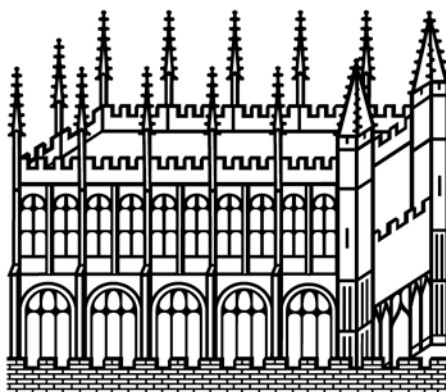




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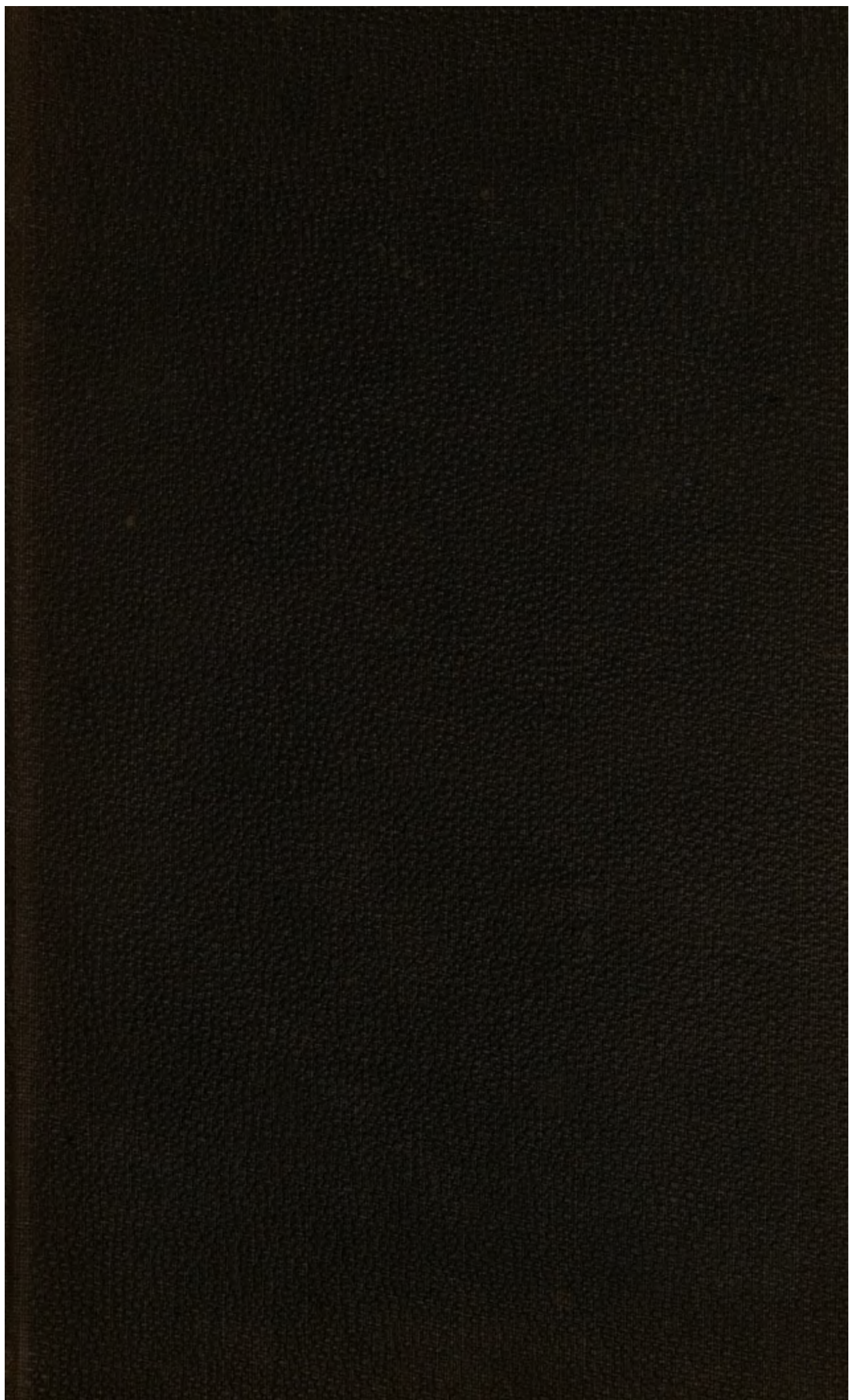
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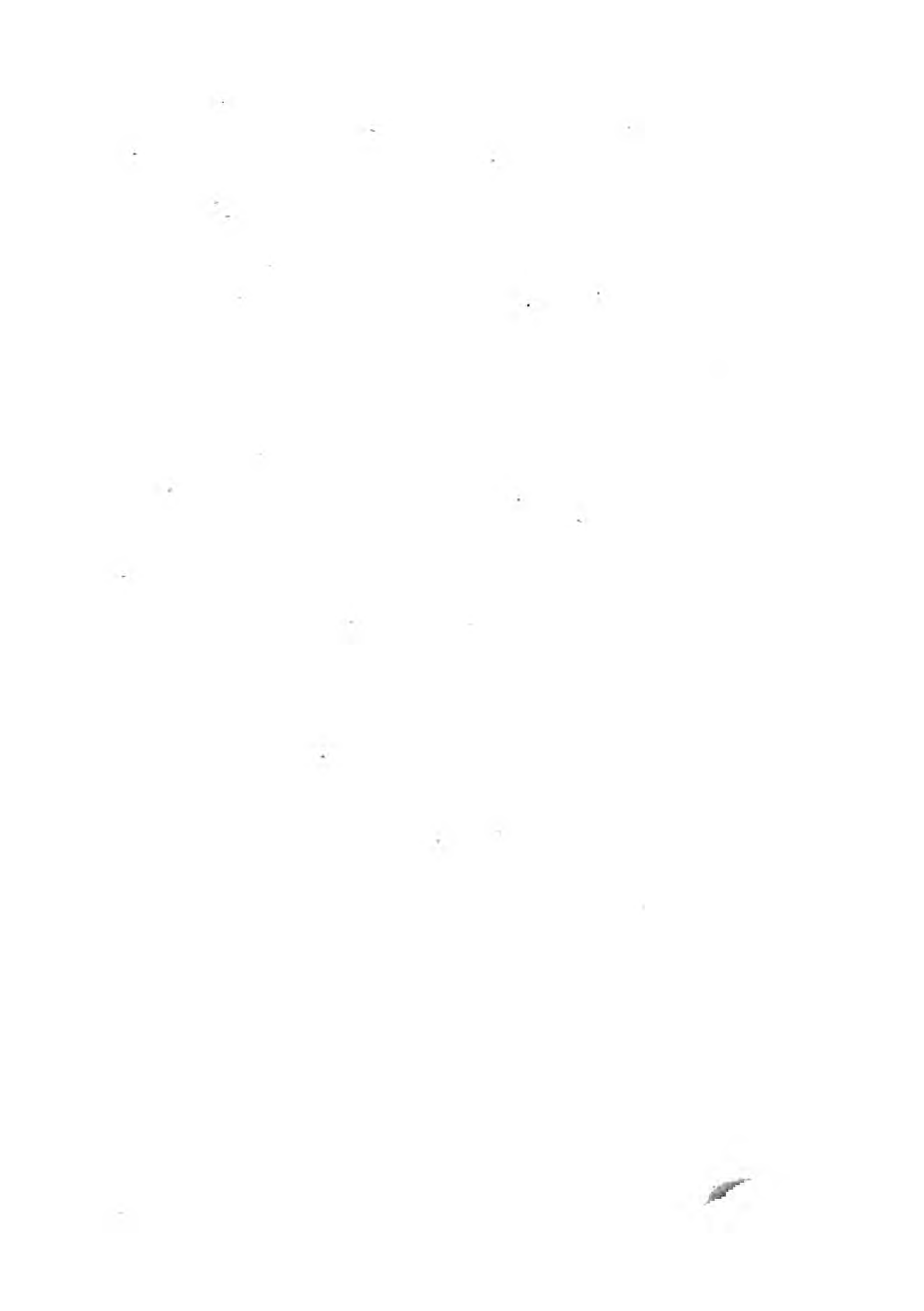
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M. Elder
64 Broughton St

1011. e. 140





THE
MOSAIC ACCOUNT OF CREATION,
DEVOUTLY AND MORALLY ILLUSTRATED;
OR
A HUMBLE WALK WITH GOD.

Psal. lxxvii. 12. *I will meditate also of all thy work ; and talk of thy doings.*

Psal. civ. 34. *My meditation of him shall be sweet ; I will be glad in the Lord.*

Psal. xix. 14. *Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.*

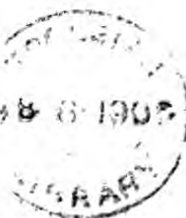
By WILLIAM DALRYMPLE, D. D.
ONE OF THE MINISTERS OF AIR.

The profits, if any, to be immediately remitted to the London Society, who are collecting for the widows and children of such as may lose their lives in the public service ; and whereof a single family in our place is already assured of Ten Guineas.

AIR:
PRINTED BY JOHN & PETER WILSON.

1794.

The subscriptions being a free-will offering of the Town and Parish, though occasionally a religious performance has been made use of, is to be understood as their gratuity alone.



DEDICATION

TO SUSANNA DALRYMPLE,

Mrs MARGARET WHITESIDE,

Mrs WILLIAMINA RAMSAY TENNANT,

Mrs SARAH STEWART.

My Dear Children,

YOU have been, from the time of your capacity to apprehend any thing of importance, accustomed to join in Family Worship, and, to the praise of *Divine Grace*, never, that I can recollect, discovered a weariness, but the contrary. This leads me to hope that *devotion*, so natural a mother to every virtue, is, and always will be agreeable to you. So good has *Almighty God* been, as to give all of you, who have families, tuneful voices, which ought to make *singing with melody in your hearts*, a frequent employment along with this, in absence of your husbands. If a small portion of scripture be read, and such a paraphrase of the *Lord's Prayer* as you are provided with, or the *Lord's Prayer* alone, this will make your houses temples to the *Most High*. When the children grow up they may do both for you. Accustom them, if you please, to choose other short plain forms annexed to Sermons on Family Worship; and I trust your godliness and content-

DEDICATION.

ment together will make the provision, under Heaven made by very tender partners, great gain. Their regularity hitherto, in methods which accord to their own conviction, makes me foresee death, after what our Divine Saviour has gone through on our account, as an enemy stripped of his worst terrors. Grant the above as what may be understood to be one important dying request, and when we part it will, I trust, be to meet very soon in his presence where there is fulness of joy, and at his right hand where there are rivers of pleasure for ever more. Your affectionate, and I must add

Obliged Father,

W. D.

P R E F A C E.

