

him in a more advanced state of being, he, the noblest of nature's products here below, would turn out to be the greatest of her failures.

19. We are unwilling to quit this department of proof without adverting to one subject pregnant with adaptations, which is furnished by the history of moral science; and is replete, we have long thought, with the materials of a very strong and comprehensive argument.

20. We have already adverted to the objective nature of virtue, and the subjective nature of man, as forming two wholly distinct objects of contemplation. It is the latter and not the former which indicates the moral character of God. The mere system of ethical doctrine is no more fitted to supply an argument for this character, than would the system of geometry. It is not geometry in the abstract, but geometry as embodied in the heavens, or in the exquisite structures of the terrestrial physics—which bespeaks the skill of the Artificer who framed them. In like manner it is not moral science in the abstract, but the moral constitution of beings so circumstanced and so made, that virtue is the only element in which their permanent individual or social happiness can be realized—which bespeaks the great Parent of the human family to be himself the lover and the exemplar of righteousness. In a word, it is not from an abstraction, but from the facts of a creation, that our lesson respecting the Divine character, itself a fact, is to be learned; and it is by keeping this distinction in view, that we obtain one important help for drawing from the very conflict and diversity of moral