

eminence in virtue and religious wisdom, ever rose above the standard morality of his age, or wrought any lasting good for mankind as a philanthropist and a reformer—whose character had not passed through some such crisis as this. For with all states of mind which involve the birth of a new and higher life—the idea of a Divine Inspector and Judge is deeply interfused. It is then that we hear His voice in our inmost souls, calling on us to come and serve Him. It is then that we own His presence in every deepened conviction and strengthened purpose, and in the solemn awe of religion overshadowing our daily steps. It is then that we are penetrated by the irresistible belief, glancing like heaven's lightning through the soul, that all things must work together for certain good, so long as we continue in free and unconditional self surrender to His service. And all these influences blending into one, and acting with a single impulse on the mind, create the force which bursts the bondage of former habit and sets the bias of the character in a new direction. The sentiments which possess the soul, on the first experience of this change—are a grave and earnest sorrowfulness—humiliation before God—tenderness of heart—fervent prayer—moral watchfulness. The soul for the time is broken and cast down, and waits for encouragement to look up and proceed. Such is the natural expression of this first stage of religious life. We must not rest in it. It is but preliminary. It marks transition. It is an effervescence of strong emotion, which must be fixed in principle and condensed into habit, or it will evaporate and pass away. Some forms of Religion, not perceiving this, have taken these transient symptoms for the permanent functions of the life of God, and striv-