

For these unhappy ones would it be well, as Mr. Chamberlain holds it was for him, that there should be no hereafter? Is their being brought into existence only to suffer compatible with our faith in supreme benevolence? Is confidence in supreme justice compatible with the conviction that the tyrant and the tortured victims of his tyranny, alike, repose forever in the grave? Such, it is true, was the belief of the Hebrew; indication of any other belief, at all events, he has left us none, unless it be a faint glimpse of Sheol. The philosophy of Job halts accordingly. The Hebrew believed that he would be rewarded or punished in his posterity.

Bishop Butler's grand argument for belief in the possibility of a future life goes upon the supposition that our conscious personality is distinct and separable from our perishable frame, and is in itself "indiscerptible," so that there is no reason why it should not survive the death of the body. To prove that it ever has survived the death of the body, or to show the