

and its final gratification, from which the suggestions of the moral faculty had been so carefully excluded, is thus arrested and broken—then does conscience, as if emancipated from a spell, at times recover from the infatuation which held it; and utter reproaches of its own, more terrible to the sinner's heart, than all the execrations of general society. And whatever shall forcibly terminate the guilty indulgence, may, by interrupting the accustomed series of thoughts and purposes and passions, also dissipate and put an end to the inveteracy of this moral or spiritual blindness. The confinement of a prison-house may do it. The confinement of a death-bed may do it. And accordingly, on these occasions, does conscience, after an interval it would seem, not of death but only of suspended animation, come forth with the might of an avenger, and make emphatic representation of her wrongs.

7. But this influence which we have attempted to exhibit in bold relief, by means of rare and strong exemplification, is in busy and perpetual operation throughout society—and that, more to prevent crime than to punish it; rather, to maintain the conscience in freshness and integrity, than to reanimate it from a state of decay, or to recall its aberrations. Indeed its restorative efficacy, though far more striking, is not so habitual, nor in the whole amount so salutary, as its counteractive efficacy. The truth is, that we cannot frequent the companionships of human life, without observing the constant circulation and reciprocal play of the moral judgments among men—with whom there is not a more favourite or familiar exercise, than that of discussing the conduct and