

But the progress of Sin is slow, gradual and too often unsuspected even by itself. The steps of guilt are "noiseless and inaudible." It begins with small indulgences, which harmless, as *they may be considered*, are, in reality, the ground work of ruin. The greatest fault, perhaps of human nature, is too much confidence in its own strength: we are too apt to excuse the indulgence of passions, by whispering to our upbraiding conscience, that it is only occasionally reason resigns the reins, but

"Never let man be bold enough to say,
"Thus and no farther shall my passion stray;
"The first crime past, compels us on to more,
"And guilt proves fate, which was but choice before."

Our passions undoubtedly were given us for the noblest purposes, and whoever is conscious of existence, must also be conscious, that every day of his life, he has opportunities of applying them, in some measure, to further the intentions of Providence; but we should always retain in remembrance this truth, plainly deduced from common sense, that, where passion rules and reason is overthrown, the still small voice of conscience is heard no more, and the course to destruction, rapid and inevitable.

These are some of the reflections which the crimes of Jordan should suggest to us;—they are true it must be confessed, but that does not lessen their value or their truth; and it is unfortunate, that, common as they are, we stand as much in need of being frequently reminded of them, as if we seldom heard them made.

When (to use the idea of the worthy Solicitor General) "the finger of Providence is seen, manifestly pointing, throughout the whole transaction, "to the discovery and punishment of the offenders." The man whose ways are pure and innocent, however defenceless may be his situation,—however destitute of human assistance, when the hand of murder is raised against his life, feels a confidence that the God of Justice, the Avenger of blood, will not allow the guilty Criminal, even in this life, to pass unpunished. But let the man, whose hands are imbrued in the blood of his fellow man, learn from the sad example afforded by *Edward Jordan*, that, by whatever means he may try to escape the hand of justice,—by whatever artifices he may for a time "Drive the hell from his bosom,"—yet the day will come, and let him tremble at the thought, when the sleeping Lion will awake, and the stings of Remorse return with redoubled force, to torture his guilty soul,—when "a handwriting shall appear on the wall against him,"† and "he shall find no ease nor rest; for the Lord shall give him a trembling heart, and failing of eyes and sorrow of mind: and his life shall hang in doubt before him, and he shall fear day and night, and have none assurance of his life. In the morning he shall say would to God it were even, and at even he shall say, would to God it were morning;—for the fear of his heart wherewith he shall fear and for the sight which his eyes shall see."

* This forcible expression, we are told, was used, by *Jordan* himself, to the gentleman who took down the Confession, in describing the situation of his mind after the commission of the murder.

† Deuteronomy, c. 28, v. 64-65.

Edu

ON

the Gr

Court

and R

Court

Bench

L

Lieute

over H

Depend

T

Barone

honora

Britain

Chief of

North

Th

Chief J

jesty's

T

T

T

T

T

T

Membe

R

jesty's

J

Swiftn

*Sec, A