

Dugald Stewart, and which is by far the most simple and sublime account of the matter: that all events which are continually taking place in the different parts of the material universe are the *immediate* effects of the divine agency."—*Whewell's Bridgewater Treatise*, p. 273.

"Jonathan Edwards," says M'Cosh in his *Method of the Divine Government*, "somewhere illustrates the manner in which God upholds the universe, by the way in which an image is upheld in a mirror. That image is maintained by a continual flow of rays of light, each succeeding pencil of which does not differ from that by which the image was first produced. He conceives that the universe is, in every part of it, supported in a similar way by a continual succession of acts of the divine will, and these not differing from that which at first caused the world to spring into existence. Now, it may be safely said of this theory, that it cannot be disproved. Several considerations may be urged in support of it."

Which of the views respecting divine providence that have been stated has the best practical tendency, seems hardly to admit of doubt. If we believe that God has submitted the direction and government of this world to a subordinate agent, a plastic nature; or if we suppose he has impressed matter and mind with certain general laws, which have the power of executing themselves without his agency, and especially if in their operation they do sometimes actually clash with one another, or even if those laws extend to every movement of matter and mind; still, if they do not require divine efficiency, men cannot but feel that God is removed from his works, and that the laws of nature, and not his agency, are their security. But if they believe that every movement of matter or mind requires a direct exercise of divine power or efficiency, just as much as if every event was a miracle, it cannot but bring God near to us, and make us realize his presence.

If we obtain a timepiece from London or Paris, which contains all the springs and wheels requisite to keep it in operation, by occasionally winding it up, how little do we think of the artist who constructed it, except, perhaps, occasionally to admire his ingenuity! But if it had been necessary for that artist to accompany the chronometer, and actually to put forth the strength of his own arm every moment to keep it in motion, how much more should we think of him and realize his pre-