

ticians, but poor philosophers. For in the noble language of Sir John Herschel, one of the brightest living ornaments of inductive science in Europe, "the character of the true philosopher is, to hope all things not impossible, and to believe all things not unreasonable." But the character of these men would be better described by saying, that they doubted and denied every thing that could not be proved by mathematics. They are examples of malformation and distortion in the philosophical world, instead of fair proportion and full development.

There is another circumstance which has deepened the impression that the inductive sciences are, to some extent, unfavorable to religion. Scarcely any important discovery has been made in these branches, that has not been regarded for a time, either by the timid and jealous friends of religion, or by its superficial enemies, to be opposed at least to revelation, if not to theism. When Copernicus demonstrated the diurnal and annual revolutions of the earth, the infidel saw clearly that the facts were in opposition to the Bible; and the theologian was of the same opinion, and arrayed Scripture authority, as well as compact syllogisms, against the new astronomy. But the Christian soon learned that he had misunderstood the language of the Bible, because he had read it through the medium of a false astronomy. So too, when the Brahminical astronomy was first brought to light, and the epoch of the Tirvalore tables was thought to be nearly as early as the Mosaic date of man's creation, scepticism began to exult. But the tone changed when it was ascertained that this epoch was supposititious. More recently, French infidelity saw in the Zodiac of Denderah a refutation of the biblical chronology. But when it was ascertained that the position of the signs on that Zodiac, in respect to the colures, had reference