

demonstrates how it is that he stands affected with regard to the antecedent. If prayer and the fulfilment of prayer be a general sequence in the divine administration—this, without our diving among the arcana either of intelligence or feeling in the heart of the Deity, warrants the representation of God, as a God who acts at least in the very way He would have done, had He at the moment yielded himself to the entreaties of His children—Such sequences, in fact, and such expressions founded upon them are implied in the whole conception of a moral government. Is not the righteousness of one man said to call forth the love of the Divinity?—and the iniquity of another hatred? Does not the misery of a suffering creature call forth His compassion? Does not the stout and daring rebellion of an offending creature call forth His wrath and His purposes of vengeance? And what else is the efficacy of prayer, but just a certain attitude of mind on the part of the creature, being followed up, if not by a certain respondent attitude of mind, at least, by a certain respondent act, and one which in ourselves would be expressive of our complacency or pity, on the part of the Creator? Be a virtuous disciple and I will reward you—is just as much and as little an invasion on the simplicities of the universe, as be a humble suppliant and I will bestow upon you. And the same observation may be extended to any sequence which it is possible to assign, whether in the moral or the natural economy. That a request on the part of man should be followed up by an accomplishment on the part of God, implies no greater