

The man who gives himself up to lust and passion, and looks to the immediate gratification of carnal desires, over-rides the dictates of his better judgment, sets aside the authority of conscience, immediately falls in the scale of being, and becomes a stumbling block rather than the noble creature he might have been. While thus submitting to the evil impulses of his nature, floating down the stream of misery and death, the warning voice still chides him. Now and then he listens until reproof comes back upon him with great power. In order to drown this self-condemnation, he once more plunges himself into the sea of vice and dissipation, rendering his life unhappy and undeserving. Now this principle, whatever we may call it, that leads us to decide between right and wrong, belongs equally to the great and small, the high and low of all ranks and classes. This is the guide. The learned may have a clearer discernment of outward duty than others; but it is because of their clear perception and more accurate knowledge of the relations of things. Upon this rests the explanation of their superior judgement. If none are destitute of the guide, why preach duty to the world? There is a world within, and a world without; that is, a subjective and an objective world. Many things in the objective world the mind seizes most readily when presented. When we talk of laws, relations, results, etc., the listener will observe; why yes, I never thought of it before. The only hope we have of reclaiming the drunkard in the gutter, lies in the fact that his own conscience condemns his course. This conscience lies within, restraining and checking people from the wrong course. Now comes the moral teacher. He presents the matter in a strange light, and one which commends itself to the consciousness of his listener. This sets the wayward man to thinking. Thus the teacher becomes a means of education, elevating the masses, and producing human happiness. Their influence is wholesome in

the highest degree. If there were no moral or intellectual capacities to receive and appreciate the teaching of such men, their efforts would prove futile, or rather, there would be no such men, for they themselves would not possess the requisite capacities. We conclude then that this is a wise provision and should be supported. The objective leader, then, shares his office with the subjective, and thus fulfills his mission to men. There is a difference between a leader and a guide. There may be a guide who is neither leader nor commander. A commander might be lost in the wilderness were it not for the suggestions of his guide. He has the power to resist all monitions of his guide; but he must suffer the consequences. So it is with the operations of the inner world. The conscience may suggest, warn, and chide, but the will, standing in the commander's place, may disregard its call and set aside its authority. The individual thus robs conscience of its office, steals from his best friend, and depreciates the gift of God.

All men are influenced by those around them. They combine then the two leaderships, the subjective and the objective. If men are to be effective beings, the office of leadership cannot be abolished. See the raft floating upon the water—it is of no use in its present form. Build it into a ship and set it afloat. No, bring it back and place it in a steam engine, in working order. It avails nothing yet. There must be behind all this, the skillful engineer to make the propelling power effective, and give direction to its movements. Now it becomes useful and not before. So it is with the individual. The ship and machinery are all in order, and further; the will sits enthroned in the upper sanctuary of the mind, and the conscience is present to suggest and guide. These are the engineers to make propelling power effective. These are leaders, the one commanding, the other piloting.

Each, then, combines the two offices, to a large degree, in his own person. He is meritorious in each capacity. We cannot shift responsibility if we would. Let us, then, hope for the time when men shall listen to the dictates of their better judgments; when they shall be governed by the nobler impulses of their natures; and when character and reputation shall be secure among the habitations of men.