

the constitution of humanity. It is not, therefore, the peculiarity of one creed, or of one country. It circulates at large throughout the family of man. We can trace it in the theology of savage life; nor is it wholly overborne by the artificial theology of a more complex and idolatrous paganism. Neither crime nor civilization can extinguish it; and, whether in the "*conscientia scelerum*" of the fierce and frenzied Cataline, or in the tranquil contemplative musings of Socrates and Cicero, we find the impression of at once a righteous and a reigning Sovereign.

12. And it confirms still more our idea of a government—that conscience not only gives forth her mandates with the tone and authority of a Superior; but, as if on purpose to enforce their observance, thus follows them up with an obvious discipline of rewards and punishments. It is enough but to mention, on the one hand, that felt complacency which is distilled, like some precious elixir, upon the heart by the recollection of virtuous deeds and virtuous sacrifices; and, on the other hand, those inflictions of remorse, which are attendant upon wickedness, and wherewith, as if by the whip of a secret tormentor, the heart of every conscious sinner is agonized. We discern in these the natural sanctions of morality, and the moral character of Him who hath ordained them. We cannot otherwise explain the peace and triumphant satisfaction which spring from the conscious-