

ciples of our modern science, in proportion as they pursue their investigations into the processes of the universe, find more and more in them of unfaltering constancy. In regard to all the secondary causes, the study of which is the business of philosophy, they have unlearned the whole superstition of other days; but here lies their error, that in ascending from these to the first cause, they have unlearned the whole religion of other days. They may ascribe to this paramount and ruling power both an intellect and a will; but still in the main it is as a physical energy that they regard Him. They look on the Supreme Principle to be in every way as inflexible and sure as they have uniformly found of the subordinate principles; and that He is as unfit to be addressed by a petition or the expression of a wish, as any fancied spirit that may reside in a volcano or a storm, or in any other department of Nature's vast machinery—that the cries of urgency and distress are of no more avail when sent up to Him who wields the elements of the world, as if they were only lifted to the elements themselves—that the same unchangeableness which pervades all nature is also the characteristic of nature's God: And so they deem to be an aberration from sound philosophy, both the doctrine of a special providence and the observation of prayer.

7. Now this is regarding God as if He were a principle; but it is not treating or regarding Him as if he were a person. It might be well to think a little of the respective ways, in which we make a principle and a person subservient to some object that our hearts are set upon. We can turn