

deur alone would without evidence have secured acceptance for any opinion. It must first be made to undergo, and without ceremony, the freest treatment from human eyes and human hands. It is at one time stretched on the rack of an experiment. At another it has to pass through fiery trial in the bottom of a crucible. At another it undergoes a long questioning process among the fumes and the filtrations and the intense heat of a laboratory—and not till it has been subjected to all this inquisitorial torture and survived it, is it preferred to a place in the temple of truth, or admitted among the laws and the lessons of a sound philosophy.

5. If there be one science to which the maxims of the Baconian Philosophy are more emphatically applicable than another, that science is Theology. For, not to speak at present of the Book of Revelation, let us but reflect how very small a portion of its contents in the book of Nature is accessible to man. As in the Christian Theology, we are charged against being wise above that which is written; so, in the Natural Theology, it behoves us not to be confident or vainly conjectural above that which is at all clearly or distinctly legible to human eyes. There seems enough in the system of visible things to impress the conviction of design in the formation of it—and so the conviction of a Designer, of a reigning mind that has the intelligence to devise and the power to execute its purposes. But how little a way does the light of experience carry us, in our attempts to divine what these purposes mainly and ultimately are.