

the many which are conceivable. But it were a transgression greatly more violent, to affirm of the eternal and inscrutable Spirit who operates unseen through the mazes of His own workmanship, that He could not, in the infinity of His resources, devise a method by which both to uphold the visible uniformities of nature, and yet to meet and satisfy our Prayers.

29. We regret the length of this argument; but for the argument itself we make no apology. An ardent disciple warm from the schools of philosophy, and habituated to the investigation of nature's laws, acquires both a taste and an experience which would incline him to regard them as unalterable. Any intromission with the uniformity of these is most offensive to all his predilections; or perhaps is derided by him as a superstitious imagination. It has been arrogated as the glory of science, to have banished spectres from the universe—and, in a certain unqualified homage to the supremacy and unchangeableness of nature, the visions of the old mythology and the pieties of the Gospel of Jesus Christ have alike been put to scorn. Man figures himself, as if beset with the necessities of an unconscious mechanism, instead of walking through life under the observation and the care of a living governor. God may continue to be recognised—but more as a principle than as a person; and while His name is in our mouths, our hearts may be virtually in a state of atheism. He may still rank in our imaginations as the Supreme Power of the universe—the cause of causes—differing from them as the original does from its second-