

expatiate over wide fields of induction, and amass stores of evidence, and, on the useful dispositions of matter alone, can ground such large computations of probability in favour of an intelligent cause or maker for all things, as might silence and satisfy the reasoners.

7. Still both with philosophers and with the common people, the belief of a God may be altogether a thing of inference, and not of direct intuition—and perhaps it were safer, did we confine ourselves to this idea. Yet let us advert though but briefly and incidentally to the notion, that among all men there is a certain immediate and irresistible sense of God. We are by no means sure but there may. We at least conceive that with but one fact within the hold and the intimate conviction of all, and but one step of an inferential process therefrom, we come to the most powerful and practical impression which nature gives of a Deity. This fact is the felt supremacy of conscience within us—and the conclusion is the actual supremacy of a living Judge and Ruler over us. We shall not pretend to say whether there may not be a quicker discernment than this—nay even the instantaneous view of a God in the light of a still more direct manifestation. We should feel as if liable to the charge of mysticism, did we make any confident averment of such an intuition. But we may at least say of all innate thoughts and impressions of the Divinity, that, if they do exist, it is no mysticism to affirm of them, that they will be of great practical effect in religion—even though we should not be able to ascertain them. They