

The *prima facie* evidence for a God may not be enough to decide the question; but it should at least decide man to entertain the question. To think upon how slight a variation either in man or in external nature, the whole difference between physical enjoyment and the most acute and most appalling of physical agony may turn; to think how delicate the balance is, and yet how surely and steadfastly it is maintained, so as that the vast majority of creatures are not only upheld in comfort but often may be seen disporting themselves in the redundance of gaiety; to think of the pleasurable sensations wherewith every hour is enlivened, and how much the most frequent and familiar occasions of life are mixed up with happiness; to think of the food, and the recreation, and the study, and the society, and the business, each having an appropriate relish of its own, so as in fact to season with enjoyment the great bulk of our existence in the world; to think that, instead of living in the midst of grievous and incessant annoyance to all our faculties, we should have awoke upon a world that so harmonized with the various senses of man, and both gave forth such music to his ear, and to his eye such manifold loveliness; to think of all these palpable and most precious adaptations, and yet to care not, whether in this wide universe there exists a being who has had any hand in them; to riot and regale oneself to the uttermost in the midst of all this profusion, and yet to send not one wishful inquiry after that Benevolence which for aught we know may have laid it at our feet—this, however shaded from our view the object of the question