

quence. Or, to state the argument in another form, good seems generally to be the object or final cause of evil, whereas evil flows only incidentally from good.

This argument scarcely differs from the last, except in the more general form of its statement. That brings forward certain prominent and appalling evils, and endeavours to show that, in striking the balance of their effects, the preponderance is on the side of benevolence. This advances a step farther, and attempts to show that the direct object of evil is to produce good.

It follows, hence, that the examples adduced and elucidated under the last argument are not inappropriate to sustain and illustrate the present. Yet others should be added.

Almost the entire history of medicine and surgery illustrates the manner in which physical evils result in physical good. Indeed, men never resort to the physician, or the surgeon, because their remedies and operations are desirable, but only because they are the necessary means of health and comfort. These means are, indeed, for the most part, of human invention, but not, therefore, the less indicative of the divine intention; for they are founded upon such a constitution in nature as makes it possible to discover remedies for disease and accidents. And the characteristics of nature's constitution are an index of the intentions of its Author.

The severe mental discipline through which the youth must pass, who would attain distinction in learning, affords us an example of intellectual evil resulting in intellectual wealth and happiness. The trial is too severe for many irresolute minds, and they give over the effort, and sink down into a state of indolence and neglect. But he who bears manfully the discipline will at length gather the golden fruit. And he will be satisfied, too, of the wisdom and benevolence of that law of mental progress, which makes it impossible ever to find a royal road to the temple of learning, and which shuts out from that temple all who shrink from the preparatory discipline.

Still more strikingly illustrative of this argument are the evils which men suffer as necessary precursors of moral good. These may be physical or mental; embracing all those experiences that take the name of trials, afflictions, and disappointments. These are often intensely bitter, and they