

conclusion. When thus related it may cast no impeachment on the benevolence, and only bespeak the righteousness of God. It tells us that however much He may love the happiness of His creatures, He loves their virtue more. So that, instead of extinguishing the evidence of one perfection, it may leave this evidence entire, and bring out into open manifestation another perfection of the Godhead.

9. In attempting to form our estimate of the Divine character from the existing phenomena, the fair proceeding would be, not to found it on the actual miseries which abound in the world, peopled with a depraved species—but on the fitnesses which abound in the world, to make a virtuous species happy. We should try to figure its result on human life, were perfect virtue to revisit earth, and take up its abode in every family. The question is, Are we so constructed and so accommodated, that, in the vast majority of cases we, if morally right, should be physically happy. What, we should ask, is the real tendency of nature's laws—whether to minister enjoyment to the good or the evil? It were a very strong, almost an unequivocal testimony to the righteousness of Him who framed the system of things and all its adaptations—if, while it secured a general harmony between the virtue of mankind and their happiness or peace, it as constantly impeded either the prosperity or the heart's ease of the profligate and the