

morality. And when the advocates of the selfish-system affirm, that the good of self is the sole aim and principle of virtue; while we refuse their theory, let us at least admit the fact to which all its plausibility is owing—that nought conduces more surely to happiness, than the strict observation of all the recognised moralities of human conduct. And when a fourth party affirms that nought but the useful is virtuous; and, in support of their theory, can state the unvarying tendencies of virtue in the world towards the highest good of the human family—let it forthwith be granted, that the same God, who blends in his own person both the rightness of morality and the right of law, that He hath so devised the economy of things, and so directs its processes, as to make peace and prosperity follow in the train of righteousness. And when the position that virtue is its own reward, is cast as another dogma into the whirlpool of debate, let it be fondly allowed, that the God, who delights in moral excellence himself, hath made it the direct minister of enjoyment to him, who, formed after his own image, delights in it also. And when others, expatiating on the beauty of virtue, would almost rank it among the objects of taste rather than of principle—let this be followed up by the kindred testimony, that, in all its exhibitions, there is indeed a supreme gracefulness; and that God, rich and varied in all the attestations which He has given of His regard to