

25. Some perhaps may imagine the same sort of transition in this reasoning from the abstract to the concrete, that there is in the *a priori* argument. The abettors of this argument talk of our notion of any part of space as an inch, being but itself a part of our entire and original notion of immensity; and in like manner, that our notion of any part of time as an hour, is but part of the entire and original notion of eternity that is in every mind. They regard our ideas of infinite space and infinite time as belonging to the simplest elements of Thought; and that therefore the certainty of the things which they represent, carries in it all the light and authority of a first principle. And then upon the maxim that every attribute or quality implies a substantive Being in which it resides, they step from the abstract to the concrete, from the infinite extent and the infinite duration to an infinitely extended and an infinitely enduring God. We confess, though it should be called a similar transition from the abstract to the concrete, that we feel vastly greater confidence in passing by inference from a Law to a Lawgiver. The supremacy of Conscience is a fact in the constitution of human nature—seen in the light of consciousness by each man, of his own individual specimen; and verified in the light of observation, as extending to every other specimen within the compass of his knowledge. And however quick the inference may be from the supremacy of Conscience within the breast, to the Supreme Power who established it there being himself a righteous Sovereign—yet this is strictly an argument *a posteriori* both for