

vious page, as we have seen, he makes *conscience* the supreme judge, framing, adding, and abrogating his own laws, and "deciding upon the past, and legislating upon the future, without appeal, except to himself." Thus the conscience of the colossal man is made the supreme standard, or rather judge, as to religious principle and duty, instead of the plain and positive precepts, and other truths of Divine revelation. According to this imaginative theory, or scheme, there would in reality, be as many different standards of religious and moral duty, as there are individual consciences. Experience shows that there are very great numbers, even professing Christianity, and possessing the Scriptures, who transgress against some of the plainest, and most imperatively binding moral precepts contained in the New Testament Scriptures, and yet, will say that their consciences do not at all condemn them, but preserve them free of any blame. Our Lord has said, "If ye love me, keep my commandments;" and has declared of the man who receives not His words, that "the same shall judge him in the last day." By one of His inspired Apostles, He has said "Receive with meekness the engrafted word, which is able to save your souls" (John 14, 12, James 1). Why have such numerous, plain, and positive precepts been given to us, contained in the Gospels and Epistles, and applying to all the varied relations and circumstances of life, if each individual conscience was a sufficient authority, and guide for religious and moral conduct? Would every conscience, without any precept, recognize and perform this duty,—“Owe no man anything, but to love one another;” or these,—“Do good unto all men,”—“Abstain from fleshly lusts which war against the soul,”—“Abstain from all appearance of evil.” Even with these Divine and peremptory commands, how many, or rather how few consciences regard them, unto an obedient fulfilment. There is not a word in Scripture, giving the slightest intimation, that