

emerges from it without one law of the mental philosophy being violated. The response is given at a place beyond the cognizance of philosophy—at a place whence may issue forth to their accomplishment the mandates of divine power, yet without infringement on the certainties of human experience. If a miracle imply the violation of a known sequence in nature, then, what have been called the miracles of grace, may in effect be achieved, and yet not have been achieved miraculously.

27. We may observe that if prayer be of any effect at all in the obvious and natural meaning of it—that is, if a special and definite request ever obtain a special and definite fulfilment, there is a high expediency concerned in the fulfilment being so made good, as that the regularities of nature shall not be infringed upon. We, in this way, secure the greatest practical advantage that lies in a system of general laws. Without such a system, we should have no benefit from the lessons of experience. It is just because of the constancy which obtains among nature's sequences, that when certain antecedents are presented to observation, we anticipate with confidence that certain consequents and no others shall follow. It is thus and thus alone, in fact, that our recollections of the past become available for the guidance of the future; or that science and wisdom come to be founded on the informations of experience. But for this purpose, it is enough that there shall be no intromission with nature's *visible* sequences—or that the constancy of these shall be kept inviolate, not only as far as the eye of unwary and superficial observation can