

lowed up by the kindred testimony, that, in all its exhibitions, there is indeed a supreme gracefulness; and that God, rich and varied in all the attestations which He has given of His regard to it, hath so endowed His creatures, that, in moral worth, they have the beatitudes of taste as well as the beatitudes of conscience. And should there be philosophers who say of morality that it is wholly founded upon the emotions—let it at least be granted, that He whose hand did frame our internal mechanism, has attuned it in the most correct and delicate correspondency, with all the moralities of which human nature is capable. And should there be other philosophers who affirm that morality hath a real and substantive existence in the nature of things, so as to make it as much an object of judgment distinct from him who judges, as are the eternal and immutable truths of geometry—let it with gratitude be acknowledged that the mind is so constituted as to have the same firm hold of the moral which it has of the mathematical relations; and if this prove nothing else, it at least proves, that the Author of our constitution hath stamped there a clear and legible impress on the side of virtue. We should not exclude from this argument even the degrading systems of Hobbes and Mandeville; the former representing virtue as the creation of human policy, and the latter representing its sole principle to be the love of human praise—for even they tell thus much, the one that virtue is linked with the well-being of the community, the other that it has an echo in every bosom. We would not dissever all