

animal happiness; for the excess of numbers in the tribes of vegetable feeders suffer no more in being destroyed by the carnivorous races, than if they died in some other way; not so much, indeed, as if they perished by famine. We may safely conclude, then, that even this system of mutual slaughter, when viewed in all its relations, is the means, in such a world as ours, of increasing the amount of enjoyment, and is, therefore, a benevolent provision.

This course of reasoning may be extended, as I judge, to the greatest of all mortal evils: I mean death. In the case of the inferior animals, the amount of physical or mental suffering from this cause is comparatively small. And if they survive the change of death, surely there is benevolence in so easy a translation. Or, if they do not exist hereafter, the stroke of death is a small deduction from the happiness of a whole life. In man's case, we must not take into the account the aggravations of death which his own misconduct produces. And aside from these, what a blessing it would be to be transferred to a more exalted state of being, by an experience no more painful than that of a Christian dying what may be called a natural death by mere decay! Then, too, how much greater happiness is the result of a succession of beings on earth, than one undying race would enjoy, both because the successive races would be ever passing through novel scenes, which would soon become monotonous to a continuous race, and because, as we have already suggested, a succession of races admits of the existence, at any one time, of a far greater number of species! Then, too, we must not forget the salutary moral influence which man experiences from the expectation of death; so great, indeed, that without it, it seems doubtful whether the world would be any thing better than a Pandemonium. In making indissoluble the connection between sin and death, therefore, in such a system as the present, benevolence presided with wisdom and justice in the councils of Jehovah.

But in the third lecture I have treated this whole subject so much more fully, that I need not add any thing further in this connection.

I base my fifth and last argument, to prove the predominance of benevolence in the present system of nature, on the fact that good so often results from evil as a natural conse-