

guide, that he may know and fulfil his duties towards God and man. It is designated "the law of the Lord," and the commands contained therein are binding upon man. Man is a *moral agent* and as such he has always been considered capable of performing *moral actions*; which are *voluntary* actions, having respect to some rule or law. And thus man is a fit subject of moral government, and has a capacity to appreciate these commands. A wonderful argument this for the native dignity of the soul.

Dr. Wayland says:—"It may be seen that there exists in the actions of men, an element which does not exist in the actions of brutes. Hence, though both are subjects of government, the government of the one should be constructed upon principles different from that of the other. We can operate on brutes only by fear of punishment and hope of reward. We can operate on man, not only in this manner, but, also, by an appeal to his consciousness of right and wrong, and by the use of such means as may improve his moral nature. Hence, all modes of punishment which treat men as we treat brutes, are as unphilosophical as they are thoughtless, cruel and vindictive. Such are those systems of criminal jurisprudence which have in view nothing more than the infliction of pain upon the offenders. The leading object of all such systems should be to reclaim the vicious. Such was the result to which all the investigations of Howard led. Such is the improvement which Prison Discipline Societies are laboring to effect." (See Wayland's Elements of Moral Science, page 9.)

God's commands are *authoritative in their import*. They are the commands of the highest possible authority, of that sovereign who possesses, in the highest and most exalted manner, a right to enact laws for the government of mankind. The law of God is

D