

who fully admits the truth of natural religion, is in a state of preparation for receiving revealed truth to supply its deficiencies. So that, upon the whole, the inductive sciences are of all others most favorable to religion, and the most intimately connected with it.

I shall doubtless be met here by the objection, that not a few distinguished men, found in the ranks of inductive science, have been thorough sceptics. And here the names of some of the most able mathematicians of modern times, such as La Place and D'Alembert, will be adduced. We shall be referred to the Nebular Hypothesis of the former, and to the Encyclopædia of the latter; both of them intended to lay the axe at the root of all religion, and to cover nature with the pall of atheism. But such anomalies as these are explicable in consistency with the general position that inductive science is eminently favorable to religion. For in the first place, these men were atheists in spite of science, rather than through its influence. The spirit of the times, and of the country in which they lived, was dissolute and atheistic; and the moral feelings of D'Alembert, at least, were so corrupt that nothing but atheism could keep conscience quiet. In the second place, they were distinguished in abstruse mathematics, rather than in inductive science; and it cannot be denied, that when men devote themselves almost exclusively to abstractions of this nature, they are apt to look with suspicion upon the less certain, but far higher and more important evidence of moral reasoning; or rather, they attempt to apply the subtleties of the higher mathematics to religion, and of course fail of arriving at correct results, because the subjects are totally diverse, and must be understood by entirely different modes of analysis. Bonaparte, who was quick to discover character, made La Place one of his ministers, but