MAN is a spectator capable of beholding the beauty of the universe, which ought not only to be his amusement, but to be understood by him as his special prerogative. It is a study of immense extent, and the more progress any one makes, the more he enjoys; the more in his own mind and among other people, as occasion offers, he is able to give glory to the *Infinite Author*.

Sensible proofs are the surest foundations of our knowledge; and, accordingly, the *Supreme Being* hath revealed himself to the world by facts. His works do manifest his existence and attributes to a considerable degree; and on that account, the study of nature, as one branch of our instruction, should be regarded by all. "They are sought out of all them that would have pleasure in God," and the more narrowly they are inspected, the more grand and noble they appear, and their art the more exquisite. They keep the skilful in constant rapture!

At the same time "every man may see it," as Elihu in the book of Job xxxvi 25. well observes, "Man may behold it afar off. There is no speech nor language," says the devout Psalmist, "where their voice is not heard." Psal xix. 3, 4. "Their line is gone through all the earth, and their words to the end of the world." An Atheist, or even one grossly ignorant, is an impious opposer of all these bright evidences; a rebel against his *reason*, as well as against his *God*. Owing to this it must be, that inanimate creatures are so often called upon, in scripture, to

*praise the Lord**. They furnish the means of doing such service, and upbraid the inattentive.

To bring the knowledge of nature into practice, and with an immediate view to the admiration of *infinite divine Wisdom and Goodness*, is to anticipate the work of Heaven, even that of an eternal *Sabbath-keeping*. Here we have a longing desire to be better informed, and there our *Heavenly Father* will indulge us. Says a good infallible authority, “we shall know, even as we also are known†.” What a spur to the ambition of those who have leisure and genius!

It may be observed, from the most perfect discovery of *God’s* will to mankind, in the holy Scriptures, that all *nature* abounds with sensible images of *celestial things*; and that from them, *Our Blessed Lord* has taken a chief part of his instructions. Another close argument for being familiar with it. The book is ever open, and will render amusing walks, under such guidance, helpful to salvation.

‘In works of art,’ says a great heathen Critic‡, ‘we have regard to exactness; in those of nature, to grandeur and magnificence.’ There is an original attachment in man to every object of this sort. They swell the heart, and elevate a pure devotion. The face of the world is seen by them in a very different manner than by any other; their delight from diversified views, and objects, is quite sublime.

I care not *Fortune* what you me deny,
 You cannot rob me of free nature’s grace;
 You cannot shut the windows of the sky,
 Through which Aurora shews her brightening face;
 You cannot bar my constant feet to trace,
 The woods and lawns, by living stream at eve;
 Let health my nerves and finer fibres brace,
 And I their toys to the great children leave.
 Of Fancy, Reason, Virtue, nought can me bereave.

Thomson.

* Psal. cxlviii throughout † 1 Cor. xiii. 12. ‡ Longinus.

Moreover, *all things are theirs*, the flowing river, the spreading oak, the cloud-capt hill, the extended plain, the contrasting heath, the mixtures of light and shade, the great and wide sea, the Sun, Moon, and Stars, the world itself. Without depriving a single inhabitant of the earth, they possess their grounds. *They walk with God*, and in *him*, not in *men*, or in outward things chiefly do terminate enjoyment.

Verily, says Dr. Barrow, a great philosopher and divine, could we become endowed with the excellent quality of delighting in other people's good, and heartily thanking *God* for it, we needed not envy the wealth and splendour of the greatest Princes, nor the wisdom of the profoundest doctors, nor the religion of the devoutest Anchorets; no, nor the happiness of the highest Angels; for, upon this supposition, as the glory of all is *God's*, so the *content* in all would be ours. The possessors themselves can only rejoice in what they possess, and praise *God* for it. But, if I equally triumph with him, or any thing near it, seeing this is done without his necessary toils and cares, his good success is mine, his wealth is mine, his health is mine, his virtue itself is mine. The man of piety and true benevolence draws every thing into a circle of his own. "All things are his, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are theirs, for they are Christ's, and Christ is God's?" 1 Cor. iii. 22, 23.

Having from very early years had a strong propension to the study of *nature*, this led me to read a variety of authors, and to make extracts from them, and to enlarge. To name them all would not be easy, nor can it be material, after acknowledging that, without such helps, it is probable that even this brief imperfect work would not have been made out. To such writers as *Derham* and *Ray*,

Newentit, &c. special regard is due. When people grow up, the works of these great good men may be read with high pleasure and profit; but, preparatory to such employment the young may be stimulated by a composition of this sort. To him who is the only wise and good, through Jesus Christ, be everlasting praise. Amen.

PRELIMINARY TO THE CREATION,

From Gen. i. 1, 2.

In the beginning God created the Heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

THE world is not eternal; but he who is *eternal* gave being to it. The whole frame of *human polity* suspends upon *piety* towards him. His *name*, therefore, is fitly put in the front of creating work, as the sole originating cause. *Heavens and earth* comprehend the whole visible world. Under this idea, however, the *sun*, and what is *planetary* to it we are chiefly to apprehend.

At first, a rude unfashioned matter might be produced, and then put into order and shape. Here the seeds and principles of things might be blended. For want of light all was emptiness and confusion, so to speak. *Isaiah* uses the word thus, chapter xxxiv. 11. And so does *Jeremiah*, iv. 23.

The *Spirit of God* denotes his *infinite wisdom and power*. *Waters*, being fluid and light, would, by these their given qualities, mount upwards. *Moved* alludes to the brooding of a hen upon her eggs, and signifies special *divine care*. *Matter* of itself cannot move, and least of all produce a principle of motion.

Who can penetrate into the nature of *God's essence*! The most extraordinary geniuses, and loftiest flights, are absorbed in this. The more they approach to the one *eternal sun*, the more they are dazzled with its lustre. Yet the feeblest,

the most confined understanding, has sufficient instruction relative to the grandeurs of *deity*, for directing his faith, regulating his conduct, and sweetening the miseries that embitter life. "Bless the Lord, O my soul; O Lord my God, thou art very great; thou art clothed with honour, and with majesty; who coverest thyself with light, as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters." Psal. civ. 1, &c.

From what abysses of existence, says one, does the *perfect being* derive that duration, which alike overspreads the present, the future, and the past; whose existence must be conceived without conceiving a succession of time? *In the Beginning* of this, God did create. "With him there is no variableness nor shadow of turning." James i. 17. His eternity, knowledge, and happiness are equally the same. "Before the mountains were brought forth," Psal. xc. 2. "or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God; O Lord, thou knowest all things. Who hath measured the waters, in the hollow of his hand; and meted out the heaven with the span; and comprehended the dust of the earth in measure; and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him?" Is. xl. 12.

Jehovah, in his mighty hands, holds all that can contribute to elevate. He exists of himself, he is, therefore, without bounds; *God* is the whole universe, and all its inhabitants, its beauty, brightness, purity, expansion, and law. A boundless ocean of being from which cometh whatever is created, like so many rivulets. The *Lord changeth not*. Upon the above passage, taken from Isaiah, a great writer justly observes, that "though the truths of religion are too serious, and too interesting, to need the help of ornaments, yet

“ when the *Holy Spirit* deigns to distinguish by gifts of eloquence, his profusion is truly God-like: his animating fires, altogether divine.”

The *Omnipotent will* is efficient. By a single act he can create whatever is possible, or implies no contradiction. *To whom, then, will ye liken him, or shall he be equal?* O let him, Christian, be the foundation of thy hope, then, like Mount Zion, thou shalt not be removed; Psalm. cxxv. 1. The mountains shall depart and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord.” Isa. liv. 10.

“ By the word of the Lord,” Psal. xxxiii. 6. “ were the Heavens made, and all the host of them, by the breath of his mouth; he gathereth the waters together as an heap. He layeth up the depths in store-houses.” This is the most rational account that ever was given of the creation of the world. It is the work of *self efficient will*. Either this must be the case, or there is no *first cause*. Such principle carries its evidence with it.

Perhaps here we ought to observe, that the form of our earth is spherical, or nearly so. Every part, of course, equally distant from its centre. Hence most commodious in regard of both *heat* and *light* to come afterwards, they being uniformly, equally, and gradually imparted. Waters, too, are equally and commodiously distributed. *Winds* and motions of the *Air* freely circulated; the whole kept sweet and clean. Though a mass of above 260 millions of miles solid contents, yet it is now well known to move every day round its own axis, to obtain light and heat for the whole. Likewise *annually* about the *Sun*, for that same beneficial end. Both constantly and regularly performed.

Creation being the workmanship of *Omnipotency*, and incommunicable to any creature, must be beyond the power

of natural agents. There can be, therefore, *no spontaneous* generation! He and he alone who first created every atom and particle of matter, was able to give to every part that proper form and texture, as would best promote the beauty and usefulness of the whole structure. Therefore he, and he alone can thoroughly comprehend them. The original and true use of Philosophy is to render mankind good as well as wise, by raising their thoughts from things visible to the *invisible* Author of all perfection. When we look upon the universe as a vast infinity of worlds, acted upon by an eternal agent, and reflect upon the many illustrious personages who have, from time to time, thought it their duty to become observers and admirers of these, who can avoid being filled with enthusiastic ambition to be acknowledged one of the number?

Eternity is written in the skies:

Mankind's eternity; nor faith alone,
Virtue grows there——

Young.

Moreover, devout affections, and superlative respect for God,
are the very essence of *praise*.

Who turns his eye on nature's midnight face,
But must inquire—What hand behind the scene,
What arm Almighty put these wheeling Globes
In motion, and wound up the vast Machine? *Young.*

Wonderful, amazing magnificence! Incomprehensible profusion!

O for a Telescope his throne to reach.
Tell me ye learned on earth! Or blest above!
Ye searching, ye Newtonian Angels! Tell
Where your great master's orb? His planets, where?
Those conscious satellites, those morning stars,
First-born of Deity, from central love. *Young.*

This opens to the attentive mind a vast field of probation, and an endless scene of hope. Behold the certain evidence of a future state! The manifest mansions of our *Father's House*! What less than eternity can comprehend you? where can our wonder cease? A universe of worlds! All the produce of indulgent wisdom! This is ocular revelation, which visibly extends the human prospect, as it were far beyond the grave. He who takes delight to bless all beings with his bounty, may have worlds of all formations for every peculiar virtuous class.

