

only in the Scriptures, but also in writers who hand down to us the opinions of some of the most philosophical thinkers of the pagan world. He does not disdain to quote the poets, and among the rest, the verses of Virgil;

Principio cœlum ac terras camposque liquentes  
Lucentemque globum lunæ, Titaniaque astra,  
Spiritus intus alit, totamque infusa per artus  
Mens agitat molem et magno se corpore miscet:

warning his reader, however, against the doctrine which such expressions as these are sometimes understood to express. "All these things he rules, not as *the soul of the world*, but as the Lord of all."

Clarke, the friend and disciple of Newton, is one of those who has most strenuously put forwards the opinion of which we are speaking, "All things which we commonly say are the effects of the natural powers of matter and laws of motion, are indeed (if we will speak strictly and properly,) the effects of God's acting upon matter continually and at every moment, either immediately by himself, or mediately by some created intelligent being. Consequently there is no such thing as the course of nature, or the power of nature," independent of the effects produced by the will of God.

Dugald Stewart has adopted and illustrated the same opinion, and quotes with admiration the well-known passage of Pope, concerning the Divine Agency, which

"Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

Mr. Stewart, with no less reasonableness than charity, asserts the propriety of interpreting such passages according to the scope and spirit of the reasonings with which they are connected;\* since,

\* Elem. of Phil. ii. p. 273.