

volent affections, with those that spring from brute passion or the lust of worldly gain? Cruelty and pity, selfishness and generosity, are words in the vocabulary of every tongue; and are placed there, only because they are wanted in the interchange of thought, and in the description of what is ever before us in our commerce with mankind.

All the phenomena of the material world originate in laws of nature, acting either singly or in combination: but to designate all these laws by one name, so far from contributing to philosophic clearness, would prove in us an utter confusion of thought, and an incapacity for understanding the use of general terms.—So also in the immaterial world, the determination of the will takes place in accordance with the laws of man's moral and intellectual nature, and his actions correspond with the passions and affections working within his bosom. But if the actions of man exhibit all the shades of character recorded in written language—then also must the passions and affections be as varied; and to designate them all by one name (hitherto defining only what is base and sordid), would, I think, argue a distorted view of human nature, arising out of moral obliquity or judicial blindness.—A utilitarian philosopher acts wisely, indeed, in hiding the deformity of his moral code by confounding the distinctions between right and wrong: and should his system ever triumph in society, it can only be, by defacing the beauty of language, as well as by destroying the moral dignity of man.

How a Christian can resolve all actions into the effects of mere selfish passion is more than I can comprehend. The Head of our Church, while he had the form of man, shewed not in one act the