

relations of parent and offspring; none of the agreeable variety of childhood, of youth, of maturity, and of age, experienced by every individual; which, with all the other numerous relations of society, incidental to the persons of different individuals, contribute so largely to human happiness. Were man exempt from change; whether the rest of the world, were supposed to be progressive, as it is; or to be stationary; as regards him, the same uniform and dull monotony would prevail, the same want of motive. In short, with our present constitution and feelings, perpetuity and uniformity are physically and morally impossible.

But why, it has a thousand times been asked, why has the world been so constituted? Why this unceasing round of change? Whence its origin? What its object?—Such questions, the Great Author of the Universe alone can answer. But as within those narrow limits by which our observations are bounded, wherever we can trace His designs, we see that His works are never without an object; we cannot doubt that in determining their perpetual change, there is no less an object; though the object be above our comprehension. By placing immaterial and intelligent beings, for a time, in personal connection with matter, He has indeed communicated to them a knowledge of those properties of matter which so strikingly display His wisdom