

jects which thus compose the universe. The distance between him and the Creator of the world appears to be increased beyond measure by this disclosure. It seems as if a single individual could have no chance and no claim for the regard of the Ruler of the whole.

The mode in which the belief of God's government of the physical world is important and interesting to man, is, as has already been said, through the connexion which this belief has with the conviction of God's government of the moral world; this latter government being, from its nature, one which has a personal relation to each individual, his actions and thoughts. It will, therefore, illustrate our subject to show that this impression of the difficulty of a personal superintendence and government, exercised by the Maker of the world over each of his rational and free creatures, is founded upon illusory views; and that on an attentive and philosophical examination of the subject, such a government is in accordance with all that we can discover of the scheme and the scale of the universe.

1. We may, in the first place, repeat the observation made in the last chapter, on the confusion which sometimes arises in our minds, and makes us consider the number of the objects of the Divine care as a difficulty in the way of its exercise. If we can conceive this care employed on a million of persons, on the population of a kingdom, of a city, of a street, there is no real difficulty in supposing it extended to every planet in the solar system, admitting each to be peopled as ours is; nor to every part of the universe, supposing each star the centre of such a system. *Numbers* are nothing in themselves; and when we reject the known, but unessential limits of our own faculties, it is quite as allowable to suppose a million millions of earths, as one, to be under the moral government of God.

2. In the next place we may remark, not only that no reason can be assigned why the Divine care should