

ulation—or, walking in the light we have, to wait the disclosures of that day which has been emphatically called the “Day of the Manifestation of God?”*

26. In opposition then to that unqualified imagination of the Omnipotence of God, which would lead some to suspect that there should be no deficiency from perfect blessedness, and far more that there should be no positive suffering in creation, let us plead the ignorance of man. The *argumentum ab ignorantia*, when rightly applied, is a preservative from an infinity of errors in all the branches of human speculation. There is a little clause very often employed by Butler in his reasonings—and, when opportunely brought in, it is of inestimable value, both in Theology and in Science—“for aught we know.” For aught we know, there may be expediences, or, if you will, necessities which require both a complicated system of means and a lengthened procedure, ere the best and worthiest consummation of all things is arrived at. For aught we know, suffering, and even sin, may be the stepping-stones to a greater and nobler result than could have been otherwise accomplished. It is on this ground that we would adjourn the question of the origin of evil. We would attempt no positive solution of it. We cannot sympathize with Leibnitz and others in the confident deliverance which they have made upon the subject—yet, if viewed not as a peremp-

* There are some striking views on the Divine Omnipotence in a recent Volume of Essays and Sermons by the Rev. Henry Woodward of Ireland—a work replete with originality, and rich in the germs of high thought.