

such a mental constitution, that He is the righteous Governor of men, as if, seated on a visible throne in the midst of us, He had made the audible proclamation of His law, and by His own immediate hand had distributed of His gifts to the obedient, and inflicted chastisements on the rebellious. The law of conscience may be regarded as comprising all those virtues which the hand of the Deity hath inscribed on the tablet of the human heart, or on the tablet of natural jurisprudence; and an argument for these being the very virtues which characterise and adorn Himself, is that they must have been transcribed from the prior tablet of His own nature.

14. We are sensible that there is much to obscure this inference in the actual circumstances of the world. More especially—it has been alleged, on the side of scepticism, that there is an exceeding diversity of moral judgments among men; that, out of the multifarious decisions of the human conscience, no consistent code of virtue can be framed; and that, therefore, no consistent character can be ascribed to Him who planted this faculty in the bosom of our species, and bade it speak so uncertainly and so variously.* But to

* On the uniformity of our moral judgments, we would refer to the 74th and 75th of Dr. Brown's Lectures on the Philosophy of the Human Mind. "If we bear in mind," says Sir James Mackintosh, "that the question relates to the coincidence of all men in considering the same qualities as virtues, and not to the"