

cesses of the machine, without disturbance to any of its known and wonted sequences. The hand of God may have been stretched forth to heal or to destroy—yet the eye of man, to the uttermost stretch of his observation, may have seen nothing but nature walking in her established courses, and never once appearing to falter from the regularity of her march. As far as the cognizance of the physician extends, it may be altogether a system of general laws, or of successions which are inviolable—from the remotest antecedent which he has been able to trace, down to that ultimate or actual consequent which is immediately before his view. But beyond that antecedent there are recesses which he never has explored—and there, may the unseen and presiding agency of God be originating all those processes, of which the philosopher sees nothing but the uniformity of the closing footsteps. It is thence He may answer prayer; and, however proud science shall despise the affirmation, there is nought in all the laws and sequences that she has ever ascertained, by which she can disprove it.

26. But the most interesting application of this whole argument, is to the laws and sequences of the mental world. There is not perhaps a prayer which ascends more frequently to Heaven, than that which has for its object a right and desirable state of mind—whether the state prayed for be an intellectual or a moral or a religious one. Beside being the natural effusion of a mind in earnest for the good of its Eternity, there are many scriptural examples of such prayer—as of this for a right intellectual state, “Open thou mine eyes that I