

complicate it. Nature, after this discovery, may appear a more complex, but not a more capricious mechanism than before. It may disclose to observation a new train of sequences which must interfere occasionally with other trains—when it will modify, but in no way derange, the workings of a sure and regular economy. What then, if prayer and the fulfilment of prayer are but the two terms of a sequence—having the effect like every other sequence to complicate the processes of nature, but not to bring them under the misrule of a fitful and wayward contingency?—insomuch that the doctrine of the efficacy of prayer may be no more in conflict than the doctrine of the composition of forces, with the steadfastness of nature, and the regularities of a harmonious universe.

16. There is one species of prayer, whereof it may be said, that we have daily experience of its efficacy—the request, or as it may be called the prayer, which man in the interchange of business and common life has so often occasion to make to his fellow-men. In urging with our importunities any brother of the species, we are not making infringement on the constancy of nature—we are in fact proceeding upon that constancy. We are but presuming that nature will persevere in her wonted order—when we are trying the effect of human entreaty upon human feelings. We are then availing ourselves of one of nature's most frequent sequences; and founding our expectations of the future on our recollections and experience of the past. When we make appliance to matter of any physical or mechanic forces, we make an