

sufferings from which there is no redress or rectification upon earth ; inequalities between man and man, of which there is no adjustment here—but because of that very reason, there is the utmost desire, and we might add expectancy of our nature, that there shall be an adjustment hereafter. In the unsated appetency of our hearts for justice, there is all the force of an appeal to the Being who planted the appetite within us ; and we feel that if Death is to make sudden disruption, in the midst of all these unfinished questions, and so to leave them eternally—we feel a violence done both to our own moral constitution, and to the high jurisprudence of Him who framed us.

16. But there are furthermore, in this life, unfinished questions between man and his Maker. The same conscience which asserts its own supremacy within the breast, suggests the God and the Moral Governor who placed it there. It is thus that man not only takes cognizance of his own delinquencies ; but he connects them with the thought of a lawgiver to whom he is accountable. He passes by one step, and with rapid inference, from the feeling of a judge who is within, to the fear of a Judge who sits in high authority over him. With the sense of a reigning principle in his own constitution, there stands associated the sense of a reigning power in the universe—the one challenging the prerogatives of a moral law, the other avenging the violation of them. Even the hardest in guilt are not insensible to the force of this sentiment. They feel it, as did Catiline and the worst of Roman emperors, in the horrors