God, who performs all things with ease, was pleased to make the universe at several times, and to bestow six days on it, as a document to us that he does not act by necessity, or a *blind impetuosity*. As his making the world by his word shews nothing is a trouble to him, so by his making it at several times, we learn, that he is master of his matter, action, and whole enterprize, determined by no other rule than his own will, always right and unblameable. Moreover, the *Sacred writers* adapt their discourse to the appearances of things, in order to their being better understood; and in which they would have not been understood had they expressed themselves with a philosophical exactness.

FIRST DAY'S WORK.

Gen. i. 3, 4, 5.

And God said, Let there be light : and there was Light. And God saw the Light, that it was good : And God divided the Light from the Darknefs.

HERE *God* appears like himself — commanding things into being, by his *word* ; that is by his *will* How richly so ever the *general mass* was furnished with *materials*, it would have brought forth nothing, without his powerful motion and wise contrivance. *Mind* is the beginning of all things ; the *cause* and *Lord* of the world.

Light seems as yet not to have been collected into a body as it is now in the *Sun*. Some think the particles thereof are still independent of that *great luminary*. This, with heat, might be prepared, for sake of the rest that follow. At all events the work pleased him, as agreeable to his design. *Light* and *darknefs* were now, as ever after, to be successive. *Evening* and *morning* together, in Hebrew Language, signifies a whole day.

To *light* all the other bodies owe their beauty and va-

riety of colours. By the *Mosaic Account*, it would seem, as above hinted, to have been made before *luminous bodies*, and may have been an inconceivably subtle matter, which makes an impression on the organs of light, from surfaces qualified to reflect. As the *Air* is not improperly called the *body of sound*; so there is nothing to hinder *light*, as above described, to extend at all times equally from most distant fixed stars to us: though it then only strikes our eyes, when impelled by the *Sun*, or some other mass of fire.

Though the more immediate causes of *light* seem superior to our present understanding, yet we know enough to become grateful and happy. This we know, "that God is light, and in him there is no darkness at all;" 1 John i. 5. What shall we be when, in the bosom of *light* itself, we "see light?" Psal. xxxvi. 9. *Almighty love*, it may be, now conceals from us the *ground principles* of beings, in order to recal us effectually to the necessities of life and practice of virtue. "If we say, that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but, if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Christ his Son, cleanseth us from all sin," 1 John i. 6. How affecting, and consolatory, at the same time, are these divine discoveries.

"God said, Let there be light: and there was light." A good historian must assume as many different forms of speaking, as there are different events in the subject of his narration. *Moses*, in this model of the *beautiful*, has acquired the eulogium of a celebrated pagan Critic*. 'If a Livy† says one, 'or a Gnicciardine, or such extensive and voluminous writers had had this story in hand, *God* must have made another world, to have made them a library for

* Longinus

† Donni

' the making of this.' Whereas, here *God* speaks like himself. The *judgement*, as well as the heart, is carried away with it. The *imagination* is set at work, elevated, inflamed. His subject needs no aid of art. It cannot be heightened.

" Truly the light is sweet and pleasant ;" Eccl. xi. 7.
 " And wisdom excelleth folly as far as light excelleth
 " darkness," chap. ii. 13. " Then spake Jesus, saying,"
 John viii. 12. " I am the light of the world : he that fol-
 " loweth me shall not walk in darkness ; but have the
 " light of life. Are there not twelve hours in the day ? if
 " any man walk in the day, he stumbleth not, because he
 " seeth the light of the world ; but if a man walk in the
 " night, he stumbleth, because there is no light in him."
 John xi. 9, 10. " Take heed that the light which is in
 " thee be not darkness." Luke xi. 35. " Every one that
 " doth evil hateth the light, neither cometh to the light,
 " lest his deeds should be reproved. But he that doth
 " truth, cometh to the light, that his deeds may be made
 " manifest that they are wrought in God." John iii. 20, &c.
 " He that saith he is in the light, and hateth his brother,
 " is in darkness even until now. He that loveth his bro-
 " ther abideth in the light, and there is none occasion of
 " stumbling in him." 1 John ii. 9, 10.

" There be many that say, who will shew us any good ?
 " Lord, lift thou up the light of thy countenance upon us.
 " Thou hast put gladness in my heart, more than in the
 " time that their corn and wine increased." Psal. iv. 6, 7.
 " O send out thy light and thy truth ; let them lead me,
 " let them bring me to thy holy Hill, and to thy taber-
 " nacles. Then will I go unto the altar of God, unto God
 " my exceeding joy ; yea, upon the harp will I praise thee,
 " O God, my God." Psal. xliii. 3, 4. " God, who com-

“manded the light to shine out of darkness, hath shined
“in our hearts, to give the light of the knowledge of the
“glory of God, in the face of Jesus Christ.” 2 Cor. iv.
6. “Whereunto ye do well to take heed, as unto a light
“that shineth in a dark place; until the day dawn, and
“the day star arise in your hearts.” 2 Pet. i. 19.

SECOND DAY'S WORK.

Gen. i. 6, 7, 8.

And God said, Let there be a Firmament in the midst of the waters; and let it divide the waters from the waters. And God made the Firmament, and divided the waters which were under the Firmament from the waters which were above the Firmament: and it was so. And God called the Firmament Heaven. And the evening and the morning were the second Day.

THE *firmament*, or air, is that region next to us, wherein the *fowls* fly; as it is expounded afterwards, ver. 20. It signifies a *body expanded*, or set forth; as may be seen in Ex. xxxix. 3. where the word is applied to the "beating of gold into thin plates." And Isa. xl. 19. "the workman spreadeth it over," so likewise, Jer. x. 9. Now the *air*, though vastly extended and fluid, continues firm and stable in its place.

This region manifestly parts the *waters* above it in the *clouds*, from those below it here upon *earth*. Both together bear a good proportion to each other. *Moses*, however, must be understood to speak by way of anticipation.

concerning *waters* that should be formed, since himself says, Gen. ii. 6. "that there went up a mist and watered "the whole face of the ground." For the denomination of *waters* given to *clouds* may be seen, Psal. civ. 3. "Who "layeth the beams of his chambers in the waters; who "maketh the clouds his chariots, and walketh upon the "wings of the wind." So Jer. x. 13. "when he uttereth "his voice," or thunders, "there is a multitude of waters in the heavens."

What the *divine will* ordered, his *power* did effect; the thinner parts of matter, some how exhaled, became our *ether*, or air—a kind of a lower *heaven*. This was the work of another whole day. Perhaps the *waters* were not yet separated and distinguished from the *earth*, which may be the reason why, as of all the other five day's works, it is not said, *that God saw it to be good*, complete, or finished.

The nature of the *Atmosphere* is subtle, penetrating, fitted, as a very *soul*, to excite, animate, and spiritualize. There can be no *animal existence*, or comfort, without it. Even *trees* and *plants* of all kinds owe their regulation and life to this useful element. In *free air* they manifest glory and verdure. The *winged tribes* owe their flight and buoyancy to it. And even the watry inhabitants themselves cannot ascend and descend into their peculiar region well without it. *Engines* operate, and *sounds* are conveyed thereby. To the same cause we owe day-time, whiteness, twilight after sun-set, and beautiful beams refracted before sun-rise. Therefore made as a glorious, comfortable provision, next to *light*.

Winds are produced from the *air*, which serve to keep the *earth* clean and wholesome. "God hath gathered "them," so to speak, "in his fists," Prov. xxx. 4.; for prevailing comfort, and necessary corrective judgements.

Hence, in many places where the *wind* ceases long, the Plague ensues, and other epidemical diseases. How sweet too, are the fawning gales of summer ! certain parts of the *earth* otherwise would scarce be habitable. Add to all this, that they transport men to the farthest distant regions of the world, and their frequent variations serve to carry in and out.

“Dost thou know,” says Elihu, in the elegant book of Job xxxvii. 16, “the balancings of the clouds ; the wondrous works of him which is perfect in knowledge ?” These are all carried up by the air ; greatly refresh at times with their pleasant shades ; drop in fertilizing *dews* and *showers* ; give verdure, flowers and fruit to trees ; so that “the little hills rejoice on every side ; the pastures are clothed with flocks ; the valleys also are covered over with corn ; they shout for joy, they also sing :” Psal. lxxv. 12, 13. who can but own this *contrivance* ? Who sees not in them the power and wisdom of an *infinite God* ?

Turn then at length, O turn, ye sons of wealth ;
 And ye who seek through life's bewildering maze,
 To tread the paths of happiness, O turn !
 And trace her footsteps in the rural walk ;
 In those fair scenes of wonder and delight,
 Where to the human eye, Omnipotence
 Unfolds the map of nature, and displays
 The matchless beauty of created things.
 Turn to the arts, the useful pleasing arts
 Of cultivation ; and those fields improve,
 Your erring fathers have too long despis'd :
 Leave not to ignorance, and low bred hinds,
 That noblest science, which in ancient time
 The minds of sages, and of kings employed

Sollicitous to learn the ways of God,
And read his works in agriculture's school.

————— Restore

Its pleasing wildness to the garden walk,
The calm serene recess of thoughtful man,
In meditations silent sacred hour.

Dodley.

The distribution of *waters* and *dry land*, is admirably adjusted to the uses of our world. There is a necessary handsome equipoise of the whole. They minister to one another not only *benefit*, but *convenience*. The *great ocean*, lesser seas, and lakes afford sufficient vapours for *clouds* and rains; for recruits to *fountains and rivers*; the passages of which, nothing less than the *fiat of the Almighty* could ever have made or found. Long, beautiful, commodious declivities; for certain of them running above five or six thousand miles.

“He sendeth the springs among the valleys, which run among the hills:” Psa. civ. 10, &c. “They give drink to every beast of the field; the wild asses quench their thirst: by them shall the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works.” Different *strata*, or beds of the earth, as those of sand, gravel, &c. admit of and facilitate the passages of the *sweet waters*; and may, in part, be *sweeteners* themselves. Hence they are conveyed to all parts of the habitable world. All were thus laid, *when God said*, Gen. i. 9. “Let the waters under the heaven be gathered together unto one place; and let the dry land appear: and it was so.”

“They go up,” says the devoutly philosophical Psalmist,

civ 8. "by the mountains: they go down next to the place which thou hast founded for them. Thou hast set a bound, that they may not pass over; that they turn not again to cover the earth." *Mountains*, as above said, are not only august and stately to behold, but of signal use. They inspire high thoughts and affections, which naturally lead to *God*. Pliny, a wise heathen, observes, 'that they serve partly to tame the violence of greater rivers, to strengthen certain joints within the veins and bowels of the earth, to break the force of the seas inundation, and for the safety of both men and beasts.'

