

that lot, as they are sometimes disposed to think. There is the highest of all authority for holding that "a man's life consisteth not in the abundance of the things which he possesseth." And certainly the amount of happiness enjoyed is never to be measured by mere exemption from the necessity of labour. It is greatly more on other circumstances that the happiness of life depends,—a vigorous state of health,—a contented temper,—habits of temperance, sobriety and order,—passions under the controul of reason and religion—the exercise of the benevolent affections,—the endearing relations of domestic life,—tastes for the acquisition of knowledge,—social converse and communion,—the testimony of an approving conscience,—and the hopes which religion gives of another and better life. And these are as free to the many, whose lot it is to labour, as to the few, who are exempted from it. Nay, it may well be doubted, whether they are not enjoyed by the former in a larger measure. Certainly, there is nothing in the honest and industrious exertions of a man for his own support, and the support of his family, to deprive him of any of them. Nay, in a well constituted mind, there is superadded a feeling of satisfaction in the consciousness of power to secure an independent support, and to provide the necessaries and the comforts of life for a dependent, but happy, though humble household. In almost every society, and undoubtedly in this, in which we are placed, it is not difficult to point out individuals, gaining their subsistence by labour, and that of the humblest kind, whose condition it would be wrong to represent as other than independent, honourable, useful and happy.

It is not labour which degrades the state of man, or makes it wretched. It is only certain accessories too frequently to be found in connection with the state of labour, but which