

exercises of the former should all be pleasurable, and of the latter painful to the taste of the inner man; that he should have so ordained the human constitution, as that by the law of habit, virtuous and vicious lives, or series of acts having these respective moral qualities, should issue in the fixed and permanent results of virtuous and vicious characters—these form the important generalities of our moral nature: And while they obviously and immediately announce to us a present demonstration in favour of virtue; they seem to indicate a preparation and progress towards a state of things, when, after that the moral education of the present life has been consummated, the great ruler of men will manifest the eternal distinction which he puts between the good and the evil.

2. Now in these few simple sequences, however strongly and unequivocally they evince the character of a God already proved or already presupposed, we have not the same intense evidence for design, which is afforded by the distinct parts or the distinct principles of a very multifarious combination. Yet the constitution of man's moral nature is not defective in this evidence—though certainly neither so prolific nor so palpable in our mental, as in our anatomical system. Still, however, there is a mechanism in mind as well as body,

of behaviour, procured such pleasure or advantage, or brought on such inconvenience and pain, is quite a different thing from saying that such good or bad effect was owing to the virtue or vice of such action or behaviour. In one case, an action abstracted from all moral consideration, produced its effect. In the other case, for it will appear that there are such cases, the morality of the action, the action under a moral consideration, *i. e.* the virtuousness or viciousness of it, produced the effect.