

ties to bring about its own purposes, both with respect to individuals and mankind in general. Man, who may be called, under God, the king of the visible creation, makes a similar use of the creatures that are placed at his disposal; of some, as the horse and the ox, he employs the physical powers; of others, as the bee and the dog, he avails himself of the instinct. Some he instructs how they are to do his work; others, he takes as he finds them. So the Deity, it may be presumed, with a secret hand, guides some to fulfil his will, instructing them, as it were, because their unaided instinct would not alone avail, in the decree they are to execute, while others, merely by following the bent of their nature, do the same. In many cases, also, he may be supposed merely to direct them to the field in which he means they should labour, and then leave them to their instincts to accomplish his purposes. In the case of the dog who saved his master from intended assassination, a supernatural impulse might carry him to his chamber, and cause him to maintain his station there, and when the hour of danger arrived, his natural instinct would suffice for the defence and liberation of his master from the threatened danger.

When we consider the work that animals have to do in this globe of ours, each in a particular department, and to a certain extent, it seems absolutely necessary that, on many occasions, the interference of a Supreme Power should take place, to say to each, "*Hitherto shalt thou come, and no further;*" and only an Omnipresent Being, infinite in power, wisdom, and goodness, could check the further progress of any body of his workmen, when he foresaw it would be noxious, exceed his intentions, and derange his plans.

"Nec Deus intersit, nisi dignus vindice nodus
Inciderit,"

was the dictum of a poet, who had as much judgment and