

in the full buoyancy and delight of its then emancipated energies—that, even as from the lacerated shell of the inert chrysalis the winged insect rises in all the pride of its now expanded beauty among the fields of light and ether which are above it, so the human spirit finds its way through the opening made by death upon its corporeal framework among the glories of the upper Elysium. It is this immortality which is supposed to unriddle all the difficulties that attach to our present condition; which converts the evil that is in the world, into the instrument of a greatly over-passing good; and affords a scene for the imagination to rest upon, where all the anomalies which now exercise us shall be rectified, and where, from the larger prospects we shall then have the whole march and destiny of man, the ways of God to His creatures shall appear in all the lustre of their full and noble vindication.

6. But as the superiority of the happiness over the misery of the world, affords insufficient premises on which to conclude the benevolence of God, *so long as God is conceived of under the partial view of possessing but this as his alone moral attribute*—when that benevolence is employed as the argument for some ulterior doctrine in Natural Theology, it must impart to this latter the same inconclusiveness by which itself is characterized. The proof and the thing proved must be alike strong or alike weak. If the excess of enjoyment over suffering in the life that now is, be a matter of far too doubtful calculation, on which to rest a confident inference in favour of the divine benevolence; then, let this