

distant consequences, and amid the complicated relations of human society. It may, on the one hand, have inserted forces, when the mere consideration of good effects would not have impelled; or, on the other hand, may have inserted checks, when the mere consideration of evil effects would not have arrested. Yet so it is, that, because of the good that is thereby secured and of the evil that is thereby shunned—we are apt to imagine of some of the most useful principles of our nature, that they are, somehow, the product of human manufacture; the results of human intelligence, or of rapid processes of thought by man, sitting in judgment on the consequences of his actions, and wisely providing either for or against them. Now it is very true, that the anger, and the shame, and the emulation, and the parental affection, and the compassion, and the love of reputation, and the sense of property, and the conscience or moral sense—are so many forces of a mechanism, which if not thus furnished, and that too within certain proportions, would run into a disorder that might have proved destructive both of the individual and of the species. For reasons already hinted at, we hold it immaterial to the cause of natural theism, whether these constitutional propensities of the human mind are its original or its secondary laws; but, at all events, it is enough for any argument of ours, that they are not so generated by the wisdom of man, as to supersede the inference which we draw from them, in favour both of the wisdom and goodness of God.

6. The common definition given of anger, is an