

by mechanical laws, and there can, while subject to sheer necessity, be no moral quality in its movements or acts. A power to be acted upon without a power to act is no power at all.

Necessity is opposed to the doctrine of motives, the doctrine of morality, and the very idea of virtue and vice. But the doctrine of motives is founded in reason; and every page of revelation bears testimony to its reality. *Tertullian* uttered a great truth when he said, "Nothing is less a religious business than to employ coercion about religion." We are conscious that we have will-endowed minds, and consequently that we act freely. We have power to act or not act in view of motives. The judicious *Hooker* has some very pointed and pithy remarks on this point. He says, "Man in perfection of nature being made according to the likeness of his Maker, resembleth him also in the manner of working; so that whatsoever we work as men, the same we do wittingly work and freely; neither are we, according to the manner of natural agents, any way so tied, but that it is in our power to leave the things we do undone." Again he says, "Choice there is not, unless the thing which we take be so in our power that we might have refused and left it. If fire consume the stubble, it chooseth not so to do, because the nature thereof is such that it can do no other. To choose is to will one thing before another. And to will is to bend our souls to the having or doing of that which they see to be good. Goodness is seen with the eye of the understanding. And the light of that eye is reason. So that two principal fountains there are of human action, Knowledge and Will; which Will, in things tending towards any end, is termed Choice. Concerning Knowledge, 'Behold,' (saith Moses, Deut. xxx. 19), 'I have set before you this day good and evil, life and death.' Concerning Will, he addeth immediately, 'Choose life;' that is to say the things that tend unto life, them choose."*

If we consult our own consciousness we shall find that we frequently resist motives to which it is our duty to yield; and we frequently yield to motives which it is our duty to resist. Reader, we appeal to your consciousness if this is not the case? You know that the "good that you would you do not, and the evil that you would not, that you even hate, that you do." Moreover, you are perfectly conscious that you are not necessitated to

* See *Hooker's Works*, Vol. I, page 165. New York: D. Appleton. 1860. We are glad to see the works of this eminent old divine republished.