'Forms of magnitude draw our attention, and raise our admiration, simply on account of their vastness. Even huge shapeless rocks have a pleasing kind of horror in them, and the wide ocean awes us with its seeming boundless extent, and what it contains. How solemn pleasing are groves of high grown trees? Hath not even a single spreading oak, acquired the character of venerable? So elephants and whales, by their unweildly greatness attract us'

Mr. Hogarth.

"O Lord, how manifold are thy works? In wisdom hast thou made them all," Psal. civ 24. "He gathereth the waters of the seas together as an heap; he layeth up the depths in store-houses:" Psal. xxxiii. 7. "To him that stretcheth out the earth above the waters, O give thanks; for he is good, his mercy endureth for ever." Psal. cxxxvi. "Sing unto the Lord with thanksgiving; sing praise upon the harps unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains;" Psal. cxlvii. 7, 8.

"Hath the rain a father," says the *Lord* himself, out of the whirlwind to Job. xxxviii. 28? "Or who hath begot-

“ten the drops of the dew? Who hath divided a water-
 “course, for the overflowing of waters, to cause it to
 “rain upon the earth, where no man is, on the wilderness,
 “wherein there is no man? To satisfy the desolate and
 “waste ground; and to cause the bud of the tender herb
 “to spring forth?” ver 25th, &c. “Even I,” says the
 voice of *Wisdom*, or the *eternal Word*, “whom the Lord
 “possessed in the beginning of his way, before his works
 “of old, when there were no depths, I was brought forth;
 “when there were no fountains abounding with waters.”
 Prov. viii. 22, &c. “When he prepared the heavens, I was
 “there; when he set a compass upon the face of the
 “depth, when he established the clouds above; when
 “he strengthened the fountains of the deeps: when he
 “gave to the sea his decree, that the waters should not pass
 “his commandment.” Prov viii. 22, &c.

“The Lord by wisdom hath founded the earth, 3d ch.
 “19 20; by understanding he hath established the hea-
 “vens. By his knowledge the deeps are broken up, and
 “the clouds drop down the dew. He maketh small the
 “drops of water,” Job xxxvi. 27. “the clouds do drop
 “and distil upon man abundantly. He saith to the small
 “rain,” chap. xxxvii. 6. be thou upon the earth; likewise to
 “the great rain of his strength. Canst thou thus understand
 “the spreadings of the clouds? He causeth it to come,
 “whether for correction, or for mercy. Hearken, O man,
 “stand still, and consider the wondrous works of God;”
 ver. 14.

Before we set aside so copious a subject, think once
 more that *rain* is nothing else but *water*, by the heat of the
sun, divided into very small parts, ascending in the *air* till,
 encountering the cold, it is thickened by degrees into *clouds*;
 and descends in drops. No mode of distillation is yet

found out equal to this. By the *winds* they are so dispersed as that no part of the earth wants convenient showers, or a supply otherwise. It falls, in common, softly and gradually, so as not to overthrow or suffocate. "Thou, Lord, visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn when thou hast so provided for it; thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou bledest the spring thereof: Thou crownest the year with thy goodness, and thy paths drop fatness," Psal lxx. 9, 10, 11. Thus, "Thou makest the outgoings of the morning and of the evening to rejoice," verse 8.

How delightful an object is a river! How graceful its appearance among the other works of nature! Its motion fixes the attention! Its beautiful meanders ravish! The multitude of comforts and conveniences it brings are innumerable! All ought to fill the soul with gratitude to heaven! At first it is no more than a vein of water streaming from some hill, yet turns, winds, and murmurs as it goes; then unites with other kindred streams, and, with accelerated force, rushes on plains below, forms to itself banks, pursues its course, eating a passage through every thing! Thus fortified it steers along the sides of spacious meads and verdant fields, makes the tour of hills and mountains, at once enriching and adorning! It is a rendezvous of almost all sorts of animals. A thousand *birds* of every colour and note take their pastime upon its banks, sport and play upon its surface, nor quit the varied scene, till approaching night invites to rest. *Rivers*, after distributing their favours, rejoicing the farmer's heart, adorning the villas of the wealthy with beautiful prospects, making the country both rich and happy, become at their mouths an

opening to various, extensive, beneficial commerce. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. xvii. 7, 8. "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought; neither shall cease from yielding fruit. Every thing shall live whither the river cometh," Ezek. xlvii. 9.

The sources of *rivers* are purposely lodged in bowels of eminences, that the *waters* by the height of their fall, may acquire such a degree of acceleration as to surmount all little risings that may oppose them. Every country sets a high value upon the river it is enriched with; and no small distress do those people often feel, that want so great a blessing, for the purpose of common drink, or to dress victuals, or to keep our bodies and habitations clean and wholesome. How imperfect and unprofitable would even all these be, if they did not lead us to adore the *wisdom and goodness of our Creator*! "The harvest of the river," like that of *Sihor*, "is our revenue; and she is a mart of nations," Is. xxiii. 3. a kind of public vehicle, and always ready to carry us, with our heavy luggage, wherever we please. "Speak and say, thus saith the Lord God, behold I am against thee," *who*, after the pride of *King Pharaoh*, have said, "my river is mine own, and I have made it for myself," Ezek. xxix. 3. "He, the Almighty, cutteth out rivers among the rocks, and his eye seeth every precious thing," Job xxviii. 10.

The *Supreme Being*, in discovering to us the *course*, and concealing from us the *source* of rivers, seems to have made them an emblem of his own *nature*, which, in like manner, is always fruitful and beneficent, though at the same time

invisible to us. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour;" Is. xlv. 15. "God that made the world," Act. xvii. 25, &c. "giveth to all life and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live, and move, and have our being; for we are also his offspring."

The *Sea* in a storm strikes terror into the stoutest hearts, yet is held in its bed by the same hand which lifts up the billows thereof. "Who hath shut up the sea with doors when it brake forth, as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swaddling-band for it; and brake up for it my decreed place, and set bars and doors; and said, hitherto shalt thou come, but no further: and here shall thy proud waves be stayed," Job xxxviii. 8, &c. "He stilleth the noise of the seas, the noise of their waves;" Psal. lxxv. 7. "The Lord on high, is mightier than the noise of many waters; yea, than the mighty waves of the sea;" Psal. xciii. 4. "When he prepared the heavens, I (Wisdom) was there; when he set a compass upon the face of the deep; when he established the clouds above: when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth," Prov. viii. 27, &c.

At other times, the *sea* smooths its rugged brow, its waters are hushed and still, reflecting another heaven, with its sun, azure, and clouds. "He maketh the storm a calm,

“so that the waves thereof are still;” Pſal. cvii. 29, 30.
 “then are they glad, becauſe they be quiet. O that men
 “would praiſe the Lord for his goodneſs, and for his won-
 “derful works to the children of men.” ver. xxxi. Con-
 traſt the two together thus, *when the floods*, by a dread hur-
 ricane, *have liſted up their waves*, in vain do the *mariners*
 ſtruggle, they loſe on every tack. They recede inſtead of
 advancing; thick clouds obſcure the face of the ſun; and
 the darkened *ocean* is covered with foam: roaring billows
 and winds continually laſh the ſides of the veſſel; and alto-
 gether howl horribly among the rigging. The overſtretch-
 ed ſails break with violence from the yards, and the masts
 bend and crack with the rolling of the veſſel, which every
 moment ſeems ready to ſhiver in a thouſand pieces; all the
 ſailors are at their wits ends. “They cry unto the Lord in
 “their trouble,” Pſal. cvii. 28, &c “and he bringeth them
 “out of their diſtreſſes.” The ſky at length clears up,
 and a general joy is increaſed from former anxiety. With
 gratitude to heaven, they enter a ſafe harbour!

Storms, it may be here obſerved, produce very uſeful ef-
 fects, by cleaning the *air* of impurities, deſtroying ſwarms
 of *noxious inſects*, which, though even neceſſary in ſome re-
 ſpects, yet would prove prejudicial to *mankind*, if ſuffered to
 multiply in too great abundance. On the various laws
 and motions of ordinary *winds*, not only the *air* is kept
 wholeſome, but the arts of navigation and agriculture, and
 the temperature of every climate is founded. Thus “Fire,
 “hail, ſnow, vapour, and ſtormy wind fulfil his word;”
 Pſal. cxlviii 8. *Moses* firſt deſcribes the *earth* as entirely
 covered and concealed, under the deep abyſs of *waters*;
 and afterwards making its appearance above them, by the
 lower waters being diſtributed into hollow beds, prepared
 for their reception, while the others were to aſcend up

in *vapours* soon as *fire* did exist. And here are treasures continual above our heads. Adorable Munificence! and which also we are thus taught to observe and imitate, Eccl. xi. 14. "Cast thy bread upon the waters, for thou shalt find it after many days; give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth. If," in like manner, "thou draw out thy soul to the hungry," Isa. lviii. 10, &c. "and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

How easy and unexpensive is it to be charitable, since "whosoever shall give to drink unto one of these (Christ's) little ones a cup of cold water only in the name of a disciple, verily he shall in no wise lose his reward?" Matth. x. 42. It requires but good-will, and that which springeth out of it. The weakest and poorest of people may be generous. If they are but willing and cheerful to do what they can, they may outstrip, even in the love of communicating, the greatest earthly potentate. He has the heart of a king, though his hand be but little. "And he (Christ,) looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have, of their abundance, cast in unto the offerings of God; but she of her penury hath cast in all the living that she had:" Luke xxi. 1, &c. "The body," says *St. Jerome*, "feels the injury of fasting,

“watching tears the flesh, but charity alone is without labour.” How base a thing then is immoderate selfishness? “The liberal soul shall be made fat; and he that watereth,” “shall be watered also himself,” Prov. xi. 25. Like the falling *showers* from heaven upon dry and parched places; so falls the *showers of beneficence* upon those, whose wants and afflictions next to burns them up. With impartial, but wise regard, he distils every where around him. He confines not his good deeds to his own family, relations, or intimates; to those of his own sect or opinion; his own humours or disposition; but drops upon the distant places of the wilderness, and makes the heart of the *stranger*, and even *enemy*, to rejoice. Nothing but want in himself, or absence of need in any other, doth curb, or limit his beneficence. Thus, “like is he to our father which is in heaven, who maketh his sun to rise on the evil, and on the good; and sendeth his rain on the just, and on the unjust.” Matth. v. 45. How essential are acts of beneficence, under a discipline of universal amity; a disengagement of pure spiritual grace, and goodness? It is *Nabal-like*, verily that is foolish and wicked to an extreme degree, to say as in 1 Sam. xxv. 11. “Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?” for, how camest thou by these? How dost thou hold them? Is it the work of thy hand? or dost thou preserve it? thou broughtest nothing into the world with thee. Thy industry itself is God’s gift. Thy wisdom and strength to seek to procure even *water and bread*. There is nothing so *God-like*, nothing so highly venerable and amiable, as to *do good and shew mercy*. Such lineaments of a *gracious father* must be very dear to him. On the

other hand, *hell* is scarcely so opposite to *heaven*, as a narrow gripping man's disposition is to the nature of *God*.

