

a severity which humbles and overwhelms him. In this case, the pain of the resentment is succeeded by the pain we feel in the spectacle of that distress which ourselves have created; and this, too, aggravated perhaps by the reprobation of all the by-standers, affording thereby a miniature example of the painful alternations which are constantly taking place in the history of moral evil; when the misery of wrong affections is but replaced, to the perpetrator himself, by the misery of the wrong actions to which they have hurried him. It is thus that a life of frequent gratification may, notwithstanding, be a life of intense wretchedness. It may help our imagination of such a state, to conceive of one, subject every hour to the agonies of hunger, with such a mal-conformation at the same time in his organ of taste, that, in food of every description, he felt a bitter and universal nausea. There were here a constant gratification, yet a constant and severe endurance—a mere alternation of cruel sufferings—the displacement of one set of agonies, by the substitution of other agonies in their room. This is seldom, perhaps never realized in the physical world; but in the moral world it is a great and general phenomenon. The example shows at least the possibility of a constitution, under which a series of incessant gratifications may be nothing better than a restless succession of distress and disquietude; and that such should be the constitution of our moral nature as to make a life of vice a life of vanity and cruel vexation, is strong experimental evidence of Him who ordained this