

that have been made to substitute Christianity for heathenism and other false religions, is full of examples illustrative of this principle, in conformity with the remarkable declaration of Christ, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Alike prolific of illustrations are all the great attempted reforms which the world has witnessed, whether for delivering religion from human corruptions, or eradicating slavery, or intemperance, or breaking the political yoke of the oppressor. In fine, no reasonable man ought to expect to do much good in this world, without suffering much himself and bringing some incidental suffering upon others.

Now, although the evils that have been described are incidental, they belong to the constitution of this world, and, therefore, show the feelings and intentions of its Author, as much as those effects of his works which appear to be their final causes. But do not such evils, incidental to every event, indicate a feeling in the divine mind different from unmixed benevolence? Strictly speaking, these evils are not penal inflictions. But they certainly do not show in the Creator a simple desire to promote the happiness of men, by directly conferring it. They rather indicate a necessity, on account of some peculiarity in the character of man, of mingling severity with goodness in the divine conduct towards him.

In thus representing incidental effects as indicative of the feelings of the Deity, I may seem to contradict my reasoning under the first head, where I gave, as proof of God's benevolence, the fact that the direct object of every contrivance is beneficial, and evil only incidental. But I did not mean to intimate that the incidental effects of a contrivance are no index of the feelings of its author, but only that the direct effects show more clearly than the incidental what are his wishes and intentions, especially if the former are the most numerous, important, and striking. Still, incidental effects are never without an object; and where they are evil, as in the case supposed, they indicate other feelings towards men, in the divine mind, than unmixed benevolence. For it is a strange limitation of God's wisdom and power to say, as some do, that the evils could not be prevented.

It may be said, however, that if men only conform to the laws of nature, they will escape all the evils they suffer. On the other hand, I maintain, (and this constitutes my second