

of acting as becomes rational and intelligent beings. When men act in this manner, the only distinction which they acknowledge is that which arises from superior intellectual endowments, and from superior moral worth. Those other distinctions which necessarily arise from the various circumstances in which men are placed, are not regarded farther, than as they affect the character; and give an opportunity for the more extensive exercise of those virtues which confer a dignity upon human conduct; and indicate that mode of acting which is really entitled to be called praise worthy.

It is perfectly evident that when the mind is thus constituted from the possession of those principles which rectitude and truth supply; and the exercise of which is guided by a really benevolent spirit; then nothing will be more disgusting; nothing will be more disagreeable to it than what is base and mean.

Hence it obviously follows, that the possession of those principles which are founded in sentiments of benevolence and good will is highly conducive to the peace, welfare, and happiness of society; as it will tend directly to do away all those mean practices which are so prejudicial to that order and harmony which should always prevail among brethren.

The po
valuable in
can at all ti
operation is
but is ackn
found. Th
not circums
vide kingdo
throughout t
ry situation,
difficulty; v
ren; and fe

I have th
that the caus
ness among a
of the mean
way of guard
fluence is to
maker has p
have also not
particularly f
means of imp
our reach. I
provement, w
ly in view the
with humility
on him. Tha