

not an omnipresent Deity, whose action is incessant, and co-extensive with his presence? He it is that, as the Prophet speaks, causeth it to rain upon one city and not to rain upon another city; that employs his instruments, both of benediction and punishment, according to his will. It is He who, by secret paths, and by means that mock our researches, conducts to their assigned station the animals in question. Every power of nature, every physical agent, is at His disposal. His is the earthquake and the volcano; *the lightning of the thunder*; the fire-damp of the mine; the overwhelming violence of the water-flood; *the windy storm and tempest*: His is the wide-wasting sword, that destroys myriads, and *the pestilence that walketh in darkness*, and carries off millions; and He gives his commission to all his scourges against individuals as well as against nations, which they unconsciously execute and cannot exceed, for He saith to them, as to the raging sea, Hitherto shall ye come and no further, and here shall the work of destruction cease.

We have a remarkable instance of this special guidance and employment of natural objects in the case of the prophet Jonah, when he disobeyed the word of the Lord. In the first place God *sent out* a great wind into the sea; in the next he *prepared* a great fish to swallow him alive when he should be cast overboard, and at the Lord's *command* the same animal cast him upon the dry land. Next God *prepared* a gourd for a shadow against the heat; after that he *prepared* a worm which destroyed the gourd; and in the last place he *prepared a silent east wind*,* or a heat, like the sirocco, without sound. In all these cases the object employed was a physical object, under the immediate direction of the Deity. The wind, the fish, the gourd, the worm, the heat, were not new creations, but well-known objects, acted

* רוח קרים חרשית.