

THE BIBLE AND THE CONSCIENCE.

(*Extracted.*)

That every man has a conscience is a truth of the last importance. God has taken care that man, falling into sin, should, in and with the sin, acquire the knowledge of good and evil—a profound and admirable ordering of divine wisdom, as it was impossible he could have that knowledge before. The knowledge of good and evil, in One necessarily above all evil in nature, is the sphere of, and inseparable from, holiness. In man this is impossible. He is in innocence, or with a conscience in sin. But then, if conscience come with sin, while in itself it is the knowledge of good and evil (*i. e.*, of the difference of right and wrong), it may be deadened, perverted; it gives no motives more than approval and disapproval, no power, no living object, save as fear of judgment may come in.

To man in this state, a revelation from God is made from the beginning, a promise of deliverance *in another* than himself; the all-important principle we have seen of the mind being taken out of self—affection, thankfulness, adoration of heart introduced in contrast with judgment, while the truth of judgment is owned, law confirmed, but deliverance given from it. But God gives a full revelation as to the whole of His relationships with man, in responsibility, and in grace. That is, He either puts Himself in relationship, or shows a relationship which exists, with the being who has the con-