

and, therefore, geology, in showing its past operation in the world's early organic history, affords a presumption that the same unchanging God may still employ it in his natural and moral government.

But does not this principle of special adaptation to individual exigencies demand miraculous agency in all cases? Can the wants of individuals be met in any other way than by miracles, or by the ordinary and settled laws of nature? I maintain that there are other modes in which this can be done; in which in fact, every case requiring special interference can be met exactly and fully.

*This can be done, in the first place, by divine influence exerted upon the human mind, unperceived by the individual.*

If it were perceived, it would constitute a miracle. But can we doubt that the Author of mind should be able to influence it directly and indirectly, unperceived by the man so acted upon? Even man can do this to his fellow; and shall such a power be denied to God?

Now, in many cases, (I do not say all,) it only needs that the minds of others should be inclined to do so and so towards a man, in order to place him in circumstances most unlike those that would have surrounded him without such an influence. Even the very elements, being to some extent under human control, can thus be made subservient, or adverse, to an individual; and, indeed, by a change in the feelings and conduct of others towards us, by an unseen influence upon their minds, our whole outward condition may be changed. In this way, therefore, can God, in many instances, confer blessings on the virtuous, or execute punishment upon the wicked, or give special answers to special prayer; and yet there shall be no miracle about it, nor even the slightest violation of a law of matter or of mind. The result may seem to us only the natural effect of those laws, and yet the divine influence may have modified the effect to any extent.

*In the second place, God can so modify the second causes of events out of our sight, as to change wholly, or in pari, the final result, and yet not disturb the usual order of nature within sight, so that there shall be no miracle.*

A miracle requires that the usual order of nature, as man sees it, be interrupted, or some force superadded to her agency. But if such change take place out of our sight, it might not