

ourselves is to have a hell in the heart. To meet with them perpetually in others is to be compassed about with a society of fiends, to be beset with the miseries of a Pandemonium.

12. Whether we look then to the separate or the social constitution of humanity, we observe abundant evidence for the mind and meaning of the Deity, who both put together the elements of each individual nature, and the elements which enter into the composition of society. We cannot imagine a more decisive indication of His favour being on the side of moral good, and His displeasure against moral evil, than that, by the working of each of these constitutions, virtue and happiness on the one hand, vice and wretchedness on the other, should be so intimately and inseparably allied. Such sequences or laws of nature as these, speak as distinctly the character of him who established them, as any laws of jurisprudence would the character of the monarch by whom they were enacted. And to learn this lesson, we do not need to wait for the distant consequences of vice or virtue. We at once feel the distinction put upon them by the hand of the Almighty, in the instant sensations which He hath appended to each of them—implicated as their effects are with the very fountain-head of moral being, and turning the hearts which they respectively occupy, into the seats either of wildest anarchy, or of serene and blissful enjoyment.

13. The law and operation of habit, as exemplified in one individual mind formed the theme of our