

cover them. Instead of God dispensing with the secondary causes, when He meets and satisfies our prayers, they may be the very instruments by which He fulfils them. When He hearkens to our supplications for a prosperous voyage, this may be answered in two ways—either without the favourable wind or by means of it. If in the latter way, there has yet, in as far as the proximate sequence is concerned, been no miracle. He has not sent forth a miraculous impulse upon the vessel, but has caused the very wind to arise, which by the laws of motion should have bore her onward to the destined haven. But again, in the next higher sequence there might still have been the observation of the regularities of nature. The wind might have been caused without the condensation of vapour, or by its condensation. If in the latter way, still there is no miracle. The wind has not been originated in contravention to any known law, but has sprung up from that previous condition of the air and the vapour, which, by the doctrine of pneumatics, should cause the very gale to blow that accomplishes the service. The same might be repeated on the next sequence of this ascending progression. The vapour could have been raised without the action of heat, or by that action. If without it, the prayer has been answered miraculously—if by it, there can yet be detected no change in the processes of nature; and the prosperous voyage is the result of that previous condition of the air and the vapour and the heat, which, by the combined laws of impulse and pneumatics and chemistry, ought to have caused it. Carry these