

He has given almost every thing about us the power of raising an agreeable idea in the imagination.

So that it is almost impossible for us to behold his works with coldness and indifference, and to survey so many beauties of creation and revelation, without a secret satisfaction and complacency.

VIII. INVENTION

Is a power of the mind, which, on a sudden, with great sagacity and acuteness of discovery, finds out, on difficult and important occasions, useful thoughts, convincing arguments, bright images, and proper lively paintings of the passions; or, in other words,

Invention is a power of finding out language to instruct the mind, of displaying truth and evidence to convince the conscience, of discovering motives to persuade the will, and of painting images in a vivid manner, to please and allure the affections on all proper occasions, and in the most important and critical periods of our life.

IX. TASTE.

Taste is a power of receiving pleasure from the beauties of creation, the beauties of character, and virtuous and noble actions; and the beauties of history, eloquence, poetry, and divine revelation.

Taste is the exquisite sensibility of the soul to every fine impulse of beauty, truth, and goodness; this taste is wrought up to perfection and delicacy by education, study, and devotion, whereby the mind becomes able to discern, with an intuitive rapidity, how much true beauty and pleasure every object in heaven and earth can give us.

X. HUMAN WILL.

The will is a power of beginning motion in the soul, or in the body, or in other bodies round about us.

The will is that power whereby the soul labours to unite with, or avoid things, according as they are apprehended to be good or evil.

As the understanding, like the eye, gives information of objects; the will, like the feet or hands, pursues the object if it appears good, and flies from it if it appears evil: the will embraces the object if it appears beautiful, or guards against it if it appears deformed, and capable of doing us hurt.

The will is a power to chuse or refuse, to accept or reject, any object proposed to the senses or the understanding.

The will is a power to chuse any one thing, or the contrary, among several objects or things which are proposed to the senses or the reason, without any inward or outward restraint and
force,

force, or constringing bias or influence; the objects appearing to the senses and the reason as true or false, good or evil, fit or unfit, beautiful or ugly, and likely to be followed with happy or miserable consequences.

LIBERTY of the WILL,

Consists in a power of delaying the execution of our desires, or suspending the acts of volition or choice, until the man has honestly examined on all sides what is best.*

The PASSIONS of the SOUL.

The passions, or affections, are sensible commotions of our whole nature, soul and body, attended with pleasure or pain, occasioned by the perception of some object suited to excite such commotions.

An object new, vast, and agreeable, excites a sublime and pleasing commotion of the soul, and blood, and spirits; which emotion is styled,

I. ADMIRATION.

An object appearing to the senses or the mind as good, excites us to covet an union with the object; this is called,

II. LOVE.

* Such is the weakness of the will, the vicious fury of the appetites, and the strength of the mad fire of the great passions, that man will not stay to examine honestly what is best; he has no patience to examine diligently what is true or false, good or evil, fit or unfit, beautiful or ugly; or what actions will be followed by happy or dreadful consequences.

II. LOVE.

Love is a sensible commotion of the soul, blood, and spirits, and the force or impetus of the will towards an object considered as good.

Love is the motion of the soul, endeavouring an union with an object viewed as amiable and good.

Note, Beauty and goodness are those qualities in an object that excite love. Love, in its sublimest nature and degree, is the whole force of a good man's heart exerted in one mighty and pathetic desire towards God.

An object appearing evil to the senses or the mind, exciting a painful commotion and an aversion, or endeavour after disunion and flight from the object, is called,

III. HATRED.

Hatred is a painful aversion of the will to any object considered as evil and ugly, and capable of doing us some hurt or injury.

The perception of an object of worth and excellence, being good in itself, excites a pleasing emotion or act of respect, called,

IV. ESTEEM.

The perception of an object, considered as worthless, mean, little, vile, and unfit to do us any good, excites that act of the mind, called,

V. CONTEMPT.

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The perception of an object, as fit to receive good, as worthy to be honoured and happy, excites that free and forcible emotion called,

VI. BENEVOLENCE.

The perception of an object, as fit to receive hurt or ill-will, as deserving blame or misery, excites that painful emotion of our nature called,

VII. MALEVOLENCE OR ENVY.

Envy is a disposition of the heart to oppose and hurt the person, character, and welfare of another, considering that object as disagreeable to us, and hurtful to our interests.

