

making a virtuous species happy ; and it were surely far juster, in arguing for the Divine character, that we founded our interpretation on the happiness which man's original constitution is fitted to secure for him, than on the misery which he suffers by that constitution having been in some way perverted. It is from the native and proper tendency of aught which is made, that we conclude as to the mind and disposition of the maker ; and not from the actual effect, when that tendency has been rendered abortive, by the extrinsic operation of some disturbing force on an else goodly and well-going mechanism. The original design of the Creator may be read in the natural, the universal tendency of things ; and surely it speaks strongly both for His benevolence and His righteousness, that nothing is so fitted to ensure the general happiness of society as the general virtue of them who compose it. And if, instead of this, we behold a world ill at ease with its many heart-burnings and many disquietudes—the fair conclusion is, that the beneficial tendencies which have been established therein, and which are therefore due to the benevolence of God, have all been thwarted by the moral perversity of man. The compound lesson to be gathered from such a contemplation is, that God is the friend of human happiness, but the enemy of human vice—seeing, He hath set up an economy in which the former