

ral argument. The voice of authority within, bidding us to virtue, and the immediate delights attendant on obedience, certainly, speak strongly for the moral character of that administration under which we are placed. But, by looking to posterior and permanent results, we have the advantage of viewing the system of that administration in progress. Instead of the insulated acts, we are led to regard the abiding and the accumulating consequences; and by stretching forward our observation through larger intervals, and to more distant points in the moral history of men—we are in likelier circumstances for obtaining a glimpse of their final destination; and so of seizing on this mighty and mysterious secret—the reigning policy of the divine government, whence we might collect the character of Him who hath ordained it. And surely, it is of prime importance to be noted in this examination, that by every act of virtue we become more powerful for its service; and by every act of vice we become more helplessly its slaves. Or, in other words, were these respective moral regimens fully developed into their respective consummations, it would seem as if, by the one, we should be conducted to that state where the faculty within, which is felt to be the rightful, would also become the reigning sovereign, and then we should have the full enjoyment of all the harmony and happiness attendant upon virtue—whereas, by the other, those passions of our nature