

thought of a former provocation ; this thought might excite a feeling of resentment ; the resentment, thus felt or thought upon, might send back the mind to a still more vivid impression of its original cause ; and this again might prolong or waken the resentment anew, and in greater freshness than before. The ultimate effect might be a fierce and fiery effervescence of irascible feeling. Yet not by the operation of one law, but of two distinct laws in the human constitution ; the first that, in virtue of which, thoughts suggest thoughts ; the second that, in virtue of which, the object thus thought upon awakens the emotion that is suited to it.

5. But though for once we have thus adverted to the strict philosophy of the subject, it will be apparent, that, in this instance, it is of no practical necessity for the purposes of our argument ; and it is truly the same in many other instances, where, if instead of reasoning theologically on the palpable operations of the mechanism, we should reason scientifically on the *modus operandi*, we would run into really irrelevant discussions. The theme of our present chapter is the effects of Habit, in as far as these effects serve to indicate the design or character of Him who is the author of our mental constitution. It matters not to any conclusion of ours, by what recondite, or, it may be, yet undiscovered process these effects are brought about ; and whether the common theory,