

influence and their uses in a system of moral discipline. And it is quite obvious, that, ere we can pronounce on the strict and essential virtuousness of any human being, they must be admitted into the reckoning. In estimating the precise moral quality of any beneficence which man may have executed, it is indispensable to know, in how far he was schooled into it at the bidding of principle, and in how far urged forward to it by the impulse of a special affection. To do good to another because he feels that he ought, is an essentially distinct exhibition from doing the same good by the force of parental love, or of an instinctive and spontaneous compassion—as distinct as the strength of a constitutionally implanted desire is from the sense of a morally incumbent obligation. In as far as I am prompted to the relief of distress, by a movement of natural pity—in so far less is left for virtue to do. In as far as I am restrained from the outbreakings of an anger which tumultuates within, by the dread of a counter-resentment and retaliation from without—in so far virtue has less to resist. It is thus that the special affections may at once lighten the tasks and lessen the temptations of virtue; and, whether in the way of help at one time or of defence at another, may save the very existence of a principle, which in its own unaided frailty, might, among the rude conflicts of life, have else been overborne. It is perhaps indispensable to the very being of virtue among men, that,