

brought about. And should either term of the succession, either the antecedent or consequent, be some moral feeling, or characteristic of the mind, then the inference comes to be a very distinct and decisive one. That the sight of distress, for example, should be followed up by compassion, is an obvious provision of benevolence, and not of cruelty, on the part of Him who ordained our mental constitution. Again, that a feeling of kindness in the heart should be followed up by a feeling of complacency in the heart, that in every virtuous affection of the soul there should be so much to gladden and harmonize it, that there should always be peace within when there is conscious purity or rectitude within; and, on the other hand, that malignity and licentiousness, and the sense of any moral transgression whatever, should always have the effect of discomfiting, and sometimes even of agonizing the spirit of man—that such should be the actual workmanship and working of our nature, speaks most distinctly, we apprehend, for the general righteousness of Him who constructed its machinery and established its laws. An omnipotent patron of vice would have given another make, and a moral system with other and opposite tendencies to the creatures whom he had formed. He would have established different sequences; and, instead of that oil of gladness which now distils, as if from a secret spring of satisfaction, upon the upright; and, instead of that bitterness and disquietude which are now the obvious attendants on every species of delinquency, we should have had the reverse phenomena of a reversely