

doings ; by our capacities for virtue and vice, along with the pleasures or the pains which are respectively blended with them ; and finally by the operation of habit, whose office, like that of a schoolmaster, is to perfect our education, and to fix, in one way or other, but at length unmoveably, the character of its disciples. These present us with a distinct exhibition of the Deity, or a distinct and additional relation in which He stands to us—revealing to us, not Him only as the affectionate Father, and ourselves only as the fondlings of His regard ; but him also as the great moral Teacher, the Lawgiver, and moral Governor of man, and ourselves in a state of pupilage and probation, or as the subjects of a moral discipline.

6. And here it may be proper to remark, that we understand by the goodness of God, not His benevolence or His kindness alone. The term is comprehensive of all moral excellence. Truth, and justice, and that strong repugnance to moral evil which has received the peculiar denomination of Holiness—these are all good moral properties, and so enter into the composition of perfect moral goodness. There are some who have analysed, or, in the mere force of their own wishfulness, would resolve the whole character of the Deity into but one attribute—that of a placid undistinguishing tenderness ; and, in virtue of this tasteful or sentimental but withal meagre imagination, would they despoil Him of all sovereignty and of