

peace and satisfaction in virtue, even though, in the midst of its outward discomfiture, it be compelled to weep over the unredressed wrongs and sufferings of humanity. On the other hand, the very glance of disappointed malevolence bespeaks of this evil affection, that of itself it is a fierce and fretting distemper of the soul, an executioner of vengeance for all the guilty passions it may have fanned into mischievous activity, and for all the crimes it may have instigated.

11. And this contrast between a good and an evil affection, this superiority of the former to the latter, is fully sustained, when, instead of looking to the state of mind which is left by the disappointment of each, we look to the state of mind which is left by their respective gratifications—the one a state of sated compassion, the other of sated resentment. There is one most observable distinction between the states of feeling, by which an act of compassion on the one hand, and of resentment on the other, are succeeded. It is seldom that man feasts his eyes on that spectacle of prostrate suffering which, in a moment of fury, he hath laid at his feet, in the same way that he feasts his eyes on that picture of family comfort which smiles upon him from some cottage home, that his generosity had reared. This looks as if the sweets of benevolence were lasting, whereas the sweets of revengeful malice, such as they are, are in general but momentary. An act of com-