What then must be believed? believe God kind.
 To fear were to offend him. Fill thy heart
 With his felt laws, and act the good he loves.
 Rev'ence his power. Judge him by his works :
 Know him but in his mercies; reverence too
 The most mistaken schemes that mean his praise.
 Rev'ence all those who find him in their conscience.

Mr. Aaron Hill

Upon this great subject it may be proper to add, that every day almost presents us with unexpected vicissitudes; the sea of human affairs, continually ebbing and flowing, now on this side, and now on the other. Wherefore, considering the inconstancy and uncertainty of human affairs, and being ignorant of what adversity may yet befall us, we ought to be liberal upon all occasions: and the returns of such liberality may, even a good while after, be expected with confidence, Eccl. xi. 1. To such wise outgiving we should be very ready, embracing the opportunity with cheerfulness, and using our turn well: Eccl. iii. 10. "Riches are not for ever: and doth the crown endure to every generation?" Prov. xxvii. 24, 25. "The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered." But to the wealthiest they must soon be lost. The more exalted, often the more obnoxious. "Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth," Eccl. xi. 2.

Under fatigue, and after long thirst, the pure limpid *Water* appears far preferable to the finest flavoured wines. How ought every *Rill*, then, to bring to our remembrance the liberal benefactor? A draught, when thus taken, is pe-

euliarly reviving. "Jesus, wearied with his journey, sat
 " on Jacob's well; and it was about the sixth hot hour."
 John. iv. 6, &c. "Yet he forgets his thirst, to do the
 " will of him that sent him, saying to the woman of Sama-
 " ria, who came to draw water, if thou knewest the gift
 " of God, and who it is that saith to thee, give me to drink,
 " thou wouldst have asked of him, and he would have giv-
 " en thee living water. Whosoever drinketh of this water
 " shall thirst again; but whosoever drinketh of the water
 " that I shall give him, shall never thirst; but the water
 " that I shall give him, shall be in him, a well of water
 " springing up into everlasting life. Whether therefore we
 " eat or drink, or whatsoever we do, we ought to do all
 " to the glory of God," 1 Cor. x. 31.

Fluids have all their parts easily moved one among ano-
 ther. The more perfect they are, the more easy will they
 yield to all impressions. They have this wonderful proper-
 ty, that their pressure upwards and side-ways, is equal to
 their pressure downwards; so that any quantity of a *fluid*, how
 small so-ever, may be made to balance any quantity how
 great so-ever. Thus a man may raise himself upward by
 his breath, against the force of the whole atmosphere. A
heavy body may be made to swim upon *water*, by taking
 away the upward pressure; and a *light body*, such as *wood*,
 be made to remain sunk at the bottom, by depriving it of
 all pressure from below. By their pressure they may like-
 wise be conveyed over *hills and valleys* in bended pipes, to
 any height not greater than the level of the springs from
 whence they flow. By *pumps* too, *water* may be raised to
 any height. In *air* and *water* together, how amazingly
 doth *omnipotent love* appear. "He turneth the wilderness
 " into a standing water, and dry ground unto water-springs.
 " And there he maketh the hungry to dwell, that they

“ may prepare a city for habitation ; and sow the fields ;
 “ and plant vineyards, which may yield fruits of increase.”
 Psal. cvii. 33. “ Whofo is wife,” ver. 43. “ and will ob-
 “ ferve thefe things, even they fhall underftand the loving
 “ kindnefs of the Lord.

Where *mountains* of eminence rear their majestic heads ;
clouds of fhining whitenefs may be often obferved ranging
 themfelves around their fummits, and circling them with
 a filver crown ; which illumined by the *Sun*, fhine with a
 wonderful fplendour. Thefe *clouds* obeying the law of at-
 traction, after encompassing for a time the heads of the
mountains, fall in *drops* imperceptible at firft, and afterwards
 in *fhowers*. Hence, as before obferved, originate *fprings*,
fountains, *streams*, and all *rivers* on the globe. In the high-
 er regions of the *air*, where the rifing vapours are condenf-
 ed by cold, the *water* of the clouds is converted into *hail*
 and *fhow*. When the *hills* are covered with *forefts*, the
fprings and rivulets become more numerous, as the leaves
 of *trees* poffefs the peculiar property of attracting the *humid-
 ity* diffufed throughout the *Atmofphere*. Hence numbers
 of the ancient *rivers*, are little more than inconfiderable
brooks ; the *hills* being ftript of their *trees* and *foil*. “ They”
 (the waters, Pfal. civ. 8, &c.) “ go up by the mountains ;
 “ they go down to the valleys, unto the place which thou
 “ haft founded for them. He watereth the hills from his
 “ chambers ; the earth is fatisfied with the fruit of thy
 “ works. Mountains and all hills, fruitful trees, and all
 “ cedars, let them praife the name of the Lord ” Pfal.
 cxlviii 9, 13. By thefe we are amused with agreeable and
 variegated profpects on every fide.

Our *breath* is properly the gift of *God*, in *whose hand it is*,
 Dan v. 23 ; and *whose*, of course, *are all our ways*. To-
 wards both, the mightieft of men can contribute nothing.

Whence that strong emphatic language of *St. Paul*, Acts xvii. 25. "in whom we live, move, and have our being." And *Is.* xlii. 5. "he giveth breath to the people upon earth, and spirit to them that walk therein." Every time we fetch in new *air*, we represent our *poverty*, and as it were significantly *beg*. Who, then, who has lived for years, can be ungrateful? What shall be said to the impious! not only is the *weight* and *springiness* of our encompassing *Firmament*, necessary to the life of every *animal*, but to the preservation of *fishes* and *plants* likewise. *Fire* is maintained by it; and the particles of *smoke* made to ascend. There could be no sounds without *air*, nor *smells*. By rays of the *Sun* breaking through it, morning, evening and twilight are produced. It is impregnated with a variety of particles, such as sulphur, fire, oils, &c. yet is not subject to our sense of sight. "O give thanks unto the Lord, for he is good, for his mercy endureth for ever. To him who alone doth great wonders. To him that made the heavens." *Psal.* cxxxvi. 1, &c. "Praise him in the Firmament of his power." *Psal.* cl. 1. "Let every thing that hath breath praise the Lord;" ver. 6. "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth;" *Psal.* civ. 29, 30. "thou takest away their breath; they die, and return to their dust."

Among the most common, but not the least wonderful motions of the *air*, *wind* has the principal place; which is only a flood, or stream of it. And were it not for this cleansing help, as before taken notice of, all the world would soon perish. They serve as carriers to mists, fogs, and clouds made out of these; which distil themselves in fruitful moisture. Where no *rivers* are, they serve to turn mills. They convey large heavy ships, from one part of the world, to another. And how often do they shift, to accommodate *voyagers*? Some, for wise reasons, are more regu-

lar, as the *trade winds* and *monsoons*. These accommodate people of prudence and foresight in their long passages. In all, the "infinite knowledge and power of the Creator are conspicuous. He causeth the winds to blow, and the waters flow;" Psal. cxlvii. 18. "There go the ships. Psal. civ. 26. "There is that Leviathan, whom thou hast made to play therein. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing; who go down to the sea in ships, and do business in great waters: these see the works of the Lord, and his wonders in the deep;" Psal. cvii. 22, &c.

Sea-saltiness preserves from corruption. *Bays* and *gulphs* are made for the reception of *rivers*. A matter of vast importance for commerce and traffic. What obligations do we owe to him, who has surrounded the whole *habitable earth* with these *waters*; and holds them every where in a continual readiness? So great a *liquid space*, by their incessant circulation, preserve the *land* from overflowing, from land to sea, and from sea, through the *air*, into the land again. "He hath established the world by his wisdom, and hath stretched out the heavens by his discretion;" Jer. x. 12, 13. "When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Hear now, O foolish people, and without understanding," ch. v. 21, 22. "Fear ye not me? saith the Lord, will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass; and though the waves thereof toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it? The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet;" Nah. i. 3.

THIRD DAY'S WORK

Gen. i. 9, 10, 11, 12, 13.

And God said, Let the waters under Heaven be gathered together unto one place, and let the dry land appear : and it was so. And God called the dry land earth, and the gathering together of the waters, called he seas : and God saw that it was good. And God said, let the earth bring forth grafs, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth : and it was so. And the earth brought forth grafs, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good. And the evening and the morning were the third Day.

THE waters, before this, continued mixed with the earth, and covered the surface of it. Now, they are collected in one body by themselves ; while the *dry land* appears distinct and separate. What was *mud* and *dirt*, becomes compact. “ At thy rebuke, O Lord, the waters fled ;

“at the voice of thy thunder, they hasted away,” Psalm. civ. 7. So *God* himself speaks, Job. xxxviii. 10. *I brake up for it, that is for the sea, my decreed place, and set bars and doors.* Natural means, like *earthquakes*, might have been employed to raise up heights, and send the *waters* into cavities. All sorts of *vegetables* may be ranged under three heads, *grass*, which comes up every year, without sowing; *herbs*, bearing a seed, and comprehending all sorts of corn or whatsoever is sown; *trees*, which all bear fruit. Without *Almighty God*, not one single *pile* could have been produced. He also determined their several species, and provided for their continuance by seeds; which last are secured in all *plants* with special care, sometimes by double, and at other times a treble inclosure.

All, for once, sprung up in their *perfect state*; and not by a *gradual* long process. Each had a power to propagate their kind. How absurdly then do they *philosophize*, who would have all things to be produced by the subsequent heat of the sun? *Trees and herbs* were brought forth before *animals*. “How great in counsel, how mighty in work! Jer. xxxii. 19. “Behold, there is nothing too hard for thee.” ver. 17th. He has no bounds either to his *intelligence*, or *power*. Think of *bodies* infinitely great. Think of *bodies* infinitely small. Think of every thing between them both. “O let us take hold of his strength, that he may make peace with us; and he will make peace with us, Is. xxvii. 5. “He divideth the sea with his power, and by his understanding, he smiteth through the proud, Job. xxvi. 12. The pillars of heaven tremble, and are astonished at his reproof,” ver xi.

