

is recorded in the pro. Text—that “righteousness exalteth a nation ; but sin is a re-
l only mention the four “proach to any people.”

reece and Rome. It is

jects of prophecy ; and

justice equally with the

ence, according to their

are ascribed. Judg-

those judgments were

asure of their iniquity

ophesies, in this view,

ence—of its dispensa-

re suited to their moral

rule, that the Al-

, and in support of his

l, sooner or later, di-

d manifest his displea-

the language of my

Text

is subject, may consult Sir
of Daniel; PRIDEAUX'S
cellent *Dissertations on the*

But besides the divine favour or anger, righteousness and sin, by their influence on individuals, have a natural tendency to accomplish these events. Herein we perceive the harmony which prevails between the dispensations of God in his revealed will, and the constitution that he has established in the moral world, by which our duty and happiness, the breach of that duty and misery, are inseparably connected.

Man is an intelligent being. As such, he has a self-determining power ; and is therefore a moral agent—accountable for his actions. The Almighty has pointed out his duty by annexing happiness to the discharge of it ; and has taught him to shun vice, by making misery its sure consequence. But man frequently transgresses his duty, and opposes the will of God. Here then the providence of God interposes ; his dispensations support, and come in aid to, that wise order which he had already established. From hence arises a clear demonstration, that the same infinite God, who is the author of nature and its laws,