

stitution 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. And neither do we urge the proposition that conscience has, in every instance, the actual direction of human affairs, for this were in the face of all experience. It is not that every man obeys her dictates, but that every man feels he ought to obey them. These dictates are often in life and practice disregarded: so that conscience is not the sovereign *de facto*. Still there is a voice within the hearts of all which asserts that conscience is