

parts and principles there. We see Ambition, having power for its object, and without the attainment of which it is not satisfied; and Avarice, having wealth for its object, without the attainment of which it is not satisfied; and Benevolence, having for its object the good of others, without the attainment of which it is not satisfied; and the love of Reputation, having for its object their applause, without which it is not satisfied; and lastly, to proceed no further in the enumeration, Conscience, which surveys and superintends the whole man, whose distinct and appropriate object it is to have the entire control both of his inward desires and outward doings, and without the attainment of this it is thwarted from its proper aim, and remains unsatisfied. Each appetite, or affection of our nature, has its own distinct object; but this last is the object of Conscience, which may be termed the moral affection. The place which it occupies, or rather which it is felt that it should occupy, and which naturally belongs to it, is that of a governor, claiming the superiority, and taking to itself the direction over all the other powers and passions of humanity. If this superiority be denied to it, there is a felt violence done to the whole economy of man. The sentiment is, that the thing is not as it should be: and even after conscience is forced, in virtue of some subsequent derangement, from this station of rightful ascendancy, we can still distinguish between what is the primitive design or tendency, and what is the posterior aberration. We can perceive, in the case of a deranged or distempered watch, that the mechanism is out of order; but even then, on