

clination, by showing us the means of attaining happiness or avoiding misery. Taste, as it gives pleasure or pain, and thereby constitutes happiness or misery, becomes a motive to action, and is the first spring or impulse to desire and volition. From circumstances and relations known or supposed, the former leads us to the discovery of the concealed and unknown. After all circumstances and relations are laid before us, the latter makes us feel from the whole a new sentiment of blame or approbation. The standard of the one, being founded on the nature of things, is external and inflexible, even by the will of the Supreme Being: the standard of the other, arising from the internal frame and constitution of animals, is ultimately derived from the Supreme Will, which bestowed on each being its peculiar nature, and arranged the several classes and orders of existence."—(IV. p. 376—7.)

Hume has not discussed the theological theory of the obligations of morality, but it is obviously in accordance with his view of the nature of those obligations. Under its theological aspect, morality is obedience to the will of God; and the ground for such obedience is two-fold; either we ought to obey God because He will punish us if we disobey Him, which is an argument based on the utility of obedience; or our obedience ought to flow from our love towards God, which is an argument based on pure feeling, and for which no reason can be given. For, if any man should say that he takes no pleasure in the contemplation of the ideal of perfect holiness, or, in other words, that he does not love God, the attempt to argue him into acquiring that pleasure would be as hopeless as the endeavour to persuade Peter Bell of the "witchery of the soft blue sky."

In which ever way we look at the matter, morality is based on feeling, not on reason; though reason alone is