

extend, but also as far as the searching eye of philosophy can penetrate. It is not indispensable then to the stability of our experience, that all interpositions shall be banished from the economy of creation. It is only required that these interpositions shall be made among the inscrutable recesses which are behind the curtain, and not among the palpable events or evolutions which are before it. We in this way make good a harmony between the voice of experience when it proclaims the regularity of visible nature, and the voice of revelation when it proclaims the efficacy of prayer. We reconcile dependence on the constancy of nature, with dependence on the kindness and the help of nature's God. It is a precious blessing that, in the antecedents that are actually before our eyes, we can read the indications of futurity. But it is a blessing still more precious that, by means of other antecedents, the Deity can direct or modify or overrule the former ones, and that He is a Deity accessible to our prayers. And so philosophy may be made to meet and be at one with piety. Each of these schools has its distinct but not its discordant lessons. The same man may be a learner at both ; and the fruit of his proficiency may be, that he blends the anticipations of experience with the hopes and the exercises of religion. He lives as if under the canopy of a special providence, even on that platform of sensible things where all the trains and successions are invariable. He feels, at one and the same time, that he is under the care of a presiding God and among the regularities of a harmonious Universe.