

urging, is not that the obligations of virtue are binding, but that man has a conscience which tells him that they are so—not that justice and truth and humanity are the dogmata of the abstract moral system, but that they are the dictates of man's moral nature—not that in themselves they are the constituent parts of moral rectitude, but that there is a voice within every heart which thus pronounces on them. It is not with the constitution of morality, viewed objectively, as a system or theory of doctrine, that we have properly to do; but with the constitution of man's spirit, viewed as the subject of certain phenomena and laws—and, more particularly, with a great psychological fact in human nature, namely, the homage rendered by it to the supremacy of conscience. In a word, it is not of a category, but of a creation that we are speaking. The one can tell us nothing of the Divine character, while the other might afford most distinct and decisive indications of it. We could find no demonstration whatever of the Divine purposes, on a mere ethical, any more than we could, on a logical or mathematical category. But it is very different with an actual creation, whether in mind or in matter—a mechanism of obvious contrivance, and whose workings and tendencies, therefore, must be referred to the design, and so to the disposition or character of that Being, whose spirit hath devised and whose fingers have framed it.

5. For it is not an abstract question in Moral Science that we are now discussing. It is a question of Fact, respecting man's moral nature—