governor will so conduct the affairs of His empire, as that virtue and happiness, or that vice and misery shall be associated.

12. We have already said, that, by inspecting a mechanism, we can infer both the original design of Him who framed it, and the derangement it has subsequently undergone—even as by the inspection of a watch, we can infer, from the place of command which its regulator occupies, that it was made for the purpose of moving regularly; and that, notwithstanding the state of disrepair and aberration