

should pray as humbly and as helplessly as if it depended wholly upon God. We should on the one hand regard Him as the efficacious sovereign at whose bidding each event springs into existence—for ushered in though it be, by a train of secondary causes, these causes are in His hand and the instruments of His pleasure; and therefore, observant of the lessons of piety, it is our part to pray. But we should on the other hand regulate our conduct on the constancy wherewith the secondary causes, after that they are put forth, proceed in wonted order from the first of them which is visible onward to the final result; and therefore, observant of the lessons of experience, it is our part to act. There is no opposition between faith in the supremacy of God and faith in the uniformity of visible nature. It is in the exercise of the one that we pray to Him who can order any fulfilment, along with the causes and circumstances by which it wont to be preceded. It is in the exercise of the other that we are led how to act under the existing causes, **and** in the actual circumstances by which we are surrounded. When we pray for a safe and successful voyage, we may look for a right eventual breeze—but we regulate the guidance and seamanship of the vessel by the actual breezes. When we pray for an abundant harvest, we may look for the favourable weather—but the whole work and management of the husbandry proceed upon the actual weather. When we pray for the recovery of health, we may look for symptoms of greater promise—but we submit to the treatment of the physician who prescribes to us on his experience