

are counted to Him less than nothing and vanity." And striving to give proper direction to the views of the Jewish people, many of whom had forsaken Jehovah to worship poor useless idols, he said, "Lift up your eyes on high," viz., to contemplate the celestial orbs, "and behold who hath created these things; that bringeth out their host by number, He calleth them all by their names." But if they were only masses of inert matter, and nothing more about them,—no vitality and intelligence,—there was not sufficient cause for using such elevated language. The conception of there being various kinds and orders of living existences, spread over the visible works of God, seems quite necessary to give due warrant and significance to the manner in which Isaiah so vividly expresses himself.

Moreover, when it is said in the book of Nehemiah, ix. 6, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that are therein; and Thou preservest them all, and the host of heaven worshippeth Thee;"—we cannot attach right meaning to such lofty, yet simple expressions, without including the thought of intelligent creatures replenishing the Universe. There can be no real and suitable worship offered to God, without beings endowed with reason and moral feelings to render it.

We shall just advert to one passage more. In Psalm cxlv. 9, it is said, "The Lord is good to all, and his tender mercies are over all his works." Now, it is plain that the goodness of God cannot be properly tasted and enjoyed by any but *sentient beings*. Lifeless objects cannot be the recipients of his bounty, and when it is said, "His tender mercies are over *all* his works," this implies that throughout the amazingly broad extent of his works, there are creatures he has made, capable of experiencing his varied and inexhaustible kindnesses. We do not indeed aver that the inspired writers of the Bible had such distinct and enlarged conceptions respecting the Universe, as modern astronomy, and science in general, now enable those who look up through nature unto nature's God, to form. But there is a wonderful harmony between many of the pregnant utterances in the Bible, though they might not at the time be clearly understood by the writers themselves, and the investigations and conclusions of sound philosophy, physical and mental. And this harmony affords part of the strong proof that the Scriptures were given by inspiration of God, known unto whom are all his works, animate and inanimate, rational and irrational, in every section and spot of his far-reaching Empire.

And now may He, by His good Spirit, ever enable all who have read and pondered these lucubrations, to make it their strenuous aim to become assured, through a true faith in Christ, that they shall have their future, and eternal, and blessed home in the new heavens and earth wherein righteousness, and nothing but righteousness, shall dwell.

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