

Scientific truth is but another name for the laws of nature. And a law of nature is merely the uniform mode in which the Deity operates in the created universe. It follows, then, that science is only a history of the divine operations in matter and mind.

In order to avoid mistake, we must make a distinction between the principles of science, and the application of those principles to the useful arts of life. The principles themselves are an illustration of the divine wisdom and benevolence, but their application to the arts illustrates the ingenuity and wisdom of man. At the most, therefore, the latter only indirectly and remotely exhibits the character of the Deity, while the former directly shows forth his perfections.

I now proceed to establish my general proposition, by showing, in the first place, that *all scientific truth is adapted to prove the existence or to illustrate the perfections of the Deity.*

After all that has been written on the subject of natural theology, by such men as Newintyt, Ray, Derham, Wollaston, Clarke, Butler, Tucker, Paley, Chalmers, Crombie, Brown, Brougham, Harris, M'Cosh, and the authors of the Bridgewater Treatises, I need not surely go into details to prove that science in general is a great storehouse of facts to illustrate the divine perfections and government. It is, indeed, a vast repository, from which materials have been drawn on which to build the argument for the divine existence and character. Efforts have been made, it is true, in modern times, to show that the whole argument from design is inconclusive. It is said, that though the operations of nature seem to show design and contrivance, they need no higher powers than those that exist in nature itself. They do not prove the existence of an independent personal agent, separate from the material world. Animals, and even plants, possess an inherent power of adapting themselves to circumstances; and may not a higher exercise of this same power explain all the operations of nature without any other Deity?

This argument appears to me to be utterly set aside by the following considerations: In the first place, there is no power inherent in vegetable or animal natures which can properly be called the power of contrivance and design, except so far as it exists in their minds. All other examples show merely the operation of impulse, or instinct, and will not at all explain