

verse—whence Homer describes him as *αιθερα ναιων*, and calls him *Zeus νεφεληγερετης*, and Ennius appeals to him in these terms,

Aspice hoc sublime candens quem invocant omnes ;
Jovem.

And to live abroad is to live *sub Jove, sub Dio*. It is evident that these gods were *subsequent* to Chaos, and sprung from that motion of the Spirit which first gave birth to this world as we behold it; besides these, the sun, moon, planets, earth, ocean, &c., made part of the catalogue of false gods whom the Heathens worshipped and served instead of the Creator. These powers, which were originally revered as symbols and representatives of the Godhead, and, as it were, his vicegerents in Nature, in process of time were thus regarded and adored as the supreme and only God—the sign instead of the thing signified—the instrument instead of the hand that guided it—the work instead of the workman. They deemed, as the author of the Book of Wisdom observes,* *Either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.*

Veneration and love to those from whose actions or studies we derive great benefit, and respect for our ancestors, amiable motives when they do not lead us away from God, often induce mankind to throw a kind of Divinity, a ray of glory, around such persons; first, perhaps, they are complimented with the title of *suns* of their people or race, and their wives as *moons*, and next we transform them into what we regarded as their symbol. So the Egyptians, in process of time, added the adjunct *On*, or the *Sun*, to the name of their great ancestor, Ham; whence he

* Wisdom xiii. 2.