

nature, and the laws of man's moral economy, indicating His love of righteousness and hatred of iniquity. It might not resolve, but it would alleviate the mystery of things, could we within the sphere of actual observation, collect notices, not merely of a God who rejoiced in the physical happiness of His creatures, but of a God who had respect unto their virtue. Now the great evidence for this latter characteristic of the Divinity, lies near at hand—even among the intimacies of our own felt and familiar nature. It is not fetched by imagination from a distance, for every man has it within himself. The supremacy of conscience is a fact or phenomenon of man's moral constitution; and from this law of the heart, we pass, by direct and legitimate inference, to the character of Him who established it there. In a law, we read the character of the lawgiver; and this, whether it be a felt or a written law. We learn from the phenomena of conscience, that, however God may will the happiness of his creatures, His paramount and peremptory demand is for their virtue. He is the moral governor of a kingdom, as well as the father of a family; and it is a partial view that we take of Him, unless, along with the kindness which belongs to Him as a parent, we have respect unto that authority which belongs to him as a sovereign and a judge. We have direct intimation of this in our own bosoms, in the constant assertion which is made there on the side of virtue, in the discomfort and remorse which attend its violation.

8. But though conscience be our original and chief instructor in the righteousness of God, the