

principle not to be entertained—it will pass onward from the first incitement to the final and guilty indulgence by a series of stepping-stones, each of which will present itself more readily in future; and with less chance of arrest or interruption by the suggestions of conscience than before. But should these suggestions be admitted, and far more should they prevail—then, on the principle of association, will they be all the more apt to intervene, on the repetition of the same circumstances; and again break that line of continuity, which, but for this intervention, would have led from a temptation to a turpitude or a crime. If on the occurrence of a temptation formerly, conscience did interpose, and represent the evil of a compliance, and so impress the man with a sense of obligation, as led him to dismiss the fascinating object from the presence of his mind, or to hurry away from it—the likelihood is, that the recurrence of a similar temptation will suggest the same train of thoughts and feelings and lead to the same beneficial result; and this is a likelihood ever increasing with every repetition of the process. The train which would have terminated in a vicious indulgence, is dispossessed by the train which conducts to a resolution and an act of virtuous self-denial. The thoughts which tend to awaken emotions and purposes on the side of duty find readier entrance into the mind; and the thoughts which awaken and urge forward the desire of what is evil more readily give way. The positive force on the side of virtue is augmented, by every repetition of the train which leads to a