

obvious tendency of things, conscience will, in the full manhood of our species, assert the universality and the unchangeableness of her decisions. There is no speech nor language where her voice is not heard; her line is gone out through all the earth; and her words to the ends of the world.

22. On the whole, then, conscience, whether it be an original or a derived faculty, yet as founded on human nature, if not forming a constituent part of it, may be regarded as a faithful witness for God the author of that nature, and as rendering to his character a consistent testimony. It is not necessary, for the establishment of our particular lesson, that we should turn that which is clear into that which is controversial by our entering into the scientific question respecting the physical origin of conscience, or tracing the imagined pedigree of its descent from simpler or anterior principles in the constitution of man. For, as has been well remarked by Sir James Macintosh—"If Conscience be inherent, that circumstance is, according to the common mode of thinking, a sufficient proof of its title to veneration. But if provision be made, in the constitution and circumstances of all men for uniformity, producing it by processes similar to those which produce other acquired sentiments, may not our reverence be augmented by admiration of that supreme wisdom, which, in such mental contrivances, yet more highly than in the lower world of matter, accomplish mighty purposes by instruments so simple?" It is not therefore the physical origin, but the fact, of the uniformity of Conscience, wherewith is concerned the theological