

a like native and essential wretchedness in moral depravity—insomuch that the one may be regarded as its own reward, and the other as its own punishment. We do not always recollect that this happiness on the one hand, and this misery on the other, are each of them made up, severally of distinct ingredients; and that thus, by mental analysis, we might strengthen our argument both for the being and the character of God. When we discover, that, into this alleged happiness of the good there enter more enjoyments than one, we thereby obtain two or more testimonies of the Divine regard for virtue; and the proof is enhanced in the same peculiar way, that the evidence of design is, in any other department of creation, when we perceive the concurrence of so many separate and independent elements, which meet together for the production of some complex and beneficial result.

2. We have already spoken of one such ingredient. There is a felt satisfaction in the thought of having done what we know to be right; and, in counterpart to this complacency of self-approbation, there is a felt discomfort, amounting often to bitter and remorseful agony, in the thought of having done what conscience tells us to be wrong. This implies a sense of the rectitude of what is virtuous. But without thinking of its rectitude at all, without viewing it in reference either to the law of conscience or to the law of God, with no regard to jurisprudence in the matter—there is, in the virtuous affection itself, another and a distinct enjoyment. We ought to cherish and to exercise benevolence; and there is a pleasure in the consciousness of doing