

day when God shall judge the secrets of men—both of the Jews who shall be judged by the written law, and of the Gentiles who have the work of the law written in their hearts, and are a law to themselves. We may now perhaps comprehend more distinctly how this may be. Though it be true that the more clearly we know God, the more closely does the obligation of godliness lie upon us—yet there might be none so removed from the knowledge of God as to stand released from all obligation. There is the sense of a Divinity in every mind; and correspondent to that sense, there is a morality that is either complied with by the will or rebelled against—so that under all the possible varieties of illumination and doctrine which obtain in various countries of the world, there might be exemplified either a religiousness or an impiety of character. The heavenly witness who is on high can discern in every instance—whether to the conception of a great invisible power that floats indistinctly in many a bosom, but is nowhere wholly obliterated, there be such duteous regards of the heart or such duteous conformities of the life as morality would dictate, and out of this question can be gathered materials for a cognizance and a reckoning with all. The Searcher of hearts knows how to found a clear and righteous judgment even on those moral phenomena that are given forth by men in the regions of grossest heathenism—and though the condemnation will fall lightest where the ignorance has been most profound, and at the same time involuntary; yet none we think of our species are so deeply immersed in