

to alter or annul these laws would be to restore the reign of Chaos and old Night. Let but a single axiom or corollary of mathematics be changed, and I doubt not that wild disorder and ruin would soon take the place of the adaptation and beautiful design that now meet us at every step. Mathematics then forms the very framework of nature's harmonies, and is essential to the argument for a God. Instead of having no connection with religion, it lies at the foundation of all theism.

It seems to me, also, that mathematics aids us in the conception of some religious truths, difficult from their nature to be conceived of by finite minds. All the attributes of the Deity, being infinite, are of this description. But the contemplation of an endless series in mathematics gives us the nearest approach to an idea of the infinite which we can attain. Follow the series, indeed, as far as our powers will carry us, and we are still no nearer the end than when we started. But we have got hold of the thread that would conduct us, if our Dædalian wings did not fail us, across that interminable abyss which separates the finite from the infinite; and when we transfer our mathematical conceptions to the Deity, we can hardly fail to meditate upon his glories with deeper amazement.

To many minds all explanations of the biblical doctrine of the Trinity appear so absurd and contradictory as not to admit of belief. Let it, however, be stated to such a man, for the first time, that two lines may approach each other forever without meeting, and it will appear to him as absurd as the doctrine of the Trinity. But after you have demonstrated to him the properties of the hyperbola and its asymptote, the apparent absurdity vanishes. And so after the theologian has stated, that by divine unity he means only a numerical unity, — in other words, that there is but one Supreme Being, and