

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 when assured, on the experience we have of our actual nature, that in the world we occupy, a perfect morality would, but for certain physical calamities, be the harbinger of a perfect enjoyment—we regard this as an incontestable evidence for the moral goodness of our own actual Deity.

10. And in such an argument as ours, although the main beatitudes of virtue are of a moral and spiritual character, its subserviency to the physical enjoyments of life ought not to be overlooked, though, perhaps, too obvious to be dwelt upon. The most palpable of these subserviencies is the effect of benevolence in diffusing abundance among the needy, and so alleviating the ills of their destitution. This is so very patent as not to require being expatiated on. Yet we might notice here one important adaptation, connected with the exercise of this morality—realized but in part, so long as virtue has only a partial occupation in