

by another—after which the real and palpable evidences of Religion may be seen in all the uninjured strength which originally and properly belongs to them—the Natural reposing, as at the first, on the lucid indications of design which are in us and around us—the Christian, firmly seated on the testimony of our fellow-men, or the still more familiar depositions of our own consciousness.

20. Therefore it is that conjectures, even mere conjectures, if only beyond the reach of positive refutation, are of use in Theology. When their object is demonstrative, they may well be regarded as idle speculations. But when their object is defensive, they are worthy of being retained, though for no other service, than to neutralize the idle speculations of Infidelity. This is their proper function—and to the thorough discharge of it they are altogether adequate. Like meets with like; and the result of this contest between adverse but homogeneous elements, is that both, at length, are placed *hors de combat*. The ultimate fruit of the effervescence is to clear off the whole matter from Theology, so as to disencumber the science of it altogether. What is sound or substantial remains; while the arguments on both sides of some mystic speculation which at one time exercised all spirits, and took universal possession of the schools, pass into oblivion among the evanescent shadows and impracticable subtleties of a by-gone age.

21. We have not all the confidence of Leibnitz himself, in his own solution of the darkest enigma that ever exercised the human faculties. We hold that in our present state it is unresolvable. But