

it is, surely, not of God as Moses and Christians understand Him that he speaks thus:

"What! out of senseless nothing to provoke  
"A conscious something to resent the yoke  
"Of unpermitted Pleasure, under pain  
"Of everlasting Penalties, if broke!

"What! from his helpless creature be repaid  
"Pure gold for what he lent us dross-allayed—  
"Sue for a debt we never did contract,  
"And cannot answer—Oh the sorry trade!"

"Who art thou, that repliest against God?" Better, Mahometan fatalism conscious, at least, of sin and man's responsibility; better, even, Tennyson's Universalism':

"Oh yet we trust that, somehow, good  
"Will be the final end of ill;  
"To sins of knowledge, faults of will,  
"And taints of Nature in the blood:

"That nothing walks with aimless feet;  
"That not one life shall be destroyed,  
"Or cast, as rubbish, in the void  
"When God hath made the pile complete."—

Best of all, David's confidence and assurance:

"Thou, Lord, art merciful"—Why? "For Thou renderest to every man *according to his work*" [Ps. 61. 13]; or that, at last, of the greater Tentmaker: "He will have all men to be saved." That is His Will, who died to save them. Did He not say, to some; "Ye will not come unto Me, that ye might have life"? If they will not, what shall He do? Nay, rather, who shall dare to put the blame on Him if the debt remain unpaid?

"Thou wilt not leave us in the dust:  
"Thou madest man, he knows not why;  
"He thinks he was not made to die;  
"And Thou hast made him: Thou art just."

That, surely, is a higher and nobler philosophy than that of