

are avoided, and right sensibilities are upholden. It is by keeping up a remembrance of the kindness, that we keep up the emotion of gratitude. It is by forgetting the provocation, that we cease from the emotion of anger. It is by reflecting on the misery of a fellow-creature in its vivid and affecting details, that pity is called forth. It is by meditating on the perfections of the Godhead, that we cherish and keep alive our reverence for the highest virtue and our love for the highest goodness. In one word, thought is at once the harbinger and the sustainer of feeling: and this, of itself, forms an important link of communication between the intellectual and the moral departments of our nature.

11. We shall not be able to complete our views, either on the moral character of the emotions, or their dependence on the percipient faculties of the mind, until we have established a certain ulterior principle which comes afterwards into notice. Neither do we now expatiate on their uses, of which we have already given sufficient specimens, in our treatment of the special affections. We would only remark at present, on their vast importance to human happiness—seeing that a state of mental happiness cannot even be so much as imagined without a state of emotion. They are the emotions, in fact, and the external affections together, which share between them the whole interest, whether pleasurable or painful, of human