

of man—that such should be the actual workmanship and working of our nature, speaks most distinctly, we apprehend, for the general righteousness of Him who constructed its machinery and established its laws. An omnipotent patron of vice would have given another make, and a moral system with other and opposite tendencies, to the creatures whom he had formed. He would have established different sequences; and, instead of that oil of gladness which now distils, as if from a secret spring of satisfaction, upon the upright—and, instead of that bitterness and disquietude which are now the obvious attendants on every species of delinquency,—we should have had the reverse phenomena of a reversely constituted species, whose minds were in their state of wildest disorder, when kindling with the resolves of highest excellence; or were in their best and happiest, and most harmonious mood, when brooding over the purposes of dishonesty, or frenzied with the passions of hatred and revenge.

25. In this special track of observation, we have at least the means or data for constructing a far more satisfactory demonstration of the Divine attributes, than can possibly be gathered, we think, from the ambiguous phenomena of the external world. In other words, it will be found that the mental phenomena speak more distinctly and decisively for the character of God than do the material phenomena of creation. And it should