

and which are therefore due to the benevolence of God, have all been thwarted by the moral perversity of man. The compound lesson to be gathered from such a contemplation is, that God is the friend of human happiness but the enemy of human vice—seeing, He hath set up an economy in which the former would have grown up and prospered universally, had not the latter stepped in and overborne it.

13. We are now on a groundwork of more firm texture, for an argument in behalf of man's immortality. But it is only by a more comprehensive view both of the character of God, and the actual state of the world—that we obtain as much evidence both for His benevolence and His righteousness, as might furnish logical premises for the logical inference of a future state.

14. We have already stated that the miseries of life, in their great and general amount, are resolvable into moral causes; and did each man suffer here, accurately in proportion to his own sins, there might be less reason for the anticipation of another state hereafter. But this proportion is, in no individual instance perhaps, ever realized on this side of death. The miseries of the good are still due to a moral perversity—though but to the moral perversity of others, not of his own. He suffers from the injustice and calumny and violence and evil tempers of those who are around him. On the large and open theatre of the world, the cause of oppression is often the triumphant one; and, in the bosom of families, the most meek and innocent of the household, are frequently the victims for life,