

antiquarian controversy respecting the first formation and subsequent historical changes of some certain court of government, the rightful authority of whose decisions and acts is, at the same time, fully recognised. And so, philosophers have disputed regarding the court of conscience—of what materials it is constructed, and by what line of genealogy from the anterior principles of our nature it has sprung. Yet most of these have admitted the proper right of sovereignty which belongs to it; its legitimate place as the master and the arbiter over all the appetites, and desires, and practical forces of human nature. Or, if any have dared the sinularity of denying this, they do so in opposition to the general sense and general language of mankind, whose very modes of speech compel them to affirm that the biddings of conscience are of paramount authority—its peculiar office being to tell what all men should, or all men ought to do.

4. The proposition, however, which we are now 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 con-