

the divine existence rests upon them, and, indeed, almost all the truths pertaining to the character of the Deity and his government that nature discloses. They are arguments which all men can readily understand and appreciate; for although a few metaphysical minds have endeavored to throw doubt over the validity of the argument from design, as I have already stated, yet this is in fact the only evidence that does interest and satisfy the great mass of men. When they see such wonderful effects as physical science discloses, they are led irresistibly, by a universal law of the human mind, to refer them to some adequate cause; and no cause can be adequate save an infinite Deity. Natural theology has selected only the most striking of these effects. But in truth every fact of inductive science furnishes an argument for theism. So that to a man in a morally healthy state, every scientific truth becomes a religious truth, and nature is converted into one great temple, where sacred fire is always burning upon the altars, where hovers the glorious Shekinah, and where, from a full orchestra, the anthem of praise is ever ascending.

In accordance with this view, we find that the most gifted minds, and indeed a large majority of all minds that have devoted themselves to inductive science, have been the friends of religion. And here we reckon the princes of the intellectual world, such as Newton, Kepler, Galileo, Pascal, Boyle, Copernicus, Linnæus, Black, Boerhaave, and Dalton; and among the living such men as Herschel, Brewster, Whewell, Sedgwick, Owen, and a multitude of others. The very same argumentation that leads such original discoverers to derive the principles of science from facts in nature, carries them irresistibly backward to a First Cause; and, indeed, the inductive principle, as developed by Bacon, forms the true basis on which to build the whole fabric of natural religion; and he