

is not only of wider diffusion, but of far more practical influence than the theology of academic demonstration. The ratiocination by which this theology is established, is not the less firm or the less impressive, that, instead of a lengthened process, there is but one step between the premises and the conclusion—or, that the felt presence of a judge within the breast, powerfully and immediately suggests the notion of a Supreme Judge and Sovereign, who placed it there. Upon this question, the mind does not stop short at mere abstraction; but, passing at once from the abstract to the concrete, from the law of the heart it makes the rapid inference of a lawgiver. It is the very rapidity of this inference which makes it appear like intuition; and which has given birth to the mystic theology of innate ideas. Yet the theology of Conscience disclaims such mysticism, built, as it is, on a foundation of sure and sound reasoning; for the strength of an argumentation in nowise depends upon the length of it. The sense of a governing principle within, begets in all men the sentiment of a living Governor without and above them, and it does so with all the speed of an instantaneous feeling; yet it is not an impression, it is an inference notwithstanding—and as much so as any inference from that which is seen, to that which is unseen. There is, in the first instance, cognizance taken of a fact—if not by the outward eye, yet as good, by the eye of consciousness which has been termed the faculty of internal observation. And the consequent belief of a God, instead of being an instinctive sense of the Divinity, is the