

skill, the unity, the Omnipresence of the Deity. Adaptation for *the* end might indicate Him to be a God either of benevolence or cruelty, a God of virtue or vice, a God who loved righteousness and hated iniquity, or a God who patronises the wicked and delights in thwarting and discouraging the good. So that after the natural attributes have been fully ascertained, the moral might still be in a state of deepest ambiguity. From adaptations alone, and without our adverting to the special object of them, we may gather the power and wisdom, and virtual presence of the Deity in all places of the Creation; and His complete intelligence of every thing that is going on through its mighty amplitudes; and even His Unity, as far as this can be gathered from unity of counsel; and last of all His Eternity, which is irresistibly obtruded upon us indeed by the consideration of the very simplest elements of thought. Thus it is that from adaptations in the general, we may be able to complete one list of the Divine perfections. But there is another list comprehending His goodness; His justice; His truth; His august and inviolable sacredness, or in other words, that instant and determined recoil from evil which hath affixed to Him the denomination of Holy. Now adaptation alone, or adaptation in the general, will not suffice to indicate these as the characteristics of Him who hath made and who rules the universe. To ascertain these, we must look to the objects of this varied adaptation. The skilful and effective adaptation of means to an end may indicate both power and wisdom—whether