

or, as better translated by Campbell, that He maketh the winds His messengers and the flaming fire His ministers. What He could have done without the messenger and without the minister, He chooses to do by them—so that at that point, at least where the wind stands connected with its immediate consequent of a storm or a shipwreck, there is no miracle. Go back one step further in this series of causation. The wind could have been raised without the instrumentality of the vapour, or by it. But we further read of God that He causeth vapours to ascend from the ends of the earth—and, if done in this latter way, there has yet been no miracle. The vapour again may have been raised without the agency of heat or by it—and if in this process He have made the heat His servant, even as He maketh the flaming fire His servant—still in the intermediate chain between the last result and the bidding of the Almighty, we can detect no departure of visible nature from her wonted constancy; and still there has been no miracle. We have only to imagine of all the secondary causes visible to us, and intermediate between us and God—that, in no instance, does He act without them but by them; and then might there be many a special fulfilment to many a special request, yet without violence done to any of the observed regularities of nature. Let philosophy give all her strength to the investigation of these causes, let her succeed in tracing the progression upward along the ascending series by as many steps as the light of observation can carry her—she may widen thereby the domain of intel-