

may behold the wondrous things contained in thy law.”—Or of this for a right moral state, “Uphold my goings in thy paths that my footsteps slip not.”—Or of this for a right spiritual state, “Create a clean heart and renew a right spirit within me.” Meanwhile mind as well as matter has its laws, its regular succession of antecedents and consequents, its trains of phenomena dependent the one upon the other by the relation of invariableness. There is room and subject for a philosophy in this department as well as in others—but without a resemblance in the objects and a constancy in the order of events there could be no philosophy. And accordingly on this field of investigation, too, we have our principles and laws—the laws of suggestion—the laws of emotion—the reciprocal influences which, by means of the faculty of attention, obtain between the understanding and the will—and many other processes whether of feeling or of thought, which, in virtue of their uniformity alone admit of classification, or in other words, admit of being philosophized. Now, what we affirm of this example, and perhaps with greater confidence than in any of the former ones, is the perfect consistency which obtains between the rigid uniformity of these various successions and the efficacy of prayer. A few steps anterior to the final result we can trace, and may find that they follow each other in their accustomed order without anomaly and without variation. But one step higher; and we come to the antecedent within the veil—which invisible itself, may be overruled by an immediate hand, and yet overrule the whole of that visible succession which