As some *trees*, like *plants*, have favourite soils for thriving in: so the *all-wise Creator* hath amply provided for every kind a proper bed. Every country abounds with pecu-

liar ones, that may answer the text; "let the earth
 "bring forth grafs, the herb yielding feed, and the fruit-
 "tree yielding fruit after his kind, whose seed is in itself
 "upon the earth. He causeth grafs to grow for the cat-
 "tle, and herb for the service of man, that he may bring
 "forth food out of the earth; and wine that maketh
 "glad the heart of man, and oil to make his face to shine;
 "and bread which strengtheneth man's heart," Pf. civ. 14, 15.

The *vegetable kingdom* is immensely various, and beneficial. *Trees* and *plants* are provided for every age and use of the world. The most abject are not hurtful, upon the whole, but the contrary. They have admirable *conveyancers* of air, and essential juices. How various is the texture of *leaves*? How fine, gay and fragrant their *flowers*? Their *generation by seeds* transcends all description; they abide whole, till they are invited out by the kindly heat of the spring: many expand and close with the *sun*, after being called forth; some are dissipated, or sown by *wings*; others burst, crack, and dart at convenient distances; others by their agreeable taste, smell, and salutary nature, invite themselves to be swallowed and carried about by *birds*, for certain fertilizing aid in their bodies; others serve for human use, and are so much the more carefully nursed. All *plants* stand and grow in the best preserving manner; and so as to afford food, shade, physic, houses, utensils, delight. Certain of them have handsome commodious branches; whilst others grow nighest to such as can support them. All manifest wisdom unspeakable. 'Except a corn of wheat fall into the ground, "and die, it abideth alone; but if it die, it bringeth forth "much fruit. I will be as the dew unto Israel: he shall "grow as the lily, and cast forth his fruits as Le-
 "banon. His branches shall spread, and his beauty

“shall be as the olive tree, and his smell as Lebanon.
 “They that dwell under his shadow shall return, they
 “shall revive as the corn, and grow as the vines; and the
 “scent thereof shall be as the wine of Lebanon,” Hof.
 xiv. 5. &c.

Grains most necessary are easiest propagated, and the most fertile. Their kinds are suited to the wants of different climates. There are *vegetables* that afford moisture enough to supply the want of water. All the work of *infinite love*. So he that “receiveth the seed of God’s word
 “into good ground, and keepeth it, beareth fruit, and
 “bringeth forth, some an hundred fold, some sixty, some
 “thirty,” Mat. xiii. 23. “Give us day by day, our daily
 “bread?” Luke xi. 3.

In the *earth* are *stones, metals, minerals, and salts*; and of each kind great varieties. Some beautiful, elegant, and all useful. Many of them shoot into regular figures. The hardest and the most sparkling are the least common. Such as serve for building are to be found almost every where. The *load-stone* has a strange unaccountable property, and has done wonders of benefit to mankind. Its direction to the poles, is a late and glorious invention for advancing trade and commerce. Without the use of *metals* we could have nothing of culture and civility; no tillage, no reappings, no mechanical arts, or trades whatever. The most beneficial, are the most common. *Money* made from the precious metals, is an admirable contrivance for industry and business. The improvement of arts and sciences are hereby rewarded. All is done by infinite intelligence.

Every *tree* may, in some sense, be said to be an *annual plant*, superinduced over the last. Their tenderest parts are nicely preserved from injuries. Despoiled of *leaves*, which take in *dews and air*, the hardest of them will die.

There is as constant a circulation of *sap* as of blood. How pleasant and delectable is their *shade*! The best models of architecture are taken from them, and finest ornaments. The *flowers* serve to defend and cherish the first tender rudiments of the *fruit*; and, besides, their elegance is most gratefully fragrant. "Even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matth. vi. 30.

The *dry-land* is for most part, covered with a lovely carpet of *green*, grateful and salutary to the eyes, decked with variety of *flowers*, pleasant and fragrant *shrubs*, and *trees* nourishing delightful fruits, many wholesome *liquors*, good *medicines*, with necessary timber for trade. The *waters* being light naturely float above, as is set forth, Ps. xxiv. 2. "for he hath founded it upon the seas, and established it upon the floods." These are worthy of a *wise and good Creator*.

Mountains are of great use and even necessity; for producing *springs* and *rivers*; for generating *metals*, and *minerals*; for culture and civility; for affording convenient places to dwell in, and see from. They are also very *ornamental*, and serve for yielding variety of *herbs* and *trees*. They harbour and entertain numerous *animals*, *birds* and *insects*; some of them most beautiful. Long *ridges* and chains of lofty grounds, serve to stop the course of *vapours*, and to condense them into *water*, for *springs* and *rivers*. They bound and defend national territories. "They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth for ever," Psal. cxxv. 4. &c. "As the mountains are round about Jerusaleum, so the Lord is round about his people. He that walketh righ-

“teously, and speaketh uprightly; he that despiseth the
 “gain of oppressions; that shaketh his hands from holding
 “of bribes; that stoppeth his ears from hearing of blood,
 “and shutteth his eyes from seeing evil; he shall dwell on
 “high; his place of defence shall be the munition of
 “rocks; bread shall be given him, his waters shall be sure,”
 Isa. xxxiii. 15, 16.

In the *seed* of the *first tree*, all its posterity may have
 been in *miniature*; and only heat, with moisture, needed to
 unfold them. What cannot *Omnipotence* do? In his opera-
 tions, he is equally free and fertile. At the view of so
 much *simplicity* and *prolificness*, we are lost in astonishment.
Mankind can never be destitute of them, whatever accident
 happen. These truths are worthy of our highest admira-
 tion and reverence. “Praise the Lord from the earth,
 “mountains and all hills; fruitful trees, and all cedars,”
 Psal. cxlviii. 7, 9. “Those that be planted in the house of
 “the Lord, shall flourish in the courts of our God. They
 “shall still bring forth fruit in old age, they shall be fat and
 “flourishing, to shew that the Lord is upright: he is my
 “rock, and there is no unrighteousness in him,” Psal.
 xcii. 13, &c. “He shall come down like rain upon the
 “mown grass; as showers that water the earth. In his
 “days shall the righteous flourish, and abundance of peace
 “so long as the moon endureth,” Psal. lxxii. 6, 7. There
 “shall be,” in the beginning of his gospel, ver. 16th, “an
 “handful of corn,” so to speak, “in the earth, upon the
 “top of the mountains; the fruit thereof shall shake like
 “Lebanon: and they of the city shall flourish like grass of
 “the earth. Blessed be the Lord God, the God of Israel,
 “who only doth wondrous things?” ver. 18.

A *flower*, which seems so common an object, compre-
 hends not only *beauties*, but even *advantages* and admirable

designs, besides amiable colouring and fragrant smell ; it is only the sheath and covering of the fruit, and necessary to give it formation and shape. These open at the rising of the sun, and receive its heat ; and close up, more or less, at the approach of the rain and night, to keep off moisture and cold. How soon and how instructingly again do they fall ! “ Man that is born of a woman is of few days, and “ full of trouble. He cometh forth like a flower, and is “ cut down,” Job. xiv. 1, 2. “ Fret not thyself because of “ evil doers, neither be thou envious against the workers of “ iniquity ; for they shall soon be cut down as the grass, “ and wither as the green herb,” Ps. xxxvii. 1, 2. “ Let “ the brother of low degree rejoice in that he is exalted” to Christian honours ; “ but the rich, in that he is made low,” for the same good cause : “ because, as the flower of the “ grass, he shall pass away. For the sun is no sooner risen “ with a burning heat, but it withereth the grass, and the “ flower thereof falleth, and the grace of the fashion of it “ perisheth : so shall the rich man fade away in his ways,” Jam i 9, 10, 11. “ As for man, his days are as grass, “ as a flower of the field ; so he flourisheth, for the wind “ passeth over it, and is gone ; and the place thereof shall “ know it no more.”

——— Behold, fond man !

See here thy pictur'd life ; pass some few years,
Thy flowering spring, thy summer's ardent strength,
Thy sober autumn, fading into age,
And pale concluding winter comes at last,
And shuts the scene !———

Thomson.

“ But the mercy of the Lord is from everlasting to everlasting, upon them that fear him,” Ps. ciii 15, &c.
 “ The grafs withereth, and the flower thereof falleth away;
 “ but the word of the Lord endureth for ever. And this
 “ is the word which by the gospel is preached unto you,”
 1 Pet i. 24, 25.

The whole *earth* is at our service And what a *profusion* of riches and liberality covers the *surface* of it, besides what is diffused through its *bowels*? We ought to form high conceptions of what we enjoy along with the rest of our fellow-creatures. It is mean and fordid only to regard our own private property. The whole extent of nature may be considered as ours. *Society*, or joint participation, secures this, by advice and assistance. *Man's reason* renders him the *image* of the *deity* on earth—the *master* and *monarch* of it. The *world* is his, if he be at pains to understand its purpose. *Life* is his, if he know how to use it aright. *Allthings are his*, when he is *Christ's*; for *Christ is God's*, 1 Cor. iii. 22, 23.

The first appearance of a *flower garden* inspires with a sudden pleasure, even without any distinct thought, by their varied and splendid *colours*. They are created to please; upon a nearer approach their *perfume* is exquisite; and the mind discloses still more ravishing wonders. *Seeds* perpetuate them through all ages. In them *utility* and *delight* are blended together. Their *multitude* is a real prodigy. They are scattered every where. They are the very symbols of joy. Seldom or never separated from *feasts*. Their *succession* beautifies the different *seasons*. The air of *novelty* doth not suffer us to be disgusted. Only a little time is allowed for the *earth* to recruit; and even what *winter* denies, may be fled to by *art*. They demonstrate an endless *invention*. When one is contrasted with another, the radiance of both is heightened. Some rise with a mean

of dignity. Others *attract* by more minute regular lineaments. The *uniformity* is astonishing, as to substance, colour, and shape. Their *fragrance*, at any time, is agreeable; but it should seem as if they were solicitous to reserve their special odours for *evening and morn*, when *walks* are most sought after. How attentive is divine goodness to man! How amiable must he be who is the source of so many *charms*! And if he *so clothe them*, what will he do for the *good*? “They that sow in tears shall
 “reap in joy. He that goeth forth and weepeth, bearing
 “precious seed, shall doubtless come again with rejoicing,
 “bringing his sheaves with him,” Ps. cxxvi. 5, 6. “As
 “the rain cometh down from heaven, and returneth not
 “thither, but watereth the earth, and maketh it bring forth
 “and bud, that it may give seed to the sower and bread to
 “the eater; so shall my word be that goeth forth out of my
 “mouth,” Is. lv. 10, 11. “Ye shall go out with joy, and
 “be led forth with peace: the mountains and the hills shall
 “break forth before you into singing, and all the trees of
 “the field shall clap their hands,” ver. 12. “He that sow-
 “eth the good seed, is the Son of Man; the field is the world;
 “the good seed are the children of the kingdom; and they
 “shall shine forth as the sun, in the kingdom of their Fa-
 “ther,” Mat. xiii 37, &c. “The wilderness and the
 “solitary place shall be glad for them, and the desert shall
 “rejoice and blossom as the rose. It shall blossom abun-
 “dantly, and rejoice even with joy and singing. They
 “shall see the glory of the Lord, and the excellency of our
 “God,” Is. xxxv. 1, 2. “The root of the righteous shall
 “not be moved,” Prov. xii 3 “The root of the righteous
 “yieldeth fruit,” ver. 12. “Whereas the roots of the wick-
 “ed shall be dried up beneath, and above shall his branch
 “be cut off. His remembrance shall perish from off the

“earth, and he shall have no name in the street. He shall be
 “driven from light into darkness, and chased out of the
 “world,” Job. xviii. 16, &c.

