

the breathlessness and the insufferable languor or sickness which mark the approach of the last messenger ; or look to the hideous spectacle which he leaves after having fulfilled his errand, and consigned the once animated body to the loathsomeness of the grave—can we avoid remarking the total diversity which there is, between the rough lessons of experience, and the lessons of a poetic and sentimental Theism.

11. But while the good and the ill of life, regarded in no other light than as so much happiness on the one hand and so much misery on the other, seem wholly insufficient data for the determination even of one of the moral attributes—if viewed in connexion with their causes, as we have attempted to do in a preceding chapter, they furnish very strong probabilities both for the benevolence and the righteousness of God. Beside which we have a still stronger argument in the supremacy of conscience or of a moral sense in man, which goes far to prove Him a God who combines in His character all the virtues. Whatever an enlightened conscience deems to be right or, in other words, whatever the Creator has made the creature feel with entire and universal consent to be of paramount obligation, that we are led to regard as the expression and the evidence of a corresponding virtue in the divine nature. Else there is a dissonance between what we, in the exercise of our best and highest principles, feel to be virtuous, and the actual character of the Godhead—or He hath so fashioned us, that the supreme homage of that moral nature which Himself hath constituted must necessarily be given