

of a personal relation to their Maker, and of His power of superintendence and reward, is as manifest a fact in the moral, as any that can be pointed out is in the natural world. By mere analogy which has been intimated, therefore, we cannot but conceive that this fact belongs in some manner or other to the order of the moral world, and of its government.

When any one acknowledges a moral governor of the world; perceives that domestic and social relations are perpetually operating and seem intended to operate, to retain and direct men in the path of duty; and feels that the voice of conscience, the peace of heart which results from a course of virtue, and the consolations of devotion, are ever ready to assume their office as our guides and aids in the conduct of all our actions;—he will probably be willing to acknowledge also that the means of moral government are not wanting, and will no longer be oppressed or disturbed by the apprehension that the superintendence of the world may be too difficult for its Ruler, and that any of His subjects and servants may be overlooked. He will no more fear that the moral than that the physical laws of God's creation should be forgotten in any particular case: and as he knows that every sparrow which falls to the ground contains in its structure innumerable marks of the Divine care and kindness, he will be persuaded that every individual, however apparently humble and insignificant, will have his moral being dealt with according to the laws of God's wisdom and love; will be enlightened, supported, and raised, if he use the appointed means which God's administration of the world of moral light and good offers to his use.