

or negligence, or prejudice, we must be responsible to the divine tribunal, according to the nature of the object proposed for investigation, its circumstances of greater or less importance to the well-being of mankind, our obligations to possess accurate knowledge, and our profession to communicate it.

The criterion of truth is *Evidence*: and, though evidence is formed of different materials in different departments, the effect of real evidence, upon a mind sincerely desirous of knowing the truth, will be satisfactory, however different the kind or form of the materials which constitute it.

In Physical Science, the evidence of truth is obtained by drawing inferences from the observation of facts made known by our senses; and confirmed in many cases, and those the most important, by the application of Mathematics, which indeed derive their certainty from reducing all propositions to the plainest evidence of sense.

Truth, in matters of history, and in all that relates to the good or evil conduct of rational beings, their dispositions and motives, their dependence upon the Supreme Sovereign, their obligations to HIM, and their expectations from him; can be attained only by what is usually called Moral Evidence. This kind of evidence arises from our consciousness of the manner in which we feel and act in given circumstances; and our observation of the manner in which other men act under similar conditions. We hence deduce conclusions: these are confirmed by universal experience: we feel a perfect confidence, that, whenever the conditions are similar, the results will be similar also: and we call the principles or causes of such uniformity in voluntary action, Laws of Mind.

Thus we come at last to find, that clear cases of Moral Evidence produce an assent and satisfaction not less complete than is our confidence in the Evidence of our Senses.