

and arrangement; but who can describe the countless tints of colouring which are spread over the heavens and the earth? Now, there is in the human soul an aptitude to be pleased with variety; nay, there is a craving for it. Nor can there be a more terrible infliction than unvarying monotony and sameness of appearance, arrangement, and action. If, therefore, the Creator had been malevolent, or indifferent to the happiness of man and other sentient beings, he might have gratified this position most perfectly by giving to the human soul its present love of variety, and then spreading over the face of nature a dead uniformity of figure, position, arrangement, and colouring; forming every thing upon the same model. And this might have been done without impairing at all the perfect operation of all her laws that are essential. Every thing might have been as systematic and harmonious as it now is; but sentient beings would have been miserable; and this must have been supremely gratifying to infinite malevolence. He might also have so constructed the organs of hearing, sight, and smell, that every sound might have been ungrateful and grating, every odour repulsive, and every prospect disgusting. While hunger would have urged animals, as it now does, to seek food, its reception might have been painful, or utterly void of gustatory enjoyment. So in regard to social enjoyments; we might have been irresistibly drawn towards our fellow-men, and yet their society might have been hateful in the extreme.

Had such a state of things existed, how very clearly we should have inferred the malevolence of the Author of nature! Or if such a state had been witnessed about as often as its opposite, we might reasonably have said that he was indifferent to the happiness of his creatures. Why, then, may we not, with equal reason, infer his benevolence, when we find, in a vast majority of cases, nay, for aught I know, universally, that pleasure is superadded to animal enjoyment where it was wholly unnecessary to the perfect operation of nature's laws?

The fact is, God has made all nature "beauty to our eye and music to our ear," when it was wholly unnecessary for the perfect operation of her laws; and the inference is irresistible, that he delights in the happiness of his creatures. Nor can the fact that evil exists in the world destroy the force of