

pleteness of detail. Any analogy by which we can extend such views to the moral world, must be of a very wide and indefinite kind; yet the contemplation of this admirable relation of the arrangements of the physical creation, and the perfect working of their laws, is well calculated to give us confidence in a similar beauty and perfection in the arrangements by which our moral relations are directed, our higher powers and hopes unfolded. We may readily believe that there is, in this part of the creation also, an order, a subordination of some relations to others, which may remove all difficulty arising from the vast multitude of moral agents and actions, and make it possible that the superintendence of the moral world shall be directed with as exact a tendency to moral good, as that by which the government of the physical world is directed to physical good.

We may perhaps see glimpses of such an order, in the arrangements by which our highest and most important duties depend upon our relation to a small circle of persons immediately around us: and again, in the manner in which our acting well or ill results from the operation of a few principles within us; as our conscience, our desire of moral excellence, and of the favour of God. We can hardly consider such principles otherwise than as intended to occupy their proper place in the system by which man's destination is to be determined; and thus, as among the means of the government and superintendence of God in the moral world.

That there must be an order and a system to which such regulative principles belong, the whole analogy of creation compels us to believe. It would be strange indeed, if, while the mechanical world, the system of inert matter, is so arranged that we cannot contemplate its order without an elevated intellectual pleasure;—while organized life has no faculties without their proper scope, no tendencies without their appointed object;—the rational faculties and moral tendencies of man should belong to no systematic order,