

ness of well-doing—nor can we otherwise explain the degradation, as well as bitter distress, which a sense of demerit brings along with it. Our only adequate interpretation of these phenomena is, that they are the present remunerations or the present chastisements of a God who loveth righteousness, and who hateth iniquity. Nor do we view them as the conclusive results of virtue and vice, but rather as the tokens and the precursors either of a brighter reward, or of a heavier vengeance, that are coming. It is thus that the delight of self-approbation, instead of standing alone, brings hope in its train; and remorse, instead of standing alone, brings terror in its train. The expectations of the future are blended with these joys and sufferings of the present; and all serve still more to stamp an impression, of which traces are to be found in every quarter of the earth—that we live under a retributive economy, and that the God who reigns over it takes a moral and judicial cognizance of the creatures whom He hath formed.

13. What then are the specific injunctions of conscience? For on this question essentially depends every argument that we can derive from this power or property of our nature, for the moral character of God. If, on the one hand, the lessons given forth by a faculty, which so manifestly claims to be the pre-eminent and ruling faculty of our nature, be those of deceit and licentiousness and cruelty—then, from the character of such a