

ophy. Obedience is either slavish, or from faith. So far as Christianity requires special duties they must be duties demanded by a right adjustment of our powers in the new relations in which Christianity places us. If Christianity be not fundamentally in accord with our original constitution, and will not restore man to a true manhood, and the highest manhood, we cannot accept it. Hence a true moral science will, and must be, independent of revelation, and will be a test of anything claiming to be that, for nothing that can be shown to be really in opposition, either to the reason or to the moral nature of man, can be from God. Say if you please, that on this ground man is incapable of constructing a moral science. Be it so. The past would almost seem to justify the assertion. Still, we are not required to call that science which is not science, but is either impulse or instinct, or faith. Certainly philosophy is for the maturity of the race. Certainly human life, not the life of children only, but of men, and of the most enlightened men, ought to be largely controlled by authority and by faith. It befits our condition, and there is no more natural or ennobling principle of action than faith.

Passing now as was proposed, to Choice and its results, the question is what supreme end we shall choose. To this different answers are given and earnestly contended for, though often meaning