

much the nature of man and the nature of virtue are in unison with each other. It is hunger which urges to the use of food; but it strikingly demonstrates the care and benevolence of God, so to have framed the organ of taste, as that there shall be a superadded enjoyment in the use of it. It is conscience which urges to the practice of virtue; but it serves to enhance the proof of a moral purpose, and therefore of a moral character in God, so to have framed our mental economy, that, in addition to the felt obligation of its rightness, virtue should of itself be so regaling to the taste of the inner man.

5. In counterpart to these sweets and satisfactions of virtue, is the essential and inherent bitterness of all that is morally evil. We repeat, that with this particular argument we do not mix up the agonies of remorse. It is the wretchedness of vice in itself, not the wretchedness which we suffer because of its recollected and felt wrongness, that we now speak of. It is not the painfulness of the compunction felt because of our anger, upon which we at this moment insist; but the painfulness of the emotion itself: and the same remark applies to all the malignant desires of the human heart. True, it is inseparable from the very nature of a desire, that there must be some enjoyment or other, at the time of its gratification; but, in the case of these evil affections, it is not unmixed enjoyment. The most ordi-