

principle, which forbids his proceeding in that direction ; and there is another principle equally clear, though not an intellectual but a moral one, which urges him, if not to move, at least to look in the opposite direction. We are not asking him, situated where he is, to believe in God. For the time being, we as little expect a friendly as we desire a hostile decision upon the question. Our only demand for the present is, that he shall entertain the question. And to enforce the demand, we think that an effective appeal might be made to his own moral nature. We suppose him still to be an atheist, but no more than an atheist—for, in all right Baconian logic, the very farthest remove from theism, at which he or any man can be placed by the lack of evidence for a God, is at the point of simple neutrality. We might well assume this point, as the utmost possible extreme of alienation from the doctrine of a Creator, to which the mind of a creature can in any circumstances be legitimately carried. We cannot move from it, in the direction towards antitheism, without violence to all that is just in philosophy ; and we might therefore commence with inquiring, whether, in this lowest state of information and proof upon the question, there can be any thing assigned, which should lead us to move, or at least to look in the opposite direction.

9. In the utter destitution, for the present, of any argument, or even semblance of argument, that a God is—there is, perhaps, a certain duteous movement which the mind ought to take, on the bare suggestion that a God may be. An object