

by means of the special affections, a certain force of inclination has been superadded to the force of principle—we doubt not, in proportions of highest wisdom, of most exquisite skill and delicacy. But still the strength of the one must be deducted, in computing the real amount and strength of the other; and so the special affections of our nature not only subserve a purpose in time, but are of essential and intimate effect in the processes of our moral preparation, and will eventually tell on the high retributions and judgments of eternity.

8. Man is not a utilitarian either in his propensities or in his principles. When doing what he likes—it is not always, it is not generally, because of its perceived usefulness, that he so likes it. But his inclinations, these properties of his nature, have been so adapted both to the material world and to human society, that a great accompanying or great resulting usefulness, is the effect of that particular constitution which God hath given to him. And when doing what he feels that he ought, it is far from always because of its perceived usefulness, that he so feels. But God hath so formed our mental constitution, and hath so adapted the whole economy of external things to the stable and everlasting principles of virtue, that, in effect and historical fulfilment, the greatest virtue and the greatest happiness are at one. But the union of these two does not constitute their unity. Virtue is not right because it is useful; but God hath