Envy is a painful commotion of the heart, springing from hatred of a man's person, and sorrow at any honour or happiness he enjoys.

Self-love, and a desire of pre-eminence and a distinction above others, excites this painful passion called envy.

Envy is the most base, tormenting, and mischievous passion in men and devils; it makes a man to resemble the devil.

Envy grows out of violent self-love, and a corrupt desire of esteem and pre-eminence above others: this vehement passion for superior regard, rages more or less in all mankind; hence arises our envy at all men that we think stand in our way,

way, and eclipse our abilities and learning, or lessen our importance and honour.

Envy is a cursed plant that grows more or less in every heart.

This devil's temper, which frets at the peace, and honour and happiness of others, dwells particularly in learned men and authors, to the everlasting scandal of their character, genius, and accomplishments.

The perception of an object that appears agreeable, and which we can call our own, excites that pleasing emotion of the soul which we call,

VIII. COMPLACENCY OF DELIGHT.

It is an agreeable sensation arising in the mind, with sweet satisfaction and pleasure from the perception of an object appearing as good or beautiful, and which we have a deep interest in, so as to call it our own.

The perception of a disagreeable ugly object excites that painful emotion called,

IX. DISPLICENCE.

This painful commotion of our nature always arises from the apprehension of a disagreeable object, viz. an evil person, an evil action, or any bad quality in a rational agent.

The perception of an absent good object that is
suitable

suitable to make us happy and possible to us, excites that commotion in our nature called,

X. DESIRE.

This lively and forcible emotion towards some absent good, always arises from an apprehension that it is possible and suitable, and this produces that powerful tendency of the heart towards it.

The perception of an object, considered as evil, exciting in us an effort to turn away from it, is called,

XI. AVERSION.

This aversion is a lively and powerful effort of the will to turn away from such an object, or it is the speedy withdrawment of the will from an object, considered as evil, whether present or absent.

The perception of a possible or probable good, exciting a vivid desire and confident expectation of enjoying that good, is called,

XII. HOPE.

A desire of some absent good is a feeble hope; and a confident and vigorous expectation of absent good, is a strong and confirmed hope.

Hope is a sensible commotion of our nature, excited by the perception of some attainable good; and this expectation is enlivened with joy in proportion to the sense and persuasion we have of the probability of possessing the good we want.

If

If this expectation be strong and lively, it is always indulged with pleasure.

The perception of a great evil absent, but likely to come upon us, excites in us a violent and painful commotion of our whole nature, or a piercing disturbance of mind, called,

XIII. FEAR.

Fear is a painful apprehension of danger or evil, it is an uneasiness of mind upon the thought of future evil likely to befall us. If this fear rises high, it is called horror and terror; our sudden and surprising fears shew us, that “thus a man ought to fear God.”

The perception of an happy event, or the enjoyment of a present good, or an assured approach of a future good, produces that pathetic commotion, or high sensation of pleasure, called,

XIV. JOY.

This is a pleasure of mind arising from a present good, or an assured approach of a future good, which will soon be in our possession, and be assuredly our own, to be freely and fully enjoyed for ever.

The perception of good lost, or the present pressures of evil, produce that painful commotion in our whole nature, which is called,

XV. SORROW.

Sorrow is a painful commotion of the mind
arising

arising from some sad event: it is the deep pain of the mind upon the thought of a lost good which might have been longer enjoyed, or the distressing sensation of present evil, which might have been prevented or kept off, or very much diminished.

Despair is dreadful sorrow, without hope.

The perception of great benefits received, or great good bestowed upon us by an intelligent and voluntary agent, produces in us that forcible desire to make all the best returns in our power, called,

XVI. GRATITUDE.

Gratitude consists in a lively sense of good intentionally bestowed upon us; a high value of the gifts, and a fervent love to the giver, with a pathetic desire and purpose to make all the returns of love and service in our power for ever.

The perception of an hurtful object, or an object that intentionally doth some injury to us, excites that violent and painful commotion of the soul and body, which is called,

XVII. ANGER.

Anger is a sudden and uneasy emotion of the mind, on receiving some intentional hurt or injury.

It is a violent commotion of the whole soul, attended with piercing pain on our being hurt by any rational agent, with a present purpose of revenge.

