

a good or an evil spirit who presides over the destinies of our species. Were he an unrighteous God who has full sway over us, why is Conscience, that faculty which disowns unrighteousness and outlaws it, permitted by him to assume the rank of an arbiter and not only to speak but to speak as one having authority? If the actual Artificer of man's moral mechanism be a wicked or a malignant spirit, it seems inexplicable that he should have placed such a judge and arbiter within us—one who bore constant testimony against the wrongness and the worthlessness of his own character. Thus to have written reproach against himself in every heart is just as inexplicable as if he had legibly written his own disgrace upon every forehead. It is true on the other hand, that if he be a righteous God who governs our world, Humanity is in a state of revolt against him—the result however not of the principles but of the passions, or of what Humanity itself judges and feels to be the inferior of its faculties—still He is borne witness to by that within the breast which claims to be the superior, the supreme faculty, and which obviously announces itself to be if not *de facto*, at least *de jure* the ruling power.

13. However difficult from the very simplicity of the subject it may be, to state or to reason the argument for a God, which is founded on the supremacy of Conscience, still historically and experimentally, it will be found, that it is of more force than all other arguments put together, for originating and upholding the natural theism which there is in the world.      The theology of Conscience