The *earth*, which requires human aid, animates him to *industry* by its faithful compensations. It punctually repays, and with such increase as almost exceeds belief. The repose of a *single year*, or even a *winter*, is sufficient for the reparation of all its losses. Different *soils* are fitted for different *seeds*. *Corn*, our chief support, is, by the goodness of the deity, multiplied into several species, as *wheat*, *rye*, *barley*, &c. some are for *food*, and others for *drink*. Such as are left for *nourishment*, are the strongest. “I will abundantly bless his provision: I will satisfy her poor with bread,” Pf. cxxxii. 15. “Lord, lift up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased,” Pf. iv. 6, 7. “Thus will I bless thee while I live; I will lift up my hands in thy name,” Pf. lxiii. 4.

Hills and mountains present with *pleasing views*, and enliven with a *fine variety*. They ought at once to attract our *admiration* and gratitude. In them the *Almighty* hath provided a safe retreat for those animals which are not permitted to claim their sustenance from man. There he lodges them in *mansions* commodious, and multiplies each species. “The high hills are a refuge for the goats, and the rocks for the conies,” Pf. civ. 18. Certain of these delight in the most unfruitful lands, the steepest and most naked places. Overthick *grass* is too hard for them to digest, and fills them with distempers. “I am God, even thy God, O Israel. Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine,” Pf. l. 10, 11. Thus surrounded with a vast number of delightful and en-

tertaining objects, the mind is divid d among them ; and should make us reflect how deeply we are indebted to *divine bounty and goodness*. It is a *choice library*, and is always open, if we will but use our *eyes*. Yet how often do we take our *walks* through them, without having read one syllable in any !

The mischiefs which are occasioned by *gold and precious stones*, do not proceed from the nature of the things themselves, but from our *inordinate pursuit* after them, or our misapplication of them. *God* would never have placed these within our reach, but to the end they might be made serviceable to us. We become sensibly affected with *love and gratitude* towards *providence*, while we look upon such productions as having an eye to our good. The *earth* is in the hands of man what *man* himself is in the hands of *God*—a vessel unto honour or dishonour. So *wine* is fitted to introduce *vivacity and joy* ; to invigorate the mind ; and to prompt the heart to express itself by pleasant cheerful utterances. Yet too often, alas ! it has been abused, which none ought to urge as a sufficient reason for suppressing it entirely. Herein we would be extravagantly partial, and even affect to be wiser than our Maker. “ Wine maketh glad the heart of man,” Psal. civ. 15. Though, as abused by some, it is “ both a mocker and “ raging,” Prov. xx. 1 “ The pipe and the wine are in “ their feasts, but they regard not the work of the Lord, “ neither consider the operation of his hands,” Isa. v. 12. “ Wo unto them that thus draw iniquity with cords of “ vanity, and sin as it were with a cart rope,” verse 18. “ that are mighty to drink wine, and men of strength to “ mingle strong drink,” verse 22. “ that put far away the “ evil day, and cause the seat of violence to come near ; that “ lie upon beds of ivory, and stretch themselves upon their

“ couches ; and eat the lambs out of the flock, and the
 “ calves out of the midst of the stall ; that chant to the
 “ sound of the viol and invent to themselves instruments
 “ of music like David ; that drink wine in bowls, and an-
 “ oint themselves with the chief ointments : but they are
 “ not grieved for the affliction of Joseph,” Amos, vi.
 3, &c.

O Temperance ! patroness of health ! protector of
 beauty ! prolonger of life ! insurer of pleasure ! promoter
 of business ! guardian of the person ! preserver of the un-
 derstanding ! parent of every intellectual improvement and
 of every moral virtue !

Hay.

The softening which *light* receives from *branching ver-
 dure*, the beauty and height of lofty *trees*, and the solemn
 silence that reigns all around, exhibit an air of novelty and
 grandeur which strikes the *imagination*, and inspires it
 with a contemplative sedateness. The forest, in compari-
 son of others, may be understood as the *garden of God*.
 They are planted by his hand, and he only can afford
 their cultivation. Every *seed* reproduces its peculiar *plant*.
 While *leaves* remain on the tree, nature produces few
 such objects. Their *freshness* is equally salutary and deli-
 cious. They feed many. They are essential to naviga-
 tion. They serve vast multitudes for fuel. “ The trees
 “ of the Lord are full of sap ; the cedars of Lebanon, which
 “ he hath planted,” Psal. civ. 16, &c “ where the birds
 “ make their nests : as for the stork, the fir-trees are her
 “ house. The fruit of the righteous is a tree of life,”
 Prov. xi 30. “ and so is a wholesome tongue,” chap.
 xv. 4.

The *shade* conveys coolness; and in summer, when it is most needed, it is most plentifully provided by large blown *leaves*. Under them, exhausted spirits may be refreshed, and work too may be continued without being deprived of the light of *nature*. "The Lord is thy keeper, " the Lord is thy shade, upon thy right hand. The sun " shall not smite thee by day, nor the moon by night. " The Lord shall preserve thee from all evil: he shall " preserve thy soul. I will lift up mine eyes to the hills, " from whence cometh my help. My help cometh from " the Lord, which made heaven and earth," Psal. cxxi. 1, &c. " Because thou hast been my help, therefore in " the shadow of thy wings will I rejoice: my soul followeth hard after thee: thy right hand upholdeth me," Psal. lxiii. 7, 8.

Youth, in sorrows, resembles a *flower* which, growing in the *shade*, receives not the beneficent rays of the *sun*; but languishes at its opening. Such *charm* alone is captivating; yet heightened exceedingly by modesty and ingenuousness. " He weakened my strength in the way; " he shortened my days. I said, O my God, take me not " away in the midst of my days; thy years are throughout all generations:" Psal. cii. 23, 24. " They that " seek me early shall find me:" Prov. viii. 18. " By faith " Abel offered unto God a more excellent sacrifice than " Cain; by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being " dead, yet speaketh. By faith Enoch was translated " that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony—that he pleased God." Heb. xi. 4, 5.

High mountains afford asylums of *peace and silence* from

the rest of the world. For *devout repose*, they are delightful; and were often made choice of by our *divine Saviour*. Here, too, he was gloriously transfigured Mat. xvii. 1, &c. Here there is nothing to disturb *tranquillity*; and in certain of them, may be enjoyed the creative *beams of heaven*, fights of a *prolific earth*, vigorous *plants* tufted *thickets*, *herbage* maintained in constant verdure, by refreshing *streams*; which all lead to their *Infinite Origin*. “The
 “mountains shall bring forth peace unto the people, and
 “the little hills by righteousness; Psal. lxxii. 3. And it
 “shall come to pass, in the last days, that the mountain
 “of the Lord’s house, shall be established in the top of the
 “mountains, and shall be exalted above the hills; and all
 “nations shall flow into it:” Isa. ii. 2.

Islands, a part of the *dry-land*, from their situation, enjoy the advantage of *unity*. They are, of course, less in danger from neighbours. Their *climate* is generally mild and salubrious, from the vapours of the surrounding sea. There is also commonly a greater *variety*, and always a greater *fertility* in the soil, by means of warmth, frequent showers, impregnated with vegetable salts. They are open on every side, to receive supplies from other countries, and to export their own produce: an intercourse which keeps up an active enterprising spirit. Subsistence from *fisheries*, is easily obtained; a treasure more lasting, and more certain, than those of *mines*. All these blessings and benefits lead to bend their endeavours to assiduous cultivation, to raise and extend commerce, to put their trust in providence, and in the safe-guard which she directs “The
 “Lord reigneth, let the earth rejoice; let the multitude
 “of the isles be glad thereof:” Psal. xcvii. 1.

The roundness of the *earth* seems to be pointed at Is. xl. 20; “It is he that sitteth upon the circle of the earth,

“and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.” Can any thing more clearly express the globular figure? and again, the sides of the *earth* are spoken of, Jer. vi 22. Every thing that we know, is attracted or driven down to our *globe*. The *earth* itself “he hangeth as upon nothing;” Job. xxvi 7. The same state and condition has hitherto been unchangeably kept notwithstanding the greater *gravity* of the *earth*, it remains above the *water*. *Mountains* and *rivers* render the hottest parts of it habitable. “Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him,” Psal xxxiii. 8.

Wonderful is the *power and wisdom of God* in adapting all *plants* to their proper use. See but a little *seed* first taking *root* downwards in the earth; then shooting up a *trunk*, or body in the *air*. In some, producing *branches*, others *leaves*, *flowers*, and *fruits*, in which again there is *seed*, by this means multiplying the *plant*. What a circulation and series? And how long has it lasted? “Is it, then, a strange thing and incredible that God should raise the dead? Only think 1 Cor. xv. 36, &c. “that which thou sowest, is not quickened except it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain;” it may chance of wheat, or some other grain. “But God giveth it a body as it hath pleased him, and to every seed his own body.” Such *death* in the ground yields a *feminal virtue*, like what *death* to every *good man* may set forth, to nourish a *glorious body*. If the *seed-plants* contain all the following ones—what an overpowering idea! This must be something like *infinite*. “O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his doings, and his ways past finding out!”

Rom. xi. 33. &c. "For of him, and through him, and
 "to him are all things: to whom be glory for ever.
 "Amen."

