

are not, in those cases, when the final cause is obvious as day, though the proximate efficient cause should be hidden in deepest mystery—we are not, on this account, to confound darkness with light, or light with darkness.

3. By attending throughout to this observation, we shall be saved from a thousand irrelevancies as well as obscurities of argument; and it is an observation peculiarly applicable, in announcing that great fact or phenomenon of mind, which, for many reasons, should hold a foremost place in our demonstration. We mean the felt supremacy of conscience—a phenomenon of much greater weight and prominence than are commonly assigned to it in the demonstrations of Natural Theism—a phenomenon without which we should, in the multitude of processes around us with the infinite diversity of their effects, feel ourselves but as in a world of enigmas; but which, singly and of itself, serves the office of a great light to overrule the cross or contradictory intimations that are given by the lesser ones. Philosophers there are, who have attempted to resolve this fact into ulterior or ultimate ones in the mental constitution; and who have denied to the faculty a place among its original and uncompounded principles. Sir James Macintosh tells us of the generation of human conscience; and, not merely states, but endeavours to explain the phenomenon of its felt supremacy within us. Dr. Adam Smith also assigns a pedigree to our moral judgments; but, with all his peculiar notions respecting the origin of the awards of conscience, he never once disputes their authority; or, that, by