

conforming ourselves to His likeness. It is there that we are to look for the primeval seat of moral goodness. Or, in other words, virtue has an inherent character of her own—apart from law, and anterior to all jurisdiction.

16. Yet the right of God to command, and the rightness of His commandments, are distinct elements of thought, and should not be merged into one another. We should not lose sight of the individuality of each, nor identify these two things—because, instead of antagonists, they do in fact stand side by side, and act together in friendly co-operation. Because two influences are conjoined in agency, that is no reason why they should be confounded in thought. Their union does not constitute their unity—and though, in the conscience of man, there be an approbation of all rectitude, and all rectitude be an obligation laid upon the conduct of man by the divine law—yet still the approbation of man's moral nature is one thing, and the obligation of God's authority is another.

17. That there is an approval of rectitude, apart from all legal sanctions and legal obligations, there is eternal and unchangeable demonstration in the character of God himself. He is under no law, and owns the authority of no superior. It is not by the force of sanctions, but by the force of sentiments that the Divinity is moved. Morality with Him is not of prescription, but of spontaneous