

of their own worthlessness. It is true, there is a wretchedness which naturally and essentially belongs to a state of great moral unhingement ; and this may account for their discomforts, but it will not account for their fears. 'They may, because of this, have felt the torments of a present misery. But whence their fears of a coming vengeance ? They would not have trembled at Nature's law, apart from the thought of Nature's Lawgiver. The imagination of an unsanctioned law would no more have given disquietude, than the imagination of a vacant throne. But the law, to their guilty apprehensions, bespoke a judge. The throne of heaven, to their troubled eye, was filled by a living monarch. Righteousness, it was felt, would not have been so enthroned in the moral system of man, had it not been previously enthroned in the system of the universe ; nor would it have held such place and pre-eminence in the judgment of all spirits, had not the Father of Spirits been its friend and ultimate avenger. This is not a local or geographical notion. It is a universal feeling—to be found wherever men are found, because interwoven with the constitution of humanity. It is not, therefore, the peculiarity of one creed, or of one country. It circulates at large throughout the family of man. We can trace it in the Theology of savage life ; nor is it wholly overborne by the artificial Theology of a more complex and idolatrous Paganism. Neither crime nor civilization can extinguish it ; and whether in the " *conscientia scelerum*" of the fierce and frenzied Catiline, or in the tranquil contemplative musings of Socrates and