

able, while at the same time the all-effectual condition, that they should be right morally.

11. Nothing can be more illustrative of the character of God, or more decisive of the question, whether His preference is for universal virtue or for universal vice in the world, than to consider the effect of each on the wellbeing of human society—even that society which He did Himself ordain, and whose mechanism is the contrivance of His own intellect, and the work of His own hands. It may not be easy to explain the origin of that moral derangement into which the species has actually fallen; but it affords no obscure or uncertain indication of what the species was primarily made for, when we picture to ourselves the difference between a commonwealth of vice and a commonwealth of virtue. We have already said enough on the obvious connection which obtains between the righteousness of a nation and the happiness of its families; and it were superfluous to dilate on the equally obvious connection which obtains between a state of general depravity, and a state of general wretchedness and disorder. And the counterpart observation holds true, that, as the beatitudes of the one condition, so the sufferings of the other are chiefly made up of moral elements. If, in the former, there be a more precious and heartfelt enjoyment in the possession of another's kindness, than in all the material gifts and services to which that kindness has