

man, sin, like a burning fever, may make havoc among his highest faculties, and end in moral death: but we have no right on that account to regard sin as our proper condition, or to affirm that it is not a moral pestilence destructive of the supreme law of our moral nature. Neither have we any right to say that it blots out the knowledge of good and evil, and overturns the judicial throne of conscience. Such a decision is at war with the recorded judgments of mankind, and strikes at the foundation of all human law. Sin may hold our souls in bondage; but, as long as reason lasts, it destroys not our responsibility; nor is the continued perpetration of crime ever tolerated as a plea in bar of a penal sentence.

The objection just considered, does however prove the feebleness of moral rule—shows that there is something wrong within us, which jars with nature's harmony—that there is in the moral government of God much that is beyond the grasp of mere philosophy; and so teaches us to look beyond this world, and in the consolations of religion and the hopes of a future life to seek a better and a higher sanction; and in the motives of Christian love to find a steadier and more abiding principle of holy action, than all the philosophy upon earth ever has given or ever can give to man in the hour of temptation*.

With all its faults, the "Essay on the Human Understanding" is a work of great power; and were any one to need a proof of this, he has only

* On the subject here alluded to, I would earnestly recommend to the reader's perusal an excellent Sermon by Dr Chalmers, entitled "The Expulsive Power of a new Affection." *Glasgow* 1823.