

separate provinces the supporting and protecting love of the father and the mother? or consider as entirely distinct from these, and belonging to another part of our nature, the other kinds of family affection? or disjoin man's love of his home, his clan, his tribe, his country, from the affection which he bears to his family? The love of offspring, home, friends, in man, is then part of the same system of contrivances of which bodily organization is another part. And thus the author of our corporeal frame is also the author of our capacity of kindness and resentment, of our love and of our wish to be loved, of all the emotions which bind us to individuals, to our families, and to our kind.

It is not necessary here to follow out and classify these emotions and affections; or to examine how they are combined and connected with our other motives of action, mutually giving and receiving strength and direction. The desire of esteem, of power, of knowledge, of society, the love of kindred, of friends, of our country, are manifestly among the main forces by which man is urged to act and to abstain. And as these parts of the constitution of man are clearly intended, as we conceive, to impel him in his appointed path; so we conceive that they are no less clearly the work of the same great Artificer who created the heart, the eye, the hand, the tongue, and that elemental world in which, by means of these instruments, man pursues the objects of his appetites, desires, and affections.

5. But if the Creator of the world be also the author of our intellectual powers, of our feeling for the beautiful and the sublime, of our social tendencies, and of our natural desires and affections, we shall find it impossible not to ascribe also to Him the higher directive attributes of our nature, the conscience and the religious feeling, the reference of our actions to the rule of duty and to the will of God.

It would not suit the plan of the present treatise to enter into any detailed analysis of the connexion