

he must be a God himself. He must arrogate the ubiquity and omniscience of the Godhead.\*

6. It affords a firm outset to this investigation, that we cannot recede a greater way from the doctrine to be investigated, than to the simple point of ignorance or unbelief. We cannot, without making inroad on the soundest principles of evidence, move one step back from this, to the region of disbelief. We can figure an inquirer taking up his position in midway atheism. But

\* This idea has been powerfully rendered by Foster in the following passage extracted from one of his essays:—

“The wonder turns on the great process by which a man could grow to the immense intelligence that can know there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even *he* would be overpowered. If he does not absolutely know every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects does not exist.”