

amongst us a general and abiding sense of her rightful sovereignty? Would even this imperfect but universal homage continue to be given, were it a wicked Being who presided over the great family of Nature, or breathed life and spirit and sentiment into the human framework? Would He have placed so deeply within us that faculty by which as if with moral compulsion we are constrained to hold in supreme reverence, the goodness which in all its characteristics is the reverse and the counterpart of his own nature? Would He have endowed the creatures which himself hath made with an admiration of all that is most opposite to himself—and how, if He be unrighteous hath He put into every bosom such an indelible sense of the obligation and precedency of righteousness? Righteousness does not bear actual and unexcepted rule in the world—but there is a conscience in every man which proclaims that this rule it ought to have, and that though wrested from it, it is by the force of principles which are felt to be in their own nature inferior to Conscience. Had there been no Conscience in man, each propensity may at times have had its own temporary sway—as if gods of unequal strength shared the dominion over them. But there being a Conscience, invested with a rightful if not with an actual ascendancy which still keeps a remaining hold of our nature, and within the recesses of a Moral System, in evident disorder still causes its voice to be heard—this phenomenon, of itself, gives a blow to impure Polytheism, or at least degrades each member thereof to the rank of an inferior deity. The question is whether He be