

even when in practice disregarded, it is impossible not to own; and to which, at the very moment that we refuse our obedience, we find that we cannot refuse the homage of what ourselves do feel and acknowledge to be the best, the highest principles of our nature.

10. 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 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