

what we ought: but beside this moral sentiment, and beside the peculiar pleasure appended to benevolence as moral, there is a sensation in the merely physical affection of benevolence; and that sensation, of itself, is in the highest degree pleasurable. The primary or instant gratification which there is in the direct and immediate feeling of benevolence is one thing: the secondary or reflex gratification which there is in the consciousness of benevolence as moral is another thing. The two are distinct of themselves; but the contingent union of them, in the case of every virtuous affection, gives a multiple force to the conclusion, that God is the lover, and, because so, the patron or the rewarder of virtue. He hath so constituted our nature, that, in the very flow and exercise of the good affections, there shall be the oil of gladness. There is instant delight in the first conception of benevolence. There is sustained delight in its continued exercise. There is consummated delight in the happy smiling and prosperous result of it. Kindness, and honesty, and truth, are, of themselves, and irrespective of their rightness, sweet unto the taste of the inner man. Malice, envy, falsehood, injustice, irrespective of their wrongness, have of themselves, the bitterness of gall and wormwood. The Deity hath annexed a high mental enjoyment, not to the consciousness only of good affections, but to the very sense and feeling of good affections. However closely these may follow on each other—nay, however implicated or blended together they may be at the same moment into one compounded state of feeling; they are not the less distinct on that