1 Tim. 1:5. Now the end of the commandment is charity out of a pure heart, & of a good conscience & of faith unfeigned.

We give a high character of a person when we say of him, that he possessed a sound understanding, a clear and discriminating judgment, a faithful and diligent mind, especially if those faculties of the mind are improved by a long and extensive acquaintance with men and things. I by a close application to books and study. We cannot but think highly of a man who possessed such a character, who conceived him entitled to great confidence and deference. We are delighted if honored with his acquaintance of consulting him in all important occasions, in which he might counsel or direct, or all circumstances to put great confidence in his judgment to follow his advice. But then are qualities of mind far more valuable in President than any we know enumerated.
I refer to a tender heart and a good conscience. These moral qualities, though they may not be attractive or engaging in the eye of some men, are of higher estimation in the sight of God, far more conducive to our peace and enjoyment in this world, are indispensable to our fitness for that to which every day and week is advancing us.

It is proposed to call your attention this morning to the all-important subject of a good conscience.

Conscience is that faculty of man by which we sit in judgment of past sentence when our actions. It is that voice within us which tells us in language unanswerable, that we are answerable accountable to our Creator for the whole of our conduct, amenable likewise to the righteous Ten Commandments of God. It is God's_ being in every human breast; if our actions are good, it applauds; if they are bad, it condemns. Are they conformable to the law and counsel will of God, conscience occasion to decent satisfaction and pleasure; if they are contrary to the divine holy law will, it inflicts disgrace and pain.
This kind faithful Monitor the great Creator had stationed in every human breast. It is as much a property or faculty of man, as magnetism is a property of the lodestone. When this inward Monitor faithfully discharges its office in the mind, it generally instantaneously testifies to the nature of our actions. Without the necessity of consulting books or friends, before we can decide upon them. Conscience enlightens, enlightens and pricks with inward accusing, tending to tell us what is right and what is wrong. This pricks seem to bear witness of the inner relations to our duties with respect to our Salvation, that our duties do to our bodies in regard to health and life. The duties inform us by the direct method of temptation, what may be hurtful or beneficial to our bodies. As at the approach of a foreign body we were always obliged to measure its dimensions, to examine its forms to judge by the laws of motion, action, reaction, whether its approach would be hurtful or beneficial to us, we might be enabled to stand before we could complete the calculation. If it were necessary, before we took any important step to examine.
The nature of the food we eat, to render it digested in a manner to chemical effects upon the human systems. Men might die with hunger, for we had finished our investigation. God had mercifully enabled the earth to produce all this. And the beautiful economy to which it is connected, when our bodies were disturbed. The case is analogous in regard to conscience. If always when we reflect on the consequences of an action, we were obliged to refer to a large class of books, to consult and consult to examine a whole system of morality, what would become of us? But the sense highly intelligence of conscience, in order all this labor and delay. A sudden horror, excited by the idea of a vice, are going to practice, sees it often take the place of book and conscience. When we lose this moral sensation, we lose our best guide, are exposed to infoldable misery, proceeding from error to error, from a false systemian practice to another, ultimately the gulf of final wretchedness is reached.
Rom. V. 1. Thru faith being justified by faith, we come near with God through our Lord Jesus Christ.

Rom. VIII. 33, 34. Who shall lay any thing to the charge of God’s elect? Who is he that condemns? It is Christ who died, who was raised, who is at the right hand of God, who also makes intercession for us.

Phil. 1:15. Into the Inner all things are put into them that are dailed. Unbelieving is nothing but, but even their mind is defiled.

Phil. 9:14. Through the eternal spirit offered himself to God without spot, purged you conscience from dead works to serve the living God.

Ps. 119:34. Give me understanding. I will walk Thou law: open I shall observe it with my whole heart.

1 Tim. IV. 2. Shaking lies in hypocrisy, lying conscience troubled with unrighteousness.

2 Cor. 1:12. For our rejoicing is this, the testimony of our conscience, that in sincerity and truth we have walked with you.

Rom. 12:2. But we have had our com