We arrive at a conviction, that the same wisdom and rectitude of the omnipotent and infinitely good Being, which established the Laws of Matter, have also established Laws of Mind; and that to refuse our belief, where sufficient moral evidence has been laid before us, is not less unreasonable than it would be to doubt the dictates of our senses or the results of mathematical proof.

It is however a fact that even moral truth may derive important aid from a judicious application of mathematical methods of investigation. The progress made, within the last sixty years, in the most refined branches of Analytics, has contributed its measure of auxiliary support to the resolution of questions which have a relation to the evidences of religion; by the doctrine of chances. The probabilities for and against the occurrence of a supposed fact, or the credibility of witnesses, warranting the belief of a miracle, have been reduced to equations and satisfactorily worked out. The late Bishop of Peterborough (Dr. Herbert Marsh) in his Letters to Archdeacon Travis, nearly fifty years ago, employed this method on a question of criticism; and Mr. Babbage, in his Ninth Bridgewater Treatise, has applied it to the refutation of Hume's endeavour to set up an argument against miracles wrought in favour of religion.

These considerations should deepen our conviction of the duty of dealing faithfully with evidence. Those who have temporary purposes to answer, and selfish interests to promote, may, if they be regardless of moral obligation, permit their predilections to infect their judgment, and to trample down their sincerity. But Christian principles will not allow us to do so. "Whatsoever things are true, whatsoever are (σεμνὰ) fair, whatsoever just, whatsoever pure, whatsoever amiable, whatsoever (εὔφημα) deserve honourable mention,"—it is our duty and our happiness to seek, and when acquired to profess. Let us exert our