

by an intelligence conversant with quantitative truth, it is easy to understand that it should be ruled by quantitative laws ; but that there should be such laws in a universe which did not originate in intelligence is not only inexplicable, but inconceivably improbable. The belief in a Divine Reason is alone capable of rendering rational the fact that mathematical truths are revealed in the material world." Some of the very highest names in all departments of physical science fail to see any real opposition between the results of their inquiries and the Biblical records. Galileo did not, as may be seen in his third dialogue on the Copernican system. Copernicus regarded the great good God as "the best and most regular Artificer of the Universe." Kepler was so full of the idea of a Creator, that as he traced His great laws in the heavens, he said, "O Lord, I think Thy thoughts after Thee." Sir Isaac Newton said: "This beautiful system of sun, planets and comets could have its origin in no other way than by the purpose and command of an intelligent and powerful Being." Linnæus had over his study door the words: "Live innocently ; God is present." Sir William Thompson, the eminent Professor of Natural Philosophy in the University of Glasgow, said in his address to the British Association that "overpowering proof of intelligence and benevolent design lies all around us. . . . showing to us, through Nature, the influence of a Free Will, and teaching us that all living beings depend upon one ever acting Creator and Ruler." Last year he said: "The inference is inevitable that the source of all living things is that Eternal Life which gives existence to universal being. Not only do earth and man, but the silent spaces of the air cry out for the living God." He regarded Paley's argument from design—solid and irrefragable. Kant, the great German philosopher, though preferring another, said that the argument from design, was "the oldest, the clearest, and the most suited to the ordinary understanding. It animates the study of nature, because it owes its existence to thought, and ever receives from it fresh force. It brings out reality and purpose where our observation would not of itself have discovered them, and extends our knowledge of nature by exhibiting indications of special unity whose principle is beyond nature. This knowledge, moreover, directs us to its cause, namely, the inducing idea, and increases our faith in a Supreme Originator to an almost irresistible conviction." At the tercentenary of the University of Edinburgh in 1884, when a galaxy of the most illustrious men of science from the Continent of Europe, America, and