

we can obtain the perfect model of a building from its capital to its base. It is thus that, however prostrate conscience may have fallen, we can still discern its place of native and original pre-eminence, as being at once the legislator and the judge in the moral system, though the executive forces of the system have made insurrection against it, and thrown the whole into anarchy. By studying the constitution, or what Butler calls the make of any thing, we may divine the purpose of the Maker. No one can mistake the design of the artificer in putting a regulator into a watch. It was to make it move regularly. And as little should we mistake the design of the Creator in putting a Conscience into man's bosom. It was to make him walk conscientiously. Even although from some derangement in the machinery, the regulator had lost its power of control—yet from its plan of control the original purpose of it may still be abundantly manifest. And in like manner, though from the unhingement of man's moral economy, Conscience may have fallen from the actual sway, it still bespeaks itself to be a fallen sovereign, and that the place of sovereignty is that which natively and rightfully belongs to it. When what is obviously the regulating power has quitted its hold, whether of the material or the spiritual mechanism, we distinctly recognise of each that it is not in its natural state but in a state of disorder, arising in the one case from the wear of the materials or from some shake that the machinery has received, arising in the other case either from some incidental disturbance, or from some inherent frailty and defect