

of religion cannot make out of them an argument for any positive article in the creed—but neither, on the other hand, can the enemies of Religion make out of them an argument, by which to displace or in any way to deduct from the strength and authority, of a single article that is there. We should count it enough if the origin of evil were reduced to this description of questions. We offer no positive solution of the problem. We should be satisfied, if it were simply put *hors de combat*—and if abiding unresolved for ever in this world, it left us but at liberty to appropriate the truth within our reach, and to walk in the light of the actual evidence that is around us.

20. Now for this purpose it is not needed that we should solve the question. It is enough that, in the mean time, we should suspend it or put it to sleep—and the most effectual method, we hold, of doing so, were to show cause—why, with our present degree of light, it should yet be regarded as altogether a question too high for us.

21. There is nothing which more inclines ourselves to leave it upon such a footing, than the unwarrantable presumption both of the religionists and the irreligionists upon this question. When combatants are found to draw alike the matter of their speculation from a region of unfathomable mystery beyond them, there may be any thing but light thrown upon their controversy—but still there is a great deal made out, if it can be shown that there are assumptions of equal hazard and uncertainty on both sides. In this way, they countervail each other—and their best wisdom