

reduce their numbers within a certain limit, the whole race of herbivorous animals must perish. Hence arose the first kind of *war*. Man armed himself to destroy such of his subjects as had rejected his dominion, and even contended with him for the possession of the earth, and to have licence to devour, at will, its more peaceful inhabitants. A similar cause generated the other and more fearful kind of war, of man with man. *Whence come wars and fightings amongst you, saith the Apostle,* come they not hence, even of your lusts that war in your members?*

The highest view that we can take of man, is that which looks upon him as belonging to a spiritual as well as a material world. The end of the creation of the earth, says the father and founder of Natural History, is the glory of God, from the works of nature, by man only.† And, as the same pious author observes, “How contemptible is man,” if he does not aim at this end of his creation, if he does not strive to raise himself above the low pursuits that usually occupy his mind!‡ The heavens indeed declare the glory of God, and the firmament showeth the work of his hands. Day unto day uttereth speech, and night unto night showeth knowledge.§ The beasts of the field honour him, and all creatures that he hath made glorify him. But man must study the book open before him; and the more he studies it, the more audible to him will be the general voice to his spiritual ear, and he will clearly perceive, that every created thing glorifies God in its place, by fulfilling his will, and the great purpose of his providence; but that he

* James iv. 1.

† Finis creationis telluris est gloria Dei ex opere naturæ per hominem solum. Linn. Syst. Nat. i. Introit. i.

‡ O quam contempta res est homæ nisi supra humana se erexerit. Ibid.

§ Ps. xix. 1, 2.