

by finite beings. All the attributes of the Deity, being infinite, are of this description. But it seems to me that the contemplation of a mathematical series, either increasing or decreasing, gives us the strongest apprehension of infinity which we can attain. It puts into our hands a thread by which we can find our way, as far as our powers will carry us, towards infinity. True, after we have followed the series till the mind stops exhausted, we are no nearer infinity than when we started; yet we do get most deeply impressed with the unfathomableness of the abyss that separates the finite from the infinite.

To many minds all statements of the biblical doctrine of the Trinity appear so absurd and contradictory as to be incapable of belief. Yet let it be stated to a man, for the first time, that two lines may approach each other for ever without meeting, and it must appear equally absurd. But after you have demonstrated to him the properties of the hyperbola and its asymptote, the apparent absurdity vanishes. So, when the theologian has stated, that by the divine unity he means only a numerical unity, (in other words, that there is but one Supreme Being, and that the three persons of the Godhead are one in this sense, and three only in those respects not inconsistent with this unity,) every philosophical mind, whether it admits that the Scriptures teach this doctrine or not, must see that there is no absurdity or contradiction in it. And thus it may happen, that the solution of a man's difficulties on this subject may come from a proposition of conic sections, as in fact we know to have been the case.

It is said, however, that mathematicians have been unusually prone to scepticism concerning religious truth. If it be so, it probably originates from the absurd attempt to apply mathematical reasoning to moral subjects; or rather, the devotees of this science often become so attached to its demonstrations, that they will not admit any evidence of a less certain character. They do not realize the total difference between moral and mathematical reasonings, and absurdly endeavour to stretch religion on the procrustean bed of mathematics. No wonder they become sceptics. But the fault is in themselves, not in this science, whose natural tendencies, upon a pure and exalted mind, are favourable to religion, because its principles illustrate religion.

There are several other sciences, whose earlier develop-