

renounces this unholy union; and the system of utility standing by itself, and without the shelter of a heavenly garment not its own, is seen in its true colours, and in all the nakedness of its deformity.

It has indeed been said that all men are governed by selfish motives, and that a Christian differs from a worldly man only in acting on a better calculated selfish rule. I hope that no one whom I am now addressing has been for a moment imposed upon by such flimsy sophistry. The motives on which man acts are not less varied than the faculties of his soul; and to designate them by one base name (even if done honestly) would only prove an utter confusion of thought or a helpless poverty of language.

If we adopt, as some have done, the notion of absolute moral necessity, we destroy the very foundation of morality: for every moral system, in implying responsibility, implies also, at least to a certain degree, the liberty of choice between right and wrong. By the long-continued commission of sin, a man may, however, forfeit the power of self-control—may lose the highest prerogative of his nature, the liberty of soul and body. In such a condition he is said, in the emphatic language of Scripture, to be *given up to a reprobate mind*—to be *in the bonds of iniquity*. But no one comes from his Maker's hands in this condition—he gradually sinks into it by a series of voluntary acts for which he has himself to blame, and of which he bears within his bosom the accumulated evil.

The determination of the human will has ever been considered a dark and difficult subject of in-