

that are either its constant or nomadic inhabitants. Thus life, a life attended in most cases, if not all, with some enjoyment, swarms everywhere—in the air, in the earth, under the earth, in the waters—there is no place in which the will of an Almighty Creator is not executed by some being that hath animal life. What Power is manifested in the organization and structure of these infinite hosts of existences! what Wisdom in their adaptation to their several functions! and what Goodness and stupendous Love in that universal action upon all these different and often discordant creatures, compelling them, while they are gratifying their own appetites or passions, and following the lead of their several instincts, to promote the good of the whole system, combining into harmony almost universal discord, and out of seeming death and destruction bringing forth life and health and universal joy! He who, as an ancient writer speaks, “contains all things,”* can alone thus act upon all things, and direct them in all their ways to acknowledge him by the accomplishment of each wise and beneficent purpose of his will. Philo Judæus, in his book upon agriculture,† speaking of those words of the Psalmist, “*The Lord is my shepherd, therefore can I lack nothing,*” has the following sublime idea, illustrative of this subject. “God, like a shepherd and king, leads, according to right and law, the earth, and the water, and the air, and the fire, and whatever plants or animals are therein, things mortal and things divine; the physical structure also of the heavens, and the circuit of the sun and moon; the revolutions and harmonious choirs of the other stars; placing over them his right Word the first-born Son, who hath inherited the care of this Holy Flock, as the Viceroy of a mighty King.”

* Hermas.

† Περὶ γεωργίας. 152, A. Ed. Col. Allob.