

life—even those very phenomena, which so perplex the mind, so long as in quest of but one attribute, and refusing to admit the evidence or even entertain the notion of any other,—it cherishes a partial and prejudiced view of the Deity. Those theists, who, in this spirit, have attempted to strike a balance between the pleasures and the pains of sentient nature, and to ground thereupon the very doubtful inference of the Divine benevolence—seldom or never think of connecting these pleasures and pains with the moral causes, which, whether proximately or remotely, go before them. Without adverting to these, they rest their conclusion on the affirmed superiority, however ill or uncertainly made out, of the physical enjoyments over the physical sufferings of life. Now we hold it of capital importance in this argument, that, in our own species at least, both these enjoyments and these sufferings are mainly resolvable into moral causes—insomuch that, in the vast majority of cases, the deviation from happiness can be traced to an anterior deviation from virtue; and that, apart from death and accident and unavoidable disease, the wretchedness of humanity is due to a vicious and ill-regulated *morale*. When we thus look to the ills of life in their immediate origin, though it may not altogether dissipate, it goes far to reduce, and even to explain the mystery of their existence. Those evils which vex and agitate man, emanate, in the great amount of