

chance of the ancients, the plastic nature of Cudworth, the delegated nature of Lamareck, are indeed names invented by men to designate a certain imaginary efficiency residing somewhere, independent of the Deity, by which the phenomena of nature have been supposed to be produced. But the moment they are described, they are found to be mere imaginary agencies, meaning nothing more than the course of nature, or the laws of nature, which we have seen possess no independent efficiency. To a divine agency, therefore, we must resort or be left without any adequate cause for the complicated and wonderful processes of nature.

In the third place, this view of the subject is strongly confirmed by the Christian Scriptures.

How universal is the divine agency represented in the well-known passage, "for of him, and through him, and to him, are all things." Equally vivid is Paul's statement on Mars' Hill: "In him we live, and move, and have our being." How graphic a description is the 147th Psalm of God's agency in the natural world! Not only is all good ascribed to God, but evil also. By the mouth of Isaiah he says, "I form light and create darkness: I make peace and create evil, I the Lord do all these things." In short, no event in the material or spiritual world is by the sacred writers ascribed to chance, or to nature, or the laws of nature, as it is among men; but to the direct efficiency of God. Nor is there any difference in this respect between miracles and common events. The one class is represented as originating in the agency of God, just as much as the other.

Finally. It will hardly be thought strange, in view of the preceding considerations, that a large proportion of the most acute and philosophical minds in modern times have preferred this view of divine providence to any other.

Sir Isaac Newton declares that the various parts of the world, organic and inorganic, "can be the effect of nothing else than the wisdom and skill of a powerful, ever-living Agent, who, being in all places, is more able by his will to move the bodies within his boundless, uniform *sensorium*, thereby to form and reform the parts of the universe, than we are by our will to move the parts of our own bodies."

Says Dr. Clarke, the friend and disciple of Newton, "All things which we commonly say are the effects of the natural powers of matter, and laws of motion, are, indeed, if we will