

fore, in mental action, we are compelled to assume the co-existence with Power, of other attributes to impel and guide it. These we express by the terms — Goodness and Wisdom — which embrace together all the moral and all the intellectual perfections of the Sovereign Spirit. As we are conscious, that our own errors and vices proceed from passions, infirmities and fears which are incidental to our limited nature, but from which He whose nature is without limit, must be free — we hesitate not to speak of God as absolutely without imperfection, and we ascribe to Him boundless Power, unerring Wisdom, infinite Love. These three great attributes of Power, Wisdom, Goodness, present themselves to us as necessary conditions of the existence and operations of the highest Mind — the absolute Being. Assume one of these attributes, and it will involve the co-existence of the other two. Admit flaw or deficiency in any one, and it will disturb its relations with the rest, and draw after it a dissolution of that harmony and self-consistency of action which is the basis of our reliance on the order and perpetuity of the universe.

Among the powers appertaining to the unsearchable essence of God, we must include that of limiting the outgoings of his own creative energy — of arranging and distributing creation in endless gradations of life and faculty — of imparting to the race which he has placed at the head of the visible scale, some portion of his own spiritual consciousness and freedom — and of allowing them within certain bounds, through the mysterious endowment of will, to act in independence of Himself. Within these bounds lies the choice of Right and Wrong — with its effects on the moral condition of the agent — and the liberty implied in that choice, of voluntarily ap-