A short and more pleasing VIEW of the PASSIONS
of the HUMAN SOUL.

We have already observed, that the word PASSION, taken in the sense we here use it, signifies that sensible commotion of our whole nature, attended with pleasure or pain, arising from the perception of an object, as good or evil, suited to excite that commotion.

The passions of the soul are conversant about objects new, or good, or evil.

I. An object may be considered as rare, new, uncommon; or as good or evil in the general; or as to the various kinds of good or evil; or as to the circumstances attending good or evil, as absent or present.

An object rare and new excites ADMIRATION. Sudden wonder is SURPRISE. Great wonder is ASTONISHMENT—this passion has no opposite.

If an object appear good, it excites LOVE: if an object appear evil, it excites HATRED. The above are primary passions.

II. As to the KINDS of GOOD and EVIL.

An object, as absolutely good, excites ESTEEM: in a very high degree, it is VENERATION: in a supreme degree, it is ADORATION.

If an object be viewed as worthless, it excites CONTEMPT, especially if that object be proposed as excellent.

excellent. If it be considered as fit to receive good, it is the object of BENEVOLENCE: if fit to receive evil, it is the object of MALEVOLENCE.

N. B. This passion terminates on sensible objects, viz. on objects capable of perception and reason.

If an object be considered as fit to do me good, or give me pleasure, it produces COMPLACENCY: if likely to do me evil, DISPLICENCY.

Complacency, in a very high degree, to an inferior, on considerations not equal to that degree of regard, is called FONDNESS. The opposite is DISGUST, or loathing.

III. PASSIONS arising from the various CIRCUMSTANCES of GOOD or EVIL, considered as present or absent.

1. FUTURE GOOD or EVIL. Good, considered as possible, excites DESIRE, which is the grand spring of action. If evil be viewed as possible, it excites AVERSION.

2. A probable view of absent good, excites HOPE: if evil be likely to come upon us, it produces FEAR.

The highest degree of hope is, confident expectation, or security: when little hope remains, there is despondency.

When hope is entirely banished, DESPAIR succeeds.

FEAR joined with foresight, is anxiety: with careful contrivance to avoid it, is sollicitude.

Fear mingled with surprize, and rising to a violent degree on a sudden, is TERROR: and fear rising into terror, mixed up with hatred of an object, is HORROR.

3. GOOD and EVIL, present with us. Present GOOD obtained, awakens JOY. EVIL present, and felt, brings SORROW.

Moderate joy is gladness. Sudden and high joy is exultation. Habitual joy is cheerfulness.

Moderate sorrow is trouble. Great sorrow is distress and anguish. Habitual sorrow is melancholy.

Congratulation is the sentiment and expression of joy arising from another's happiness.

Pity and compassion is sorrow arising from the distress and misery of other men.

Sympathy comprehends compassion and sorrow.

ENVY is the opposite to sorrow and compassion: it is a painful emotion of the soul at the sight of another's good or honour.

JEALOUSY is a species of envy arising from a thought that there is preference given to another person in the love and affections of one, for whom we have a peculiar regard.

SHAME

SHAME is a species of sorrow, mixed with self-love and self-contempt, frequently attended with blushing; arising from a consciousness of any thing that appears matter of disgrace, or blame, or contempt, in ourselves or others.

It is a sorrow and self-contempt, when we have said or done any thing that is likely to expose us to the contempt or scorn of others.

Shame is a painful dread of contempt, arising from a consciousness that we deserve it.

4. When any intelligent being designedly brings good upon us, it excites GRATITUDE. If the good be conferred on us with peculiar difficulty to the giver, and with the most beautiful good will, it heightens the force of this gratitude.

Evil brought on us, excites ANGER. When an intelligent being designedly brings evil upon us, it excites anger towards the bad man, or the devil.

GRATITUDE is a mixture of complacency and benevolence.

ANGER is duplicity, with some degree of malevolence.—Anger, rising to an excessive degree, is rage and fury.—Anger, deeply rooted, is rancour and spite.—Anger, arising on trifling occasions, and expressed in little tokens of resentment, is peevishness.—Anger, arising from an affront, offered by a person far beneath us, is

INDIGNATION, or a mixture of anger and disdain.—

dain.—Trace out all the various passions of man expressed in the different scenes and conditions of life.

