

a permanent social state, and for the highest conceivable good from such a state ; and there can be no other.

The Moral Emotions, as Hope, Joy, and Peace, presuppose the moral affections as the fragrance presupposes the flower. These, and the religious emotions equally, are the most complex products of the mind, the effluence of all its faculties in their highest activity. Intellect, sensibility, choice, are all involved. Hope implies desire unsatisfied. It is mingled desire and expectation ; but joy is fruition itself in the highest form of the Sensibility. It is the rational spirit in the consciousness of its own perfection and of the attainment of its ends. If those ends have been reached through struggle, the moment of victory is preëminently one of joy ; but if the struggle is over and all the forces within and without with which the spirit has to deal, move with a balanced activity as the quiet heavens, then the joy settles into Peace.

To the Moral Emotions which must thus enter into and pervade the life of one who chooses the highest supreme end, the Scriptures give the high place which we see they have as I have presented them, and which they must have in any true system of philosophy. Their Hope is a hope that is "an anchor to the soul." Their Joy is an "unspeakable" joy ; and any sacrifice needed for its attainment they justify by the example of Him, "who, for the joy that was set before him, en-