

the custody of another, as he now strives to make them by a jealous guardianship of his own; were, on the one hand, a prompt and eager benevolence on the part of the rich, ever on the watch to meet, nay, to overpass all the wants of humanity, and, on the other hand, an honest moderation and independence on the part of the poor, to be a full defence for their superiors against the encroachments of deceit and rapacity; were liberality to walk diffusively abroad among men, and love to settle pure and unruffled in the bosom of families; were that moral sunshine to arise in every heart, which purity and innocence and kind affection are ever sure to kindle there; and, even when some visitation from without was in painful dissonance with the harmony within, were a thousand sweets ready to be poured into the cup of tribulation from the feeling and the friendship of all the good who were around us. On this single transition from vice to virtue among men, does there not hinge the alternative between a pandæmonium and a paradise? If the moral elements were in full play and operation amongst us, should we still continue to fester and be unhappy from the want of the physical? Or, is it not rather true, that all nature smiles in beauty, or wantons in bounteousness for our enjoyment—were but the disease of our spirits medicated, were there but moral soundness in the heart of man?

11. And what must be the character of the Being who formed such a world, where the moral and the physical economies are so adjusted to each other, that virtue, if universal, would bring ten