

the Being and the Character of God. It is the strongest, we apprehend, which Nature furnishes for the Moral Perfections of the Deity ; and even with all minds, or certainly with most minds, the most effective argument for His Existence—though ushered into the creed of Nature not by a train of inferences, but by the light of an almost immediate perception. It is thus that in our first addresses to any human Being on the subject of religion, we may safely presume a God without entering on the proof of a God. He has already the lesson within himself—and it is a lesson which tells him more, or at least speaks to him with greater force than the whole of external Nature. Instead of bidding him look to its collocations, he will be more powerfully impressed and occupied with the idea of a God, if he but hearken to the voice of his own Conscience. It gave direct suggestion of a ruling and a righteous God, even in the days of corrupted Paganism.—And still with the unlettered of our present day and apart from the light of Christianity, along with the popular demonology of inferior spirits, there is the paramount impression of a one moral Governor among men.

CHAPTER III.

On the inherent Pleasure of the Virtuous, and Misery of the Vicious Affections.

1. We are often told by moralists, that there is a native and essential happiness in moral worth ; and