

pore, una lex et sempiterna et immortalis continebit; unusque erit communis quasi magister, et imperator omnium Deus ille, legis hujus inventor, disceptator, lator; cui qui non parebit, ipse se fugiet, ac naturam hominis aspernabitur, atque hoc ipso luet maximas pœnas, etiam si cætera supplicia quæ putantur effugerit.”

20. Such then is our first argument for the moral character of God—even the moral character of the law of conscience; that conscience which He hath inserted among the faculties of our nature; and armed with the felt authority of a master; and furnished with sanctions for the enforcement of its dictates; and so framed, that, apart from local perversities of the understanding or the habits, all its decisions are on the side of righteousness. The reference is neither a distant nor an obscure one, from the character of such a law to the character of its Lawgiver. Neither is it an inference, destroyed by the insurrection which has taken place on the part of our lower faculties, or by the actual prevalence of vice in the world. For this has only enabled conscience to come forth with another and additional demonstration of its sovereignty—just as the punishment of crime in society bears evidence to the justice of the government which is established there. In general, the inward complacency felt by the virtuous, does not so impressively bespeak the real purpose and character of this the ruling faculty in man, as