

into which it may have fallen. And so, from the obvious place of rightful supremacy which is occupied by the conscience of man in his moral system, we can infer that virtue was the proper and primary design of his creation; and that, notwithstanding the actual prevalence of obviously inferior principles, over the habits and history of his life. Connect this with the grand and general adaptation of External Nature for which we have now been contending—even the capacity of that world in which we are placed for making a virtuous species happy; and it were surely far juster, in arguing for the divine character, that we founded our interpretation on the happiness which man's original constitution is fitted to secure for him, than on the misery which he suffers by that constitution having been in some way perverted. It is from the native and proper tendency of aught which is made, that we conclude as to the mind and disposition of the maker; and not from the actual effect, when that tendency has been rendered abortive, by the extrinsic operation of some disturbing force on an else goodly and well-going mechanism. The original design of the Creator may be read in the natural, the universal tendency of things; and surely, it speaks strongly both for His benevolence and his righteousness that nothing is so fitted to ensure the general happiness of society as the general virtue of them who compose it. And if, instead of this, we behold a world, ill at ease, with its many heart-burnings and many disquietudes—the fair conclusion is, that the beneficial tendencies which have been established therein,