

the end be such as would minister complacency to a good or an evil Spirit—to one that delights in a world peopled with happiness and virtue, or to one that hath fiendish satisfaction in the agonies of a sentient creation and in the triumph and prevalence of wickedness over it. There may be refinements of most exquisite ingenuity, and the felt demonstration given of a power mighty and resistless, in the machinery of a system that is ever working off and by a multiplying process new and perpetual additions to the amount of disease and depravity and death. The subserviencies even of a system like this might be enough to mark the utmost skill and the utmost energy on the part of its Author. In a word from the mere operation of the instruments which He hath formed, we may collect His natural attributes. But to fix our belief of His moral attributes, we must look to the result of that operation.

7. The untenable metaphysics which have been employed in demonstration of the being and natural attributes of God, have given to Natural Theology an aspect of mysticism which is not necessary and not natural to her. But this is not the whole of the injustice which she has received at the hand of her advocates. If she have been obscured by one style of reasoning in respect to the natural attributes of God, she has been weakened and made precarious by another style of argumentation in respect to His moral attributes; and the principal defect, as we have already hinted, lies in the confinement of the reasoning to fewer data than nature has actually set before us—to the pheno-