

materialism, and the objective truth—it comprehends also the living society by which the possessor of a moral and intellectual constitution is surrounded. Did we exclude the latter from our regards, we should be keeping out of view a number of as wise, and certainly, in the degree that mind is of higher consideration than body, of far more beneficial and important adaptations than any which are presented to our notice in the mechanical, or chemical, or physiological departments of creation. Both in the reciprocities of domestic life, and in those wider relations, which bind large assemblages of men into political and economical systems, we shall discern the incontestable marks of a divine wisdom and care; principles or laws of human nature, in virtue of which the social economy moves rightly and prosperously onward, and apart from which all would go into derangement; affinities between man and his fellows, that harmonise the individual with the general interests, and are obviously designed as provisions for the wellbeing both of families and nations.

4. It might help to guard us against a possible misconception, if now, at the outset of our argument, we shall distinguish between the moral constitution of man, and that moral system of doctrine which embodies in it the outer truths or principles of ethical science. The two are as distinct from each other, as are the objective and subjective in any quarter of contemplation whatever, and ought