

far consistent with his government, that they are permitted to last their time upon the earth. Nor is this all. The authority of any law may be abrogated by the same power that made it: and in the revealed history of the dealings of God with man, acts, which under ordinary circumstances would be crimes of the darkest die, have more than once been made tests of obedience or conditions of acceptance. Contemplations such as these make the unassisted reason shrink within itself through pure despair of comprehending the whole moral government of the world. One thing, at least, they do prove—how rash and vain a thing it is, for a feeble and narrow-sighted being like one of us, to construct a moral code, on his own interpretation of a single attribute of the God-head.

A religious man has a happy escape out of all the difficulties of these dark questions. He feels within himself the liberty of choice; his conscience tells him he is responsible for his actions; the word of God points out a remedy for the evils which encompass him: he applies the remedy to himself in humble thankfulness, for it meets his wants and is fitted to his capacity; and, in the terms of his acceptance into the christian covenant, he finds no condition annexed but the love of God and man.

It may perhaps be said, that the moral system of Paley is compatible with the most exalted motives, inasmuch as it takes in the whole christian sanction of a future state; and no man, under any reasonable view of morality and religion, can be called on to act in opposition to his eternal interests. Part of this observation may be just; but it gives no colour of truth to the moral system here con-