

himself alone can give a tongue to every creature, and pronounce for all a general doxology.

But further, in contemplating them, he will not only behold the glory of the Godhead reflected, but, from their several instincts and characters, he may derive much spiritual instruction. Whoever surveys the three kingdoms of nature with any attention, will discover in every department objects that, without any affinity, appear to represent each other. Thus we have minerals that, under certain circumstances, as it were, vegetate, and shoot into various forms, representing trees and plants: there are plants that represent insects, and, *vice versa*, insects that simulate plants; and the Zoophytes have received their name from this resemblance.* And as we ascend the scale, every where a series of references of one thing to another may be traced, so as to render it very probable that every created thing has its representative somewhere in nature. Nor is this resemblance confined to *forms*; it extends also to *character*. If we begin at the bottom of the scale, and ascend up to man, we shall find *two* descriptions in almost every class, and even tribe of animals: one, ferocious in their aspect, often rapid in their motions, predaceous in their habits, preying upon their fellows, and living by rapine and bloodshed; while the other is quiet and harmless, making no attacks, shedding no blood, and subsisting mostly on a vegetable diet.

Since God created nothing in vain, we may rest assured that this system of *representation* was established with a particular view. The most common mode of instruction, is, placing certain signs or symbols before the eye of the learner, which represent sounds or ideas; and so the great Instructor of man placed this world before him as an open though mystical book, in which the different objects were the letters and words of a language, from the study of which

* Vol. i. p. 163, 168, 178.