

nature—all the powers, whether superior or subordinate, being in their right places, and all moving without discord and without dislocation. It were anticipating our argument, did we refer at present to the confidence and regard wherewith a virtuous man is surrounded in the world. We have not yet spoken of the adaptations to man's moral constitution from without, but only of the inward pleasures and satisfactions which are yielded in the workings of the constitution itself. And surely when we find it to have been so constructed and attuned by its Maker, that in all the movements of virtue there is a felt and grateful harmony, while a certain jarring sense of violence and discomposure ever attends upon the opposite—we cannot imagine how the moral character of that Being who Himself devised this constitution, and established all its tendencies, can be more clearly or convincingly read than in phenomena like these.

15. We have already said that the distinction so well established by Butler, between the object of our affection and its accompanying, nay, inseparable pleasure, was the most effectual argument that could be brought to bear against the selfish system of morals. The virtuous affection that is in a man's breast simply leads him to do what he ought; and in that object he rests and terminates. Like every other affection, there must be a pleasure conjoined with the prosecution of it; and at