

tures like ourselves. The works of our hands are liable to perpetual change, from caprice, from violence, or from natural decay : but in the material laws ordained by God, there are no such indications, because they partake of the perfections of his attributes, and are therefore unchangeable.

The single-minded writers of the New Testament, having their souls filled with other truths, thought little of the laws of nature : but they tell us of the immutable perfections of our heavenly Father, and describe him as a being in *whom is no variableness or shadow of turning*. The religion of nature and the religion of the Bible are therefore in beautiful accordance ; and the indications of the Godhead, offered by the one, are well fitted to give us a livelier belief in the promises of the other. So far from offering any foundation for an atheistical argument, the constancy of the laws of nature, might, I think, have been almost anticipated by a well ordered mind, though unacquainted with the great discoveries of physics : and should the framer of the universe have other changes in reserve for the material world beyond those that follow from the laws by which he has already in part revealed himself to us, we have no right to suppose that such changes can be known or understood by beings like ourselves—so feeble in capacity—so limited in time—and confined to such a speck of the universe.

But after all, we do contemplate something more than a mere succession of material changes. We find that these changes are limited by an adjusting power, and tend to a condition of equilibrium, and that the ultimate results of the laws of nature are harmony and order. We find them operating in