

cannot emanate from—a Spirit perfect in all his attributes. In fact, the idea of creation, as well as the idea of providence, is utterly inconsistent with that of malevolence. But to create, and to love, impress upon our minds at once, the conviction of principles as inherent in the great first cause, as his own being. Infinitely blissful ; independent for aught on any other, he could only in pure, disinterested beneficence, have brought any intelligent creature into existence ; and could have no lower design, than to impart happiness. Then his upholding care still manifests the same great truth.

This revelation of God in his works, and providence, (as might be anticipated) corresponds with his revelation of himself in his word—*universal* nature reveals the divine character, as “good to all ;” the Scriptures intended for *universal* circulation, reveal gospel provision adapted for *universal* want and all-sufficient.

Wherever we look, or listen, we greet teeming evidences of Divine goodness. All the realities of our existence, rise as so many ready witnesses of a Creator's benevolence. While inspiration plainly announces “*God is love,*” each mark of the same hand on earth echoes the joyous sound.

Again, looking upon man as fallen, he must be regarded as under a grand remedial economy : Every man is providentially benefited, which he could not be, had not Christ died for him, in some sense or degree. All mankind have life, and all its blessings, bestowed, as well as Divine long-suffering exercised, only through a Saviour. A fallen man, could not live in the light of the sun that shines,—could not breathe God's air,—exist on God's earth—or be upheld in a state of probation, but for the Divine Redeemer's work on Calvary. Ask, then, who has received of his fulness ? And let universal providence reply ! There is no medium by which a particle of earth's good, any more than Heaven's grace and Divine mercy, could reach our fallen race, than the blood of the Cross. Then assuredly every human being on earth, has some interest in the benefits of the great work of atonement.

The wide book of creation should be read by all, and those who therein study are without excuse, if they acknowledge not the eternal power and Godhead of the beneficent author. (Rom. i. 20.) Are they not more inexcusable, who would have the blessed book of gospel revelation from the same hand, read so contrary, and to appear so wanting in provisions for happiness, as to present the woeful discrepancy of free unconditional “predestination to wrath” ? Is the page of nature in reality more brightly illuminated with Divine benevolence than the volume of gospel