

of God. If, on the one hand, the lessons given forth by a faculty, which so manifestly claims to be the pre-eminent and ruling faculty of our nature, be those of deceit and licentiousness and cruelty—then, from the character of such a law, should we infer the character of the lawgiver; and so feel the conclusion to be inevitable, that we are under the government of a malignant and unrighteous God, at once the patron of vice and the persecutor of virtue in the world. If on the other hand, temperance, and chastity, and kindness, and integrity, and truth, be the mandates which generally, if not invariably proceed from her—then, on the same principles of judgment, should we reckon that He who is the author of conscience, and who gave it the place of supremacy and honour, which it so obviously possesses in the moral system of man, was himself the friend and the exemplar of all those virtues which enter into the composition of perfect moral rectitude. In the laws and the lessons of human conscience, would we study the character of the Godhead, just as we should study the views and dispositions of a monarch, in the instructions given by him to the viceroy of one of his provinces. If, on the one hand, virtue be prescribed by the authority of conscience, and followed up by her approval, in which very approval there is felt an inward satisfaction and serenity of spirit, that of itself forms a most delicious reward; and if, on the other hand, the perpetrations of wickedness are followed up by the voice of her rebuke, in which, identical with remorse, there is a sting of agony and discomfort, amounting to the