

sense—and no one can question the paramount authority of this evidence over all the plausibilities of speculation. It is a very obvious principle, although often forgotten in the pride and prejudice of controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings. This is just the Baconian principle in science—and all we want is the scrupulous and faithful application of it to religion. In this we would have religion to make common cause with philosophy—and, in the formation of our creed, we should feel as little inclined as any of philosophy's most enlightened disciples to build an airy hypothesis on an unsubstantial foundation. We no more want to devise or excogitate a system by any creative exercise of our own, than the most patient of those physical inquirers who question nature in their laboratories; and, upon a single adverse response, would dispost the theory of a whole millennium from its ascendancy over the schools. They seek for truth on the field of experiment alone; and, if not able to stand this ordeal, neither the beauty of an opinion nor the inveteracy of its long possession will save it from its overthrow. Such is the deference which they; and such also is the deference which we would render to the authority of observation. In every question of fact, it is all in all. It is so in the things of science—it is so in things of sacredness. We would look at both, not through the medium of imagination but of evidence—and that, whether we sit in judgment on a question of our own science.