

to attributes of character which differ, or even to attributes which are opposite to His own. It is most unlikely that a God of falsehood would so mould and attemper the creatures of His own making, as that what themselves felt to be the superior principles of their nature should depone to the worth and excellence of truth, and so to the turpitude of the Being from whom they had sprung—or in like manner, that a God of cruelty should deposit within the hearts and the breasts of His own fabrication a similar attestation on the side of benevolence—or that a God of injustice should have done the same by uprightness and honesty. In spite of the aberrations of a watch, it is impossible to inspect its mechanism, and especially the presiding office of its regulator, without the conviction that its primary intention was for the measurement of time—and that to this object the aim of the artificer was supremely or rather solely directed. And it is equally impossible, whatever the aberrations of actual humanity may be, to inspect the moral nature of man, and take notice more especially of that presiding sense of obligation within us which attaches to our every feeling of what we ought to be or ought to do—without the conviction that this conscience was given as a power wherewith to control and overrule all the inferior propensities of our nature, and to secure for virtue that practical ascendancy which forms the healthy condition of our species. By reading then the natural tablet of morality in our own hearts, we read an impress as it were or reflection from that original tablet of all moral and spiritual excellence, even the cha-