

nature should be able to pronounce clearly and confidently on the first of these topics—she can therefore pronounce alike confidently on the second of them. The two investigations are conducted on different principles; and the two respective sorts of evidence upon which they proceed are just as different, as is the light of a mathematical demonstration from that light of observation by which we apprehend a fact or an object in Natural Philosophy. We have already conceded to nature the possession of that moral light by which she can to a certain, and we think to a very considerable extent, take accurate cognizance of the ethics of our science. And we have now to inquire in how far she is competent to her own guidance in seeking after the objects of the science.

4. The main object of Theology is God.

5. Going back then to the very earliest of our mental conceptions on this subject, we advert first to the distinction in point of real and logical import, between unbelief and disbelief. There being no ground for affirming that there is a God is a different proposition, from there being ground for affirming that there is no God. The former we apprehend, to be the furthest amount of the atheistical verdict on the question of a God. The atheist does not labour to demonstrate that there is no God. But he labours to demonstrate that there is no adequate proof of there being one. He does not positively affirm the position, that God is not; but he affirms the lack of evidence for the position, that God is. Judging from the tendency and effect of his arguments, an atheist does not appear posi-