

frolic and gambols of the inferior creation—they all seem to indicate a world made for happiness—a scene of jubilee lighted up by the glorious luminary that is suspended over it—and in which we may at once see the beatitudes of our existing creation—the bounteousness of Him from whom it has sprung.

9. But over against this there is another enumeration to be made. There are the ills of life as well as its gratifications—and many are the theologians who have attempted to strike a balance between these rival elements. They have tried their arithmetic upon this question; and contend, not for the benevolence of God alone, but for the infinity of His benevolence, from the overplus of the good above the evil. It does not seem a very clear demonstration of this attribute—when thus made out, not by the absolute happiness of creation, but only by a difference—a difference of superiority, it is alleged, over its misery. One is apt to think that Infinite Power might have overruled all the tendencies to suffering on earth, so as to have maintained within its confines a full and unexcepted blessedness. In the phenomena of sentient nature, there is a perplexity which we fear cannot be extricated, by the mere consideration of Power and Goodness alone. Amid the vast capacities for enjoyment both of mind and of the external nature by which it is surrounded—there are the undoubted symptoms and the undoubted effects of a very sore distemper, over the whole of that sentient creation which is within the reach of our experience. We need not speak of that countenance of menace and boding disaster which