

utmost diligence to obtain true premises ; let our attention be vigilant, that we may rightly understand them ; let us watch carefully every step of our deductions, that they trespass not the limit of correct reasoning ; but let us not be stopped in our course, nor desist from pursuing the straight line, because objections meet us which are drawn from other departments of human knowledge. Our duty is to bid those objections to stand aside for a time. In the pursuit of our present line of inquiry, it is more than barely possible that new light may arise ; or another point of view may be reached, which will have the effect of exterminating the difficulty. Should this not be the result, our work then will be to trace the derivation of the difficulty from its own source ; and to follow out the separate course of investigation by its own principles. Thus we may find a deliverance from our perplexity in the most effectual manner, by ascertaining that it had no foundation in its own class of knowledge : or the pressure of the difficulty may be diminished, so far as to yield a reasonable satisfaction that any remaining obscurity may be fairly imputed to the inherent weakness and the necessary limitations of our imperfect nature. Above all, let us not suffer ourselves to be beguiled into the foolish notion, if it be not an insidious pretence, for the purpose of undermining the foundations of religious truth,—that a position may be false in philosophy but true in theology ; or, inversely, philosophically true and theologically false. It is scarcely conceivable that a sane mind could admit such an assertion : yet it has been made, with some disguise perhaps in the phrase, by persons who apparently expected to be credited.

The sum of objects which we can perceive, or know, or conceive of as existing, falls into two very different classes of description.

The one class is stamped with the proofs of mutability,