

moral nature ; and the former ought no more to be confounded with the latter, than the truths of geometry with the faculties of the reasoning mind which comprehends them. The virtuousness of justice was a stable doctrine in ethical science, anterior to the existence of the species ; and would remain so, though the species were destroyed—just as much as the properties of a triangle are the enduring stabilities of mathematical science ; and that, though no matter had been created to exemplify the positions or the figures of geometry. The objective nature of virtue is one thing. The subjective nature of the human mind, by which virtue is felt and recognised, is another. It is not from the former, any more than from the eternal truths of geometry, that we can demonstrate the existence or attributes of God—but from the latter, as belonging to the facts of a creation emanating from His will, and therefore bearing upon it the stamp of His character. The nature and constitution of virtue form a distinct subject of inquiry from the nature and constitution of the human mind. Virtue is not a creation of the Divine will, but has had everlasting residence in the nature of the Godhead. The mind of man is a creation ; and therefore indicates, by its characteristics, the character of Him, to the fiat and the forthgoing of whose will it owes its existence. We must frequently, in the course of this discussion, advert to the principles of ethics ; but it is not on the system of ethical doctrine that our argument properly is founded. It is on the phenomena and the laws of actual human nature, which itself, one of the great facts of crea-