

account, of themselves. They form two pleasure-able sensations, instead of one; and their apposition, in the case of every virtuous deed or virtuous desire, exhibits to us that very concurrence in the world of mind, which obtains with such frequency and fulness in the world of matter—affording, in every new part that is added, not a simply repeated only, but a vastly multiplied evidence for design, throughout all its combinations. There is a pleasure in the very sensation of virtue; and there is a pleasure attendant on the sense of its rectitude. These two phenomena are independent of each other. Let there be a certain number of chances against the first in a random economy of things, and also a certain number of chances against the second. In the actual economy of things, where there is the conjunction of both phenomena—it is the product of these two numbers which represents the amount of evidence afforded by them, for a moral government in the world, and a moral Governor over them.

3. In the calm satisfactions of virtue, this distinction may not be so palpable, as in the pungent and more vividly felt disquietudes which are attendant on the wrong affections of our nature. The perpetual corrosion of that heart, for example, which frets in unhappy peevishness all the day long, is plainly distinct from the bitterness of that remorse which is felt, in the recollection of its harsh and injurious outbreakings on the innocent sufferers within its reach. It is saying much for the moral character of God, that he has placed a conscience within us, which administers painful