that the three persons of the Godhead are one in this sense, and three only in those respects not inconsistent with this unity, every philosophical mind, whether it admit or not that the Scriptures teach the doctrine of the Trinity, must see that there is no absurdity or contradiction in this view of it. Hence it may happen, and indeed it has happened, that the solution of a man's difficulties on this subject may originate in a proposition of conic sections.

Other peculiar truths of revelation receive striking support from the application of mathematical principles. Among these is the doctrine of special or miraculous providence. Professor Babbage, in that singular yet ingenious work, called the Ninth Bridgewater Treatise, has shown mathematically, that miracles may have formed a part of the original and foreordained plan of the universe, and that their occurrence may be as really the result of natural laws as ordinary events—a doctrine which, indeed, had been previously advanced by Butler. And in this way is the famous objection of David Hume to miracles proved by mathematics to be groundless.

Other religious applications of mathematics might be pointed out. But we must hasten forward to that wide space on the circle of human knowledge, occupied by the inductive sciences. These comprehend, in fact, all those branches that relate to the material universe; and when we have glanced at them, we shall have completed the circuit of literature and science.

And here, at the outset, we remark, that from these sciences have been gathered that great mass of facts which constitute the essence of natural theology, by such men as Newintyt, Ray, Derham, Wollaston, Paley, Brown, and the authors of the Bridgewater Treatises. The *a posteriori* argument for