

manities of the Divine character, that this enigma can be at all alleviated. Whereas, if, apart from the equities of a moral government, we look to God in no other light than mere tasteful and sentimental religionists do, or as but a benign and indulgent Father whose sole delight is the happiness of His family—there are certain stubborn anomalies which stand in the way of this frail imagination, and would render the whole subject a hopeless and utterly intractable mystery.

3. A specimen of the weakness which attaches to the system of Natural Theology, when the infinite benevolence of the Deity is the only element which it will admit into its explanations and its reasonings, is the manner in which its advocates labour to dispose of the numerous ills wherewith the world is infested. They have recourse to arithmetic—balancing the phenomena on each side of the question, as they would the columns of a ledger. They institute respective summations of the good and the evil; and by the preponderance of the former over the latter, hold the difficulty to be resolved. The computation is neither a sure nor an easy one; but even under the admission of its justness, it remains an impracticable puzzle, why, under a Being of infinite power and infinite benevolence, there should be suffering at all. This is an enigma which the single attribute of benevolence cannot unriddle, or rather the very enigma which it has created—nor shall we even approximate to the