

we know to the contrary, be a necessary condition to any other." *

Conceive of a vast hollow sphere, in which balls of various sizes are moving in every direction, and with all degrees of velocity. Fixing your eye upon a single ball, you see it moving towards a given point, and, if it meet with no obstruction, you are sure that point will be reached. It may pass through its whole course untouched. But when your eyes are opened to discern the countless multitude of other balls flying through the same sphere, you feel almost sure that it will be deflected from its course, and its motion accelerated or retarded, by a multitude of collisions; nor can you predict, by any mathematics which the human mind can master, what will be the exact course of that single ball. But how easy for God to do it! and how easy for him so to place the other balls, and to give them such momentum, as will carry the single one to a given point at a given time!

Now, this supposition gives us a not unapt representation of the manner in which the events of the world of matter and of mind are brought about. They are almost never the result of a single secondary cause, acting directly and simply, but of a great multitude of causes, modifying one another, and conspiring to bring out the final development. All these agencies were originally ordained and arranged by the Deity, in the manner that seemed best to infinite wisdom, which had infinite power at command. Can it be that they were put into operation without any plan, or with only a general object in view? Who does not see that God might, at the beginning, have given to these countless forces such degrees of strength, and such adjustment and direction, that they would

* Analogy, Part I. Chap. VII.