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As everything which is done by God can only be but right and perfect, so every thing and every actor in this plan of redemption legitimately and fully upholds and satisfies all the subjective feelings of the Conscience as well as those of the Heart; while the result of the plan is to correct, purify, and bring into legitimate order all that is wrong in man's moral and mental nature. Had the plan failed in either of these things it had been inadequate.

Still further as to the mode in which all this restoration can be effected, part of the means employed must operate through man's consciousness, and part operate outside of it.

With regard to the first part of the means, as it is not possible to reach the subjective senses or feelings, where the evil mainly lies, in any other way than through the medium of conception; and as a conception, to have the desired subjective result, must not only be correct but be attended with assurance or faith: it follows that the remedial scheme, in so far as it works on man through his own consciousness, must approach him through the intellect in the form of a conception attended with assurance of faith; and this is just the method of the Gospel, viz., "Believe on the Lord Jesus Christ and thou shalt be saved."

Then the nature of the conception itself must be suitable. As man cannot otherwise help or deliver himself, the conception demands of him only simple acceptance of, and trust in, Christ for salvation, which the external means, God's Holy Spirit acting on him at the same moment, enables him to yield.

Then harmony being thus established between the mind and its chief outward environment (just at the point where it was first interrupted), the restoration is begun; and as begun by conceptive truth acting through the consciousness on the subjective feelings, etc., and by the Holy Spirit acting outside of it; so in like manner, by these means, it must be carried on in stimulation through the consciousness and renovation from outside of it. The subjective feelings as motives, the intellect, and the will, acting under new forces and new circumstances, of course need exercise, and grow thereby, just as the diseased functions of a sickly invalid restore and invigorate under the influence of wholesome physical exercise. O, what profound philosophy is under the words of Scripture, "Father, sanctify them through Thy truth;" "Faith without works is dead."

Conscience.

That the feelings or senses of Conscience are as much a fact in our nature as those of the Heart, nothing but the sheerest ignorance of himself will give a man hardihood to deny. The fool who treats Conscience as a mere imaginary ghost or myth, will find, like Voltaire, that Conscience carries too sharp a whip and strikes too heavy a blow to be set down as an idle creation of childhood. That I have a sense of "oughtness," of right or wrong, of good or of ill desert, is just as certain as that I have a sense of love, of friendship, or of esteem. If I can ignore the existence of the subjective feelings of Conscience, I can ignore the fact of my having feelings of any kind, or even a faculty of knowledge.

We have already said that the subjective feelings of Conscience are the Law of God written in man's soul in letters of living subjective sense; that they are the clear and unfailing guide to duty; and that they differ in their nature from all other subjective feelings, being inflexible and imperative in their demands, at the same time allowing large scope within their fixed limits for the play of all the other social and enjoyable feelings—in fact furnishing a guide to them. Thus Conscience itself is the law of Love, allowing a certain compensative freedom under mutual engagements, but punishing the transgressor of its code with terrible retribution, and that, too, with a rod of its own manufacture, and from which there is no escape.

That the perfect obedience which the subjective feelings of Conscience require is no bare conjectural hypothesis unattainable in practice, and that it involves nothing impossible to the intellectual and moral constitution of man, is evident from the example of perfect obedience furnished by Christ. We see in His history the full play of all the other social and moral subjective feelings, without a single instance in all His career of any that were contrary to, or fell under the requirements of, a perfectly-developed Conscience; and yet He was a perfectly natural man.

We say, then, that the subjective feelings of Conscience, where perfectly developed and legible, are a sure and infallible guide. That in our present depraved state they are not perfectly developed and legible, is not denied; and yet if such a Conscience as we have were implicitly followed, we do not know that we should fall into much sin. Nevertheless, since this law has in some measure been obliterated in man's nature, God has been pleased to give a conceptional transcript of it in the Decalogue. The subjective feelings of Conscience thus revived in the light of the Decalogue, should regulate all other feelings and faculties of our nature, (1) by meting out justly all our obligations to others as well as to ourselves, and (2) conferring on ourselves and on others the highest amount of happiness.