

and by every-day behaviour. Not to speak of the frauds and profligacies of the worst in society, there is enough in the failures and the infirmities and the omissions of the best to account for that sense of sinfulness which in spite of every disguise may be detected in the purest of bosoms. The truth is, that wherever a real moral superiority of character is found, there is also a greater moral delicacy of conscience, and so a quicker sensibility to what may be deemed by many but the slighter violations of rectitude. And hence we should imagine that a sense of guilt and of deficiency is well nigh universal throughout our species. It is a felt and familiar impression every where—not the fruit of that education which prevails within the limits of Christendom, but an instant suggestion of conscience throughout all the climes of our habitable earth. Such is the experience of missionaries. They do not need to demonstrate the sinfulness of the human character—for even the dark imagery of superstition proves that the ground is thus far prepared for them. There is a certain misgiving sense of condemnation in every bosom—a distrust grounded on the fear of Heaven's provoked enmity—and the feeling of this enmity still further alienates the world from its God.*

* There is on this subject a distinction between one principle and another in Natural Theology, on which there in fact turns a corresponding distinction between one system and another in Christianity. If we hold the Supreme Being to be a God of indefinite placability, then will it be our feeling that the barrier of separation which sin hath interposed between God and His creatures, may be easily surmounted. But if, on the other hand, we hold Him to be a God of inflexible justice, then the barrier will appear to be impassable; or, at least, it will appear in our eyes a