

we get our ideas of such powers from matter or from mind, from things material or from things intellectual? It is evident that a material substance can give us no idea of thinking, nor can it furnish us a fundamental, an initial idea of motion. We see a ball rolling through the air, and we know that the ball had power to be moved, but to get the *active*, the true idea of power, of the power that started the motion, we must go back not only to the muscles whose play hurled the ball into space, but back to the palace of the mind, to the throne of the *will*, to the time when the monarch said, "I'll hurl that ball," and when he sent forth the soldiers of his castle—the muscles of his body—to the performance of the task. So any true idea of power that we may have comes not from the consideration of things material, now at rest and now in motion, because, though they declare the exercise of power, they lead us not to the seat of that power, nor to the beginning of its exercise. But when the mind of man falls back on its own operations, when it learns that merely by willing to do so it can move the now quiet limbs of its body, or that by causing those limbs to move as it directs it can move other particles of matter, then it gets a truer idea of power; then it is able to cast its glances through the universe and behold arrows of power in every molecule of solid, of liquid, or of gas, and to see how that every arrow was shot from one bow—how that every active power, in truth, emanates from the Great *Mind* of the ages.

Looking then in upon mind, we find two powers, the power of thinking, or the *understanding*, and the power of volition, or the *will*. The former perceives, analyses; the latter prefers, decides, commands. Without these faculties there can be no action of thought or of motion; without these man has no power.

We do not accept in the widest sense the unqualified statement that the will is the superior and commanding faculty of the soul—that it is the monarch. In a way it is worthy of the name of monarch, for it is a ruler, but it is at best but the head of a limited monarchy. Its seal is necessary to the