

sustain, the outward and general prosperity of man is indispensably connected. We mean the manifest and indispensable subserviency of a general truth in the world, to the general wellbeing of society. It is difficult to imagine, that a God of infinite power and consummate skill of workmanship, but withal a lover of falsehood, would have devised such a world; or rather, that he would not, in patronage to those of his own likeness, have ordered the whole of its system differently—so reversing its present laws and sequences, as that, instead of honour and integrity, duplicity, disingenuousness, and fraud, should have been the usual stepping-stones to the possession both of this world's esteem and of this world's enjoyments. How palpably opposite this is to the actual economy of things, the whole experience of life abundantly testifies—making it evident, of individual examples, that the connection between honesty and success in the world is the rule; the connection between dishonesty and success is the exception. But perhaps, instead of attempting the induction of particular cases, we should observe a still more distinct avowal of the character of God, of his favour for truth, and of the discountenance which he has laid upon falsehood, by tracing, which could be easily done in imagination, the effect it would have in society, if, all things else remaining unaltered, there should this single difference be introduced, of a predominant false-