

much as before under the system of general laws—or rather under the conduct and guidance of a God who is unchangeable. The gorgeous spectacle so pleasing to a philosophic eye, of a creation, which, through all its amplitudes, maintains an unfaltering constancy in the succession of its phenomena, or the unvarying recurrence of the same consequents to the same antecedents is upheld in all its entireness. This great religious tenet may thus be rendered, and without any unworthy compromise, less offensive to the taste of physical inquirers. But their more serious objection is that it does not accord with their experience. They allege that they never can discover any trace of the palpable and ordinary sequences in nature being at all modified by a superadded sequence connected with the influence of prayer. Grant that any newly observed sequence should be implicated or enter into composition with those which had been already known, it must surely affect, in some way or other, the final result of any complex process; and make it different from what it would have been. Now the philosopher might aver, that any alteration of nature's sequences, through the accession of an other sequence brought on by the intervention of prayer, never once met his observation. He will admit that, in the case of prayer addressed from man to man, he may have repeatedly experienced it—as when he asked his companion to lift some weight from the earth, and the thing was done in counteraction to the law of gravitation; or to fetch back some light but valuable article that the wind was blowing away, and it was done in counteraction