

ever arise the question, What lies beyond? The human mind, throughout all time, must occupy itself not only with ascertained phenomena and their relations, but also with that unascertained something which phenomena and their relations imply.* Any system, therefore, to be worth a straw, must deal with that which lies beyond the domain of fact, and must be prepared to hazard some sort of a theory as to the why and the wherefore of things. Herein it is that Atheism has always broken down.

Theology has usually been considered to occupy ground perfectly distinct from, and of altogether a different character from, that upon which Science finds her sure and certain footing. This notion is utterly incorrect. Theology is as much a science as geology or chemistry. The existence of God is as clear an induction from observed and recorded facts as the Copernican system of astronomy; the evidence upon which both are received being of precisely the same character. The Baconian principle of induction, which has furnished us with the true scientific method, consists in collecting all the facts that have any bearing on the subject, bringing these together, arranging and classifying them, so that they no longer stand out in disjointed isolation, but form one grand whole. This done, a law is inferred which shall cover the ground occupied by all facts, and with which each one shall be in harmony. In the words of an anonymous writer in a review: "Take astronomy as an example. In the heaven above us there are certain facts, or phenomena, which men could not fail to observe; as, for instance, the rising and setting of the sun, the waxing and waning of the moon, the regular recurrence of the stars, at certain periods, along a fixed path or orbit. Merely to observe and record these facts was not enough for reasonable man. He was compelled by his very nature to reason—i. e., to theorise—upon them, to seek for some law under which they might be ranged, for some cause to which they might be traced. He could not but ask, 'From what does the regular order and recurrence of these phenomena spring?' And after other answers

*First Principles, pp. 16, 17.