

powers of the soul—and without this, it is not satisfied. The distinction made by the sagacious Butler between the power of a principle and its authority, enables us in the midst of all the actual anomalies and disorders of our state, to form a precise estimate of the place which Conscience naturally and rightfully holds in man's constitution. The desire of acting virtuously, which is a desire consequent on our sense of right and wrong, may not be of equal strength with the desire of some criminal indulgence—and so, practically, the evil may preponderate over the good. And thus it is that the system of the inner man, from the weakness of that which claims to be the ascendant principle of our nature may be thrown into a state of turbulence and disorder. So it may happen of a system of Civil Government—and just, from the real power and the rightful authority being dissevered the one from the other. But still this does not hinder there being a rightful authority somewhere—and that it may have existence, although it may not have force to carry the execution of its dictates. It is the very same of the Government within. There might be pride and passion and sensuality and the love of ease, and a thousand more affections each having their own object and their own degree of strength—and withal a Conscience *there* claims the supremacy over all these; but which often of inferior strength to them all may suffer them to lord it over that domain of which it rightfully is the master and proprietor. To it belongs the mastery—although the mastery is often wrongfully taken away from it. But still our urgent