

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.

cious:—"An action by which any natural passion is gratified, or fortune acquired, procures delight or advantage, abstracted from all consideration of the morality of such action: consequently, the pleasure or advantage in this case is gained by the action itself, not by the morality, the virtuousness, or viciousness of it, though it be, perhaps, virtuous or vicious. Thus to say, such an action or course 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, that is, the virtuousness or viciousness of it, produced the effect."