

forth upon our world, and which, had they been poured without mixture and without mitigation, would indeed have made of it a most dire and dreadful Pandemonium.

10. Now the puzzle is, how to clear our way to any definite or satisfactory conclusion, amid this warfare of good and evil—and what possibly to make of it, in our attempts to determine the character of Him who willed such an enigmatical world as ours into existence. It were indeed a most enigmatical world, did it offer nothing to our view from which to infer the moral character of God, but the mere balance of its pleasures and its pains. We should be utterly at a loss how to manage such a computation—nor, through the multitude and perplexity of its materials, could we find any clear or confident way by which to strike the numerical difference between the good and the evil. Even though the respective summations could be accurately made, still the question would invariably obtrude itself, why any evil at all? If we indeed live under the government of a God whose goodness and whose power are both perfect, why under such an economy should there be so much as the slightest taint or remainder of evil? Why is it that we have any balance between the opposite ingredients to adjust? The mere predominance of one of these ingredients will not satisfy a spirit that is exercised with difficulties because of the mere existence of the other ingredient. And even this predominance of good is so very questionable. How shall we proceed to take an inventory of all the beatitudes, and then of all