

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 creation, may be regarded like all its facts, as bearing on it the impress of that Mind which gave birth to creation.

2. But further. It is not only not with the system of ethical doctrine—it is not even with the full system of the philosophy of our nature, that we have properly to do. On this last there is still a number of unsettled questions; but our peculiar argument does not need to wait for the conclusive determination of them. For example, there is many a controversy among philosophers respecting