

interposition, eternal misery follows as a natural consequence.

But though thus dependent upon God's grace, conscience will not release them from their obligations to love and serve him; for that faithful and keen-eyed observer testifies that their inability arises from a perversion of the powers which God has given them, and not from any natural defect; and therefore they are as much bound to love and obey their Father in heaven as a perverse child is to exercise filial affection, and do service to his earthly father.

In this dilemma, how strenuous an advocate for the doctrine of special grace does conscience become! Instead of pleading the sinner's apology on the ground of inability, and striving to release him from obligation, she charges him with having crippled himself, and therefore as lying under the full weight of responsibility to the divine law. Yet how certain to perish, if the special power of God do not interpose!

In the human conscience, then, we have a powerful instrumentality for the diffusion of the gospel. Once let the leaven of its great principles be brought into close contact with that conscience, and, in spite of the hostile influence of pride, selfishness, and passion, it will rouse and transform the torpid soul, and make it henceforth alive to duty and to God. That soul will, in fact, *become a new creature in Christ Jesus, old things having passed away, and all things become new.* But such a perfect network of sympathies is human society, that you cannot change the feelings and character of one individual, and not send a like influence into the hearts of those around him. Let one man's conscience be roused to do its office, and his neighbor's conscience cannot be wholly quiet. So numerous are the points of contact between men, that no one can remain long wholly ignorant of a moral