

be capable of immortality—we might gather from what passes under our eyes, in this rudimental and incipient stage of human existence, that even with our present constitution virtue alone is capable of a blissful immortality. For malice and falsehood carry in them the seeds of their own wretchedness, if not of their own destruction. Only grant the soul to be imperishable; and if the character of the governor is to be gathered from the final issues of the government over which he presides—it says much for the moral character of Him who framed us, that, unless there be an utter reversal of the nature which Himself has given, then, in respect to the power of conferring enjoyment or of maintaining the soul in its healthiest and happiest mood, it is righteousness alone which endureth for ever, and charity alone which never faileth.

14. And beside taking account of the special enjoyments which attach to the special virtues, we might observe on the general state of that mind, which, under the consistent and comprehensive principle of being or doing what it ought, studies rightly to acquit itself of all the moral obligations. Beside the perpetual feast of an approving conscience, and the constant recurrence of those particular gratifications which attach to the indulgence of every good affection—is it not quite obvious of every mind which places itself under a supreme regimen of morality, that then, it is in its best possible condition with regard to enjoyment: like a well-strung instrument, in right and proper tone, because all its parts are put in right adjustment with each other? If conscience be indeed