

constitution, that He hateth iniquity, that He loveth righteousness.

13. But the peculiarity which we have been incidentally led to notice, is, in itself, pregnant with inference also. We should augur hopefully of the final issues of our moral constitution, as well as conclude favourably of Him who hath ordained it —when we find its workings to be such, that, on the one hand, the feeling of kindness towards an individual object, not only survives, but is indefinitely strengthened by the acts of kindness; and, on the other hand, that, not only does an act of revenge satiate and put an end to the feeling of revenge, but even, that certain acts of hostility towards the individual object of our hatred will make us relent from this hatred, and at length extinguish it altogether. May we not perceive in this economy a balance in point of tendency, and at length of ultimate effect on the side of virtue? May it not warrant the expectation, that, while benevolence, that great conservative principle of being, has in it a principle conservative of itself as well as of its objects, the outbreakings of evil are but partial and temporary; and that the moral world, viewed as a progressive system and now only in its transition state, has been so constructed as to secure both the perpetuity of all the good affections, and the indefinite expansion of them to new objects and over a larger and ever-widening territory? At all events, whatever reason there may be to fear, that, in the future arrangements of nature and providence, both virtue and vice will