

so that, literally, the common plural term would be the *disposers* or *placers*. It is singular, and worthy of particular notice, that the Pelasgians, according to Herodotus, gave no other names to their deities than that of *gods*,\* so calling them because they were the *placers*† of all things in the world, and had the universal *distribution* of them.‡ We see here that the Grecian gods—which, as has been proved in another place,§ were *subsequent* to the original chaotic state of the heavens and the earth when the one was without light, and the other *without form and void*—were really synonymous with those ruling physical powers which God employed as his instruments, first in the formation of the heavenly bodies, and next in that of their organized apparatus, whether vegetable or animal; and lastly, in maintaining those motions or revolutions in the bodies just named, which he had produced, and other physical phenomena which were necessary for the welfare of the whole system and its several parts. These powers, whatever name we call them by,|| form the *disposers* or *placers*, the heavens in action: these are the Jupiter, Juno, and Minerva of the Greeks and Romans, and the various deities of other nations: *For all gods of the nations are idols*, saith the Psalmist,¶ *but Jehovah made the heavens*, or the powers symbolized by the idols of the nations. These are those powers which, under God—who, as the charioteer of the universe, directs them in all their operations, whether in heaven or on earth, to answer the purposes of his providence—execute the laws that have received his sanction. These are the physical cherubim represented by the earthly rulers—the man, the lion, the ox, and the eagle—these the chariot and throne of the Deity;

\* Θεοί.

† Θεντες.

‡ Θεους δε προσωνομασαν σφας απο του τοιουτου οτι κοσμωθεντες τα παντα πρηγματα και πασας νομας ειχον. Euterp. c. 52.

§ See Appendix, Note 1. || See above, p. xxxix. ¶ Ps. xcvi. 5.