

human mind,
th ascertain-
unascertain-
ons imply."*
st deal with
st be prepar-
d the where-
ways broken

empty ground
nt character
ertain foot-
is as much
f God is as
facts as the
which both
The Baconian
th the true
s that have
r, arranging
out, in dis-
done, a law
by all facts,
the words
nomy as an
ain facts, or
as, for in-
g and wan-
s, at certain
erve and re-
. He was
theorise—
y might be
traced. He
der and re-
her answers

to the question had been given and accepted for a time, he lit on that which satisfies him to this day, in the law of gravitation. This law is simply an inference, an hypothesis, a theory; but it accounts for the astronomical facts as no other theory does: and, in this, therefore, at least for the present, and till some wider generalisation be reached, the inquisitive reason of man rests and is satisfied. Thus, from a multitude of effects, scattered through the universe, man has argued up to a cause, or law, to which they may all be referred." This is the method pursued in all branches of science, and it is the one which we follow in theology. Science is nothing but our reading of natural facts—our theory of the phenomena of the universe. We arrive at the hypothesis by arguing up from effects to their causes, or down from a cause to its effects. Now, if it can be shown—as I feel confident it can—that the existence of God is reached by this process, we thereby bring theology into the field of science, and establish its primal truth upon the same footing as gravitation or any other so-called natural law. And the Atheist who would overturn our theory is bound, in the first place, to show that our induction does not square with the facts, and, in the second, to give us a non-Theistic hypothesis which does. Sir Isaac Newton—and hardly a greater authority could be quoted—has well said "The reasoning on to God lies properly within the domain of science. For it belongs to science starting from phenomena to stop not till it raise us to the hidden ground of these phenomena." And it is by this process—a strictly scientific one—that we reach the proofs of God's existence.

In dealing with this question, we must start from facts, for with facts all thought must begin, but not terminate. Lord Bacon has well observed that "those who have handled science have either been men of experiment or of theory. The men of experiment are like the ant—they only collect and use. The theorists are like the spiders who make cobwebs out of their own substance. But the bee takes a middle course; it gathers its materials from the flowers of the garden and the field, but transforms and digests them by a power of its own. Not unlike