

are more valuable than the toils and sufferings of an earthly pilgrimage—and God, armed as He is with a force of execution which no obstacle can withstand, and a benevolence ample and unconfined as the wide possibility of things, might have willed the consummate happiness at once without the tardy preparation. Now, in defect of all our endeavours to comprehend the rationale, we should acquiesce like true disciples of the philosophy of observation in the facts—that, instead of being subtilized among the transcendental difficulties of the subject into an airy speculative Theology, we might stop at that limit beyond which if we transgress, we will leave all that is sure and sound in Theology behind us. In short, it should be studied not by the method of synthesis but by the method of analysis—not by going downward in the science, with our point of departure *a priori*, or from its assumed principles; but by going upward in the science, with our point of departure *a posteriori*, or from its observed phenomena—in this way treasuring up the ascertained facts, nor holding them less valuable because of the unascertained reasons which lie behind them—satisfied with that light of evidence which informs us of the what, however dim may be that light of theory which informs us of the why—Let this be our habit, and we shall then learn to wait and to postpone our curiosity, in a multitude of questions to which our best and surest answer is that we cannot tell.

18. Ere we enter on our brief exposition of the Attributes of God as viewed in the light of Natural