

9. But besides the pleasures and pains of conscience, there is, in the very taste and feeling of moral qualities, a pleasure or a pain. This formed our second general argument in favour of God's righteous administration; and our mental constitution, even when viewed singly, furnishes sufficient materials on which to build it. But the argument is greatly strengthened and enhanced by the adaptation to that constitution of external nature, more especially as exemplified in the reciprocal influences which take place between mind and mind in society: for the effect of this adaptation is to multiply both the pleasures of virtue and the sufferings of vice. The first, the original pleasure, is that which is felt by the virtuous man himself; as, for example, by the benevolent, in the very sense and feeling of that kindness whereby his heart is actuated. The second is felt by him who is the object of this kindness—for merely in the conscious possession of another's good-will, there is a great and distinct enjoyment. And then the manifested kindness of the former awakens gratitude in the bosom of the latter; and this, too, is a highly pleasurable emotion. And lastly, gratitude sends back a delicious incense to the benefactor who awakened it. By the purely mental interchange of these affections, there is generated

Coleridge of the opening of the books in the day of judgment. It is on the opening of the book of conscience that the sinner is made to feel the truth and righteousness of his condemnation.