

speaking strictly and properly, the effects of God's action 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."

In speaking of the principle of vegetable life, Sir James Edward Smith, the eminent botanist, says, "I humbly conceive that, if the human understanding can in any case flatter itself with obtaining, in the natural world, a glimpse of the *immediate agency* of the Deity, it is in the contemplation of this *vital principle*, which seems independent of material organization, and an impulse of his own divine energy."—*Introduction to Botany*, p. 26, (Boston edition.)

"We would no way be understood," says Sir John Herschel, "to deny the constant exercise of this [God's] direct power in maintaining the system of nature, or the ultimate emanation of every energy, which material agents exert, from his immediate will, acting in conformity with his own laws."—*Discourse on Nat. Philosophy*.

"A law," says Professor Whewell, "supposes an agent and a power; for it is the mode according to which the agent proceeds, the order according to which the power acts. Without the presence of such an agent, of such a power, conscious of the relations on which the law depends, producing the effects which the law prescribes, the law can have no efficiency, no existence. Hence we infer that the intelligence by which the law is ordained, the power by which it is put in action, must be present at all times and in all places where the effects of the law occur; that thus the knowledge and the agency of the divine Being pervades every portion of the universe, producing all action and passion, all permanence and change. The laws of nature are the laws which He, in his wisdom, prescribes to his own acts; his universal presence is the necessary condition of any course of events; his universal agency the only origin of any efficient force."—*Bridgewater Treatise*, p. 270.

"The student in natural philosophy," observes the Bishop of London, "will find rest from all those perplexities, which are occasioned by the obscurity of causation, in the proposition which, although it was discredited by the patronage of Malebranche and Cartesians, has been adopted by Clarke and