

frequent and retired intercourse of private life. The good which it does by the fear of its ebullitions is greater far than all which is done by the actual ebullitions themselves. But we cannot fail to perceive that the amount of service which is done *in this way* to the species at large, must all be regarded as a deduction from the amount of credit which is due to the individuals who belong to it. We have already remarked on the propensity of moralists to accredit the wisdom of man with effects, which, as being provided for not by any care or reflection of ours, but by the operation of constitutional instincts—are more properly and immediately to be ascribed to the wisdom of God. And in like manner, there is a propensity in moralists to accredit the goodness of man with effects, which, as being provided for not by any conscientiousness or exercise of principle on our part, but by the operation still of constitutional instincts—are more properly and immediately to be ascribed to the goodness of God.*

* The following extract from Brown tends well to illustrate one of the final causes for the implantation of this principle in our constitution:—"What human wants required, that all-foreseeing Power, who is the guardian of our infirmities, has supplied to human weakness. There is a principle in our mind, which is to us like a constant protector, which may slumber, indeed, but which slumbers only at seasons when its vigilance would be useless; which awakes, therefore, at the first appearance of unjust intention, and which becomes more watchful and more vigorous in proportion to the violence of the attack which it has to dread.