

all sacredness — holding Him forth as but the indulgent Father, and not also as the righteous Governor of men. But this analysis is as impracticable in the character of God, as we have already found it to be in the character of man.* Unso-phisticated conscience speaks differently. The forebodings of the human spirit in regard to fu-turity, as well as the present phenomena of human life, point to truth and righteousness, as distinct and stable and independent perfections of the divine nature—however glossed or disguised they may have been, by the patrons of a mild and easy religion. In the various provisions of nature for the defence and security of the inferior animals, we may read but one lesson—the benevolence of its Author. In the like provisions, whether for the defence and prolongation of human life, or the maintenance of human society—we read that lesson too, but other lessons in conjunction with it. For in the larger capacities of man, and more especially in his possession of a moral nature, do we regard him as born for something ulterior and something higher than the passing enjoyments of a brief and ephemeral existence. And so when we witness in the provisions, whether of his animal or mental economy, a subserviency to the protec-tion, or even to the enjoyments of his transition state—we cannot disconnect this with subserviency

* Chap. vii, Art. 7.