

bring about just such results in the history of every individual as would be desirable? Thus would every case of special providence be met as certainly as if he should interfere miraculously at the moment in each man's life when special interposition would be desirable.

But with such a complex system of second causes in operation, it is easy to see how the same object could be accomplished by such a modification of some of those causes by the Deity, at any given moment, as would produce the desired result. And this might be done out of human view, so that man would see only the ordinary operation of nature's laws, and, therefore, there would be no miracle; for any event that can be explained by the regular operation of nature's laws, as already remarked, is not a miracle.

To most men these two modes of providing for special providences — the one by a disposition of the laws of nature in the divine mind from eternity, the other by some change effected at the moment by divine interference in the complex causes of events — we say, these two modes will seem to most persons very unlike. Indeed, they cannot see how there should be any thing special in an event that was provided for in the counsels of eternity, and which transpires as the result of arrangements then made. In order to make it special, they feel as if it were necessary that the Deity should interpose, in some way or other, at the time of its occurrence, just as the mechanic finds it necessary to modify his machine, if he wishes to accomplish some specific object not provided for by its regular operation.

Now, we feel confident that such impressions result from our limited views; or rather, from the difficulty which finite creatures experience in understanding the mode in which an Infinite Being thinks and acts. It is hard to divest ourselves