

as appears, in the very way she would have done though there had been no such law. We see no evidence, it is affirmed, of the constancy of visible nature giving way to that invisible agency, the interposition of which it is the express purpose of prayer to obtain. The effect of such agency, did it ever come into operation, would be to overrule the other established processes that have place in the economy of the world; and the strength of the objection lies in this, that we never witness any such overruling of these processes.

22. In reply to this let us endeavour to ascertain if by any possible or hypothetical method, the answer to prayer may be effectively given without any infringement on the known regularities of nature. These regularities consist in the invariableness of certain successions—each term of which is the consequent of the one that went before it, and the antecedent of the one that comes after it. Grant that the contiguous links of any one chain, as far upward as we are able to trace them, follow each other in precisely the same order—it should be recollected of the chief terrestrial processes which are going on around us, that the chain does not terminate at the point where our observation terminates—that, somewhere along the ascent of our investigation, the mechanism ceases to be palpable and begins to be obscure, till at length it is shrouded, as if by an impenetrable veil, from our notice altogether—and that although we can trace the steps of a causal progression a certain way back, it loses itself at the last among the recondite places of the mechanism. Now it signifies not