

our nature. Now, however obvious when stated, it is not sufficiently adverted to, even when studying the philosophy of the subject, and still less in the practical government and regulation of the heart—that, for the very being of each of these specific emotions in the heart, there must a certain appropriate and counterpart object, whether through the channel of sense or of the memory, be present to the thoughts. We can only feel the emotion of beauty, in the act of beholding or conceiving a beautiful object; an emotion of terror, in the view of some danger which menaces us; an emotion of gratitude, in the recollection of a past kindness, or of the benefactor who conferred it. Such then is the necessary dependence between perception and feeling, that, without the one, the other cannot possibly be awakened. Present an object to the view of the mind, and the emotion suited to that object, whether it be love or resentment, or terror, or disgust, must consequently arise; and with as great sureness, as, on presenting visible things of different colour to the eye, the green and red and yellow and blue impress their different and peculiar sensations on the retina. It is very obvious, that the sensations owe their being to the external objects, without the presence and the perception of which they could not possibly have arisen. And it should be alike obvious, that the emotions owe their being to a mental perception, whether by sense or by