

these immediately ; or, at most, there is but one inferential step which leads from the consciousness of what we feel to be in ourselves, to the impression of what we apprehend to be in Him from whom we derived our constitution and our being. There may here be one transition from the premises to the conclusion—but done with such rapidity by the mind that it is not conscious of an argument. And this it is, we believe, which has given a certain innate or a prior character to some of the notions and feelings of Natural Theism. They may be soundly bottomed notwithstanding—so that though mingled with the fears or the fancies of superstition, we can discern the substantial workings of Truth and Reason on the subject of a God, even in countries of grossest Heathenism. For the felt supremacy of Conscience established even there, a certain natural regimen of Morality—and gave the impression of a Jurisprudence wherewith the idea of an avenger and judge stood irresistibly associated. The Law written on the Heart suggested a Lawgiver however indistinct their personification of him may have been. Even the barbarous Theology of Greece and Rome, impure and licentious as it was, did not wholly obliterate what may be called the Theology of Natural Conscience.

15. And we mistake, if we think it was ever otherwise, even in the ages of darkest and most licentious Paganism. This Theology of Conscience has often been greatly obscured, but never, in any country or at any period in the history of the world, has it been wholly obliterated. We behold the vestiges of it