

and endowed it with all its perceptions and all its feelings. In the utility wherewith He hath followed up the various observations of moral rectitude; in the exquisite relish which He hath infused into the rectitude itself; in the law of conformity thereto which He hath written on the hearts of all men; in the aspect of eternal and unchangeable fitness, under which he hath made it manifest to every conscience—in these we behold the elements of many a controversy on the nature of virtue; but in these, when viewed aright, we also behold a glorious harmony of attestations to the nature of God. It is thus that the perplexities of the question, when virtue is looked to as but a thing of earthly residence, are all done away, when we carry the speculation upward to heaven. They find solution there; and cast a radiance over the character of Him who hath not only established in righteousness His throne, but, by means of a rich and varied adaptation, hath profusely shed over the universe that He hath formed, the graces by which He would adorn, and the beatitudes by which he would reward it.*

* It must be obvious that we cannot exhaust the subject, but only *exemplify* it, by means of a few specimens. There is an adaptation which, had it occurred in time, might have been stated in the text—suggested by the celebrated question respecting the liberty of the human will. We cannot but admit how much it would have deteriorated the constitution of humanity, or rather destroyed one of its noblest and most essential parts, had it been so constructed, as that either man was not accountable for his own actions, or that these actions were free in the sense contended for by one of the parties in the controversy—that is, were so many random contingencies which had no parentage in any events or influences that went before them, or occupied no place in a train of causation. Of the reasoners on the opposite sides of this sorely