

lect; but she will still leave beyond it a domain wide enough for all the hopes and aspirations of piety. It is enough for this that there remains an unknown interval between the last cause which philosophy has discovered, and the mysterious forthgoing of Him who has been termed the cause of causes—that every thing He does which is visible to human eyes shall be by the means of visible instruments—that the Creator shall act by creatures, each retaining the powers and properties which belong to it—so that every succession which went to obtain between the observed antecedent and the observed consequent, shall still be upheld in the very order which philosophy has investigated, though every moment under the controlling hand of Him who as he gave birth, also gives movement and continuance to all things.

31. There is something more than a mere speculative adjustment concerned in this discussion—there is besides a lesson which pervades the whole business of religion, and which is more especially applicable to the guidance of all who are in earnest to be right. After having reconciled the special agency of God with the generality of all nature's observable laws, they will feel less difficulty in reconciling the utmost devotion in their hearts with the utmost diligence in their habits and in their history. They will perhaps now see how it is that performance the most strenuous does not supersede Prayer; and that Prayer the most confident or the most earnest does not supersede performance—that in fact we should do as laboriously as if the wished for result depended wholly on ourselves, and