

only in virtue of being the embodiment of thought, and of a thought dwelling in its producer. The scientific investigator certainly does not contribute the thought which he finds in nature from his own mind, but just as certainly what he finds is the embodiment of nothing else than a mind. The attitude of the man of science towards nature is that of an observer not a creator. It is true, that his own mind must supply the necessary principles under which he views the objects of his study. Kepler could never have discovered that the heavenly bodies move in elliptical orbits, had the idea of an ellipse not been already in his mind. That the angles at which the leaves of plants grow as they diverge from the stem, thoroughly and accurately express the idea of extreme and mean ratio, could be discerned only by one, who understood what such ratio is. While this is true, it is equally true, that unless the objects studied had really embodied these ideas, they would never have disclosed themselves to the searcher after truth. Nature shews in herself the objective reality of human thoughts, and so proclaims that she is the product of an intelligence whose thoughts we are thus permitted to read. It has been asserted that, since the human mind has those general principles and relations under which it views nature, it really constitutes nature, simply reflecting into matter its own intellectuality, and not necessarily presupposing any objective intelligence. This would be on a par with the assertion, that, since a person who observes the architectural principles developed in St. Paul's Cathedral, must bring to his observation a knowledge of these principles, therefore he is simply beholding his own thought mirrored in it, and has no need to suppose a Christopher Wren, in whose mind these principles first lived, and who planned and fashioned the stately structure, so that it should give expression to them. The attempt to evade an intelligent source of nature, by asserting that its orderliness, and capacity of being apprehended in thought, may be the result of chance or law, is either to offer an explanation which explains nothing or to take the word chance or law, and clothe it with divine attributes. Thus from the dawn of light upon creation, and continuously ever since, we hear another voice from nature, with increasing plainness proclaiming, God exists, a God of intelligence.

The activity generated in the mass of creation was not merely for the sake of activity, however. It had a reference to, and was a