Anger, with a desire of hurting another, is called *MALICE*: such is wicked men's anger against God and good men.—Anger, having a desire to hurt another in consequence of an apprehended injury, is *REVENGE*.

Many passions, which are painful or disagreeable in their present operations, are useful and necessary for us and for society.

Passions have their origin from impressions on the senses—from the operations of reason, by which good or evil are foreseen—from the recollections of memory—from the sight of beauty or ugliness, good or evil persons or actions.

Read Dr. Watts on the Passions, and on the Use of the Passions in Religion, 2 vols. 12mo. with Dr. Doddridge's Lectures, p. 27.

Our accurate writers on *MORALS* give us another view of the *PASSIONS* of the *SOUL*, viz. as divided into *PRIVATE* and *PUBLIC AFFECTIONS*.

In reviewing that large train of affections, which fill up the different stages of human life, we perceive this obvious distinction among them: that some of them respect the *GOOD* of the individual, or *PERSON* himself. And other affections carry us beyond ourselves to the *GOOD* of the
SPECIES,

SPECIES, or kind.—The former have, therefore, been called PRIVATE, and the latter PUBLIC affections.—Of the first sort are self-love, viz. a love of life, of pleasure, of power, and the like: of the latter are benevolence, compassion, gratitude, friendship, and the like. Of the private passions, some respect merely the safety and defence of the person, such as ANGER and FEAR: whereas others aim at some positive GOOD, as health, wealth, fame or honour, and pleasure.—The former sort, because of this difference of objects, may be termed DEFENSIVE PASSIONS: these answer to our DANGERS, and prompt us to avoid them if we can, or boldly to encounter them if we cannot.

The other class of PRIVATE PASSIONS excite us to pursue private positive GOOD, i. e. HAPPINESS, or true pleasure, and solid GLORY.

Our PUBLIC PASSIONS, or social affections, are adapted to the several *social* connexions and *relations* which we bear to others: and these passions prompt us to secure mankind from *dangers*, and supply their *wants*.

The measure or rule of the DEFENSIVE PASSIONS, is to keep them duly proportioned to our DANGERS. This is their natural pitch, or proper tone.

To keep our PRIVATE PASSIONS and desires proportioned to our real *wants*, is the just measure and pitch of this class of affections.

The

The rule or measure of the PUBLIC PASSIONS, is duly to proportion them to the *dangers* and *wants* of others, and to the various relations in which we stand to individuals, or to SOCIETY: or, in other words, the affections of this class are found and regular, when they prompt us to pursue the interest of any particular persons, in an intire consistency with the PUBLIC GOOD.*

This is the just and beautiful balance of the passions of the human soul: and the VIRTUE of a creature, endowed with such affections as MAN, must consist in acting agreeably to their natural *pitch* and *tenour*.

* See Elem. Mor. Philos. David Fordyce, 12mo.

Select BOOKS on the SOUL.

We omit those excellent authors who demonstrate the IMMORTALITY of the Soul on the Principles of Divine Revelation: and shall in this place only recommend two of the first rate geniuses in the whole world--- Dr. Young and Mr. Andrew Baxter. The former in his Night Thoughts has displayed this great truth in all the glowing colours of bright imagination. The latter I beg leave to introduce in the following manner:

A new work of great importance and use has lately appeared in the world, which I wish for powers to describe equal to its worth. It is intitled, The EVIDENCE of REASON in proof of the IMMORTALITY of the SOUL, independent on the more abstruse inquiry into the nature of MATTER and SPIRIT; collected from the manuscripts of the late Mr. ANDREW BAXTER, author of an Inquiry into the Nature of the Human Soul, and of Matho. Published by Dr. Duncan, of South-Warborough, 8vo. 1779. Sold by T. Cadell, in the Strand.---I will dare to foretel, that all the advocates for the materiality and mortality of the soul of man, will not be able to give a solid answer to it, whilst the world endures: in a word the friends of the immortality of the soul will triumph for ever over all their adversaries.

A C O N-

A
CONTEMPLATION
ON THE
INSUFFICIENCY OF REASON,
AND THE
NECESSITY OF DIVINE REVELATION
TO ENABLE US TO ATTAIN
ETERNAL HAPPINESS.

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