

laws of nature, since, if made within sight, it would be miraculous. All we can prove, therefore, is, that God can thus interpose and modify events within sight, by altering their antecedents out of sight; and this is all that seems necessary for the purposes of religion. Hence it is that the Scriptures never raise any such questions as this, but simply and boldly assert the agency of God in the leading events in the history of nations, communities, and individuals.

From the preceding course of reasoning we think we may consider the following positions as established:—

First, that there are two modes in which divine interposition may take place—the one by miracles, and the other by special providences.

By a miraculous providence we mean such a superintendence over the world as interferes, when desirable, with the regular operations of nature within the sphere of human vision, and brings about events either in opposition to natural laws, or by giving them a greater or less power than in their normal state.

By a special providence we mean an event brought about apparently by natural laws, yet in fact the result of some special agency on the part of the Deity, either by an original arrangement of natural laws, or the subsequent modification of second causes which lie beyond man's sphere of vision.

Secondly, that both these modes of interposition take place in accordance with fixed laws or rules of action; so that there is a law of miracles and of special providence, as well as of common phenomena.

Thirdly, that the difference between miracles and special providence lies in this, that the former cannot, and the latter can, be explained by the laws of nature.

Fourthly, that special providences may be the result of an