

maternal affection which nourishes and rears forward the successive young into a condition of strength and independence for the protection of themselves—these all have their indispensable uses, for upholding and perpetuating the various tribes of living creatures, who at the same time are alike incapable of morality and reason. There is no *moral* purpose served by these implantations, so far at least as respects the creatures themselves, with whom virtue is a thing utterly incompetent and unattainable. In reference to them, they may be viewed simply as beneficent contrivances, and as bespeaking no other characteristic on the part of the Deity than that of pure kindness or regard for the happiness and safety, throughout their respective generations, of the creatures whom He has made. This might help us to distinguish between those mental endowments of our own species which have but for their object the comfort and protection, and those which have for their object the character of man. The former we have in common with the inferior animals; and so far they only discover to us the kindness of the divine nature, or the parental and benevolent concern which God takes in us. The latter are peculiar to our race, and are indicated by certain phenomena of our mental nature, in which the beasts of the field and the fowls of the air have no share with us—by the conscience within us, asserting its own rightful supremacy over all our affections and