

who does not see, in the state of a society thus constituted and thus harmonized, the palpable evidence of a nature so framed, that the happiness of the world and the righteousness of the world kept pace the one with the other? And it is all-important to remark of this happiness, that, in respect both to quality and amount, it mainly consists of moral elements—so that while every giver who feels as he ought, experiences a delight in the exercise of generosity which rewards him a hundred-fold for all its sacrifices; every receiver who feels as he ought, rejoices infinitely more in the sense of the benefactor's kindness, than in the physical gratification or fruit of the benefactor's liberality. It is saying much for the virtuousness of Him who hath so moulded and so organized the spirit of man, that, apart from sense and from all its satisfactions, but from the ethereal play of the good affections alone, the highest felicity of our nature should be generated; that, simply by the interchange of cordiality between man and man, and one benevolent emotion re-echoing to another, there should be yielded to human hearts, so much of the truth and substance of real enjoyment—so that did justice, and charity, and holiness, descend from heaven to earth, taking full and universal possession of our species, the happiness of heaven would be sure to descend along with them. Could any world be pointed out, where the universality and reign of vice effected the same state of blissful and secure enjoyment that virtue would in ours—we should infer that he was the patron and the friend of vice, who had dominion over it. But