

economy alone, and more particularly from the place which conscience has there, can we, even in the case of the man who refuses to obey its dictates, affirm that he was made for walking conscientiously.

7. The distinction which we now labour to establish between conscience and the other principles of our nature, does not respect the actual force or prevalence which may, or may not, severally belong to them. It respects the universal judgment which, by the very constitution of our nature, is passed on the question of rightness—on the question, which of all these should have the prevalence, whenever there happens to be a contest between them. All which we affirm is, that if conscience prevail over the other principles, then every man is led, by the very make and mechanism of his internal economy, to feel that this is as it ought to be; or, if these others prevail over conscience, that this is not as it ought to be. One, it is generally felt, may be too ambitious, or too much set on wealth and fame, or too resentful of injury, or even too facile in his benevolence, when carried to the length of being injudicious and hurtful; but no one is ever felt, if he have sound and enlightened views of morality, to be too conscientious. When we affirm this of conscience, we but concur in the homage rendered to it by all men, as being the rightful, if not the actual superior, among all the feelings and facul-