When we look around to survey the face of the earth, with its various rich furniture, overspread with an agreeable verdure; diversified with hills and valleys, mountains and plains; fields, woods and groves; rivers and fountains; how must our minds be astonished! The numberless beautiful forms of plants, trees, flowers, and grains, all springing out of the same dark bosom, according to constant and settled laws, which neither their several roots nor seeds know any thing of, our admiration must rise exceedingly. "All thy works praise thee, O Lord, and thy saints shall bless thee," Psa. cxlv. 10. Indeed, how can it be otherwise, when in their sweetest leisure hours they walk about and gaze upon so ample a theatre, consider the beauty of its several parts, their sumptuous furniture and magnificent splendour; their curious motions, figure and fragrance; each of them crying, without hateful strife, in the display of their *great Creator*? even those unsuspected of much devotion have been constrained to utterance: and with *saints* it is altogether unavoidable. They see and hear the whole frame of nature proclaiming with a thousand voices the goodness of God to man. They *taste* it in the various delicacies of food supplied by land and sea; they *smell* it in rich incessant odours; the natural music of the woods doth also force their attention; they *feel* it in the comfortable warmth of heaven, and in the cheering freshness of the air, and enjoy it amidst other numberless encompassing bounties. "The earth, O Lord, is full of thy
 "mercy: teach me thy statutes!" Psa. cxix. 64.

Life must be a trifle and burden to those only who enjoy a mere animal existence. The nature of things is not to

be blamed, for people making the world a seat of folly and misery. The children of *wisdom* are the children of solid durable *happiness*. Much there is in human life lovely, desirable, to those who can receive with gratitude, and relish what God hath set before them with open liberal hand.

If the *busy heavens* are always at leisure, and the *striped earth* is perpetually active in manifesting the wisdom, power, and goodness of their *Creator*, how shameful is it that we (the flower of his creation, the most obliged, the most capable of doing it) should commonly be either too busy, or too idle, for such employment? should seldom, or never, be disposed to contribute our best endeavours to advance the glory of *God*? “It is a good thing to give
“ thanks unto the Lord; and to sing praises to thy name,
“ O thou, most high: to shew forth thy loving kindness
“ in the morning; and thy faithfulness every night:” Psal. xci. 1, 2. By thus offering up the *first fruits* of our *diurnal labours*, we do consecrate, and consign them all to his blessing; we accost him with humble gratitude, who is ever present with us, and watching over us. Again, our minds being so tired out with business and care, and our spirits so wasted with labour and toil, that we cannot any longer sustain ourselves, but of our own accord as it were sink down into the posture of death; ought we not, as dying men, to resign ourselves into the hands of him, who alone *never slumbers nor sleeps*? how seemly! how natural! It is thus “he maketh the outgoing of the morning and
“ the evening to rejoice,” Psal. lxxv. 8.; by recruited means of life, health, and subsistence; with a nightly covering of love stretched over us. It is a *praise*, which, reckoning after the manner of *Moses*, may be termed *continual*.

“He that trusteth in his riches, shall fall; but the rich-

“teous shall flourish as a branch ;” Prov. xi. 28. So great a difference there is between the covetous and liberal, in point of security and success concerning their estate. The former provoke *God* to take it from them, they refuse to pay in their due tribute out of their possessions ; and in defiance of the *almighty Sovereign*, can they notwithstanding long hope to retain it ! in such violation of his right, they are sure to *fall*. Moreover, the *righteous man* gets an interest in the gratitude and power of all whom he hath obliged ; and in the good-liking and respect too of all who have been spectators of his generous dealing. The hearts and memories of men are sure repositories of what will make his *branch flourish*. If any mischance happen every person will run to his succour. “He that giveth unto the poor shall not lack ; but he that hideth his eyes shall have many a curse.” Prov. xxviii. 27. The *merciful man’s* posterity also, shall find a refuge in the effects of his *benevolence*. “But this I say, he that soweth sparingly shall reap sparingly ; but he which soweth bountifully, shall reap also bountifully,” 2 Cor. ix. 6. “God loveth a cheerful giver. And God is able to make all grace abound towards them ; that they always having all-sufficiency in all things, may abound to every good work :” ver. 7, 8. *Liberality* is the most beneficial traffic that can be. It is letting out our money into the best hands. “Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine ;” Prov. iii. 9, 10.

“A good name is better than precious ointment,” Eccl. vii. 1. No spices can so embalm a man. No monument so embalm his memory. His *just* temper, and works of *benevolence* along with this, are *blessed* ; Prov. x. 7. They

are incomparably precious, even after death. What springs from power, wit, learning, may dwell in the fancies of men with some admiration; but the remembrance of *bounty* reigns in the heart with esteem and affection. There it erects trophies over the grave and oblivion. His very *dust* is dear, like fragrance, and his tomb venerable. He is never mentioned without respect; and his actions are spread through the tongues of men, with sincere sprightly commendations, as a true friend to mankind, and benefactor to the world. "This he leaveth as an inheritance to his children's children;" as a legacy to heaven, for protection and blessing. They will not be *forfaken*; Pſal. xxxvii 25. "His seed ſhall be mighty upon earth; the generation of the upright ſhall be bleſſed:" cxii 2.

By the power of *God*, and according to his ſettled order, it is that the *earth* at firſt became fertile; and that the *vegetable kingdom* flouriſhed in all its glory. By his *providential concurrence* ſtill, and according to his appointment, the plants, the herbs, the trees, the flowers, in all their tribes, and the various kinds of grain, come forth out of their ſeveral ſeeds and gradually grow up into maturity. The ſpecies of them are ſtill continued, and kept diſtinct; and they uniformly preſerve their ſeveral virtues, their peculiar forms and appearances, and bring forth their ſeveral productions in their appointed ſeaſons. To his conſtant care and influence, all this regular courſe of things is owing. "Let the earth bring forth graſs," &c. Gen. i. 11, &c. We have no ſecurity for theſe, but the power, wiſdom, and goodneſs of the original cauſe. "They continue this day according to thine ordinances; for they are all thy ſervants:" Pſal.

" cxix. 91. " He fendeth forth his commandment upon the earth ; his word runneth very swiftly ." cxlvii.

15. Second causes are not excluded, but still are under his direction and superintendancy. What a noble astonishment ought to possess our minds !

THE FOURTH DAY'S WORK.

Gen. i. 14, 15, 16, 17, 18, 19.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night ; and let them be for signs, and for seasons, and for days and years. And let them be for lights in the firmament of the heaven, to give light upon the earth : and it was so. And God made two great lights, the greater light to rule the day ; and the lesser light to rule the night. He made the stars also. And God set them in the firmament of heaven, to give light upon the earth. And to rule over the day, and over the night, and to divide the light from the darkness : and God saw that it was good. And the evening and the morning were the fourth day.

LIGHT, here, is a different word from that made use of ver. 3d, and signifies that which is *made out of light*, or *luminous bodies*, whereby *light* is communicated unto us. So

it follows, *in the firmament of heaven*, or the upper region, which we call the ether, or *sky*, where the *sun* and the *planets* are placed.

By a continued circular motion, finished in *four and twenty hours*, is the *day* divided from the *night*. One made, by the *sun's* presence, the other by his *absence*, in a constant succession. *Times* or *seasons*, signify the same thing; to wit *spring*, *summer*, *autumn*, and *winter*; for ploughing, sowing, planting, pruning, reaping, vintage, failing, &c.

By a speedy *swift motion* round, in *twenty-four hours*, *days* and *nights* are made. By a *longer motion*, *years*, and a grateful variety of *seasons*, in the several parts of the earth: all, more or less, visited with the *sun's* beams. *Light* and *warmth* were thus to be constant. The *first matter* only is said to be created; and every thing else from this: even the two *great enlighteners*. The *moon*, though not so large as the rest of the *planets*, affords a greater light to us, by reflecting the beams of the *sun* in his absence; thereby very much abating the disconsolate darkness of the *night*.

By *stars*, here, we are to understand *planets*, and their attendants, not such as are *fixed*. Though the *heavenly bodies* be very glorious, yet they are but creatures *made* by *God* who *set them* also in the *firmament*. Therefore he, and he alone, is to be worshipped. *God* was pleased with his work, as suitable to the ends for which he intended it. The *sun* is so conveniently situated as to give such *moderate heat*, as is necessary for the preservation of us, and all things living, that dwell upon the earth. By his means also, as an instrument, *plants* and *herbs* are nourished: Thus the *fourth day* concluded.

We are led to judge of the *divine grandeur*, by the immensity of his works. Astronomers assert, with truth, that the *sun* is a million times bigger than the *earth*; that the *naked*

eye discovers more than a thousand *fixed stars*, which are so many *Suns*, to enlighten unknown *systems*; that, with the help of glasses, we may discover an almost infinite number; that between the *earth* and the *sun*, a body, moving with the greatest *rapidity* that art could produce, would take 25 years in passing from our *earth* to the *sun*; that to pass from *earth* to the nearest of the *fixed stars*, would take up 750,000 years, and to the most distant more than 100 millions. No wonder the *intelligent* should exclaim, as in Psal. viii. 1, 3, 4. "O Lord, our Lord, how excellent is thy name in
 "all the earth! who hast set thy glory above the heavens.
 "When I consider thy heavens, the work of thy fingers,
 "the moon and the stars which thou hast ordained; what
 "is man, that thou art mindful of him? and the son of
 "man that thou visitest him?" Words are wanting to express the distance of each *star* from another; though, to our eye they seem to touch one another. Yet, over all these *God* reigns. "Behold, all nations, all kingdoms, all worlds
 "are before him as the small drop of a bucket; and are
 "counted to him as the small dust of the balance. Be-
 "hold he taketh up the isles as a very little thing," Isa. xl. 15. "The great, the mighty God, the Lord of Hosts
 "is his name, great in counsel, and mighty in works." Jer. xxxii. 18, 19. "These, however grand, are part of
 "his ways only;" for as yet, "how little a portion is
 "heard of him?" Job xxvi. 14. *Inspired writers* themselves seem fond of losing themselves in such *divine sublimities*.

By the glorious contrivance of *gravity*, the several *stupendous globes* of the universe, such as our *sun*, are kept from shattering to pieces. All parts tend to their own centre, and are not disturbed even by their *swift rotations*; each are preserved in proper place and order. Thus, even in a natural way, the *Creator* perpetually fulfils, Psal. xix. 4.

“ Their line is gone out through all the earth, and their
 “ words to the end of the world : In them hath he set a ta-
 “ bernacle for the *sun*. Which is as a bridegroom coming
 “ out of his chamber, and rejoiceth as a strong man to
 “ run a race His going forth is from the end of
 “ the heaven, and his circuit into the ends of it ; and
 “ there is nothing hid from the heat thereof ;” ver. 5,
 6. The *fountain* of light and heat, with regard to us, is
 in its due place ; as no doubt it is, with regard to neigh-
 bouring *planets*, and more distant *fixed stars*. If when we
 see *God’s* wonderful extensive works, we would consider
 them as those of our *Lord and master*, how would we fear
 so as to *obey* him !

The equal constant *motions* of heavenly bodies, with their
 convenient order and situation, argue a *divine contrivance*.
 The *sun*, a vast body of fire, is the very *life* of our earth.
 All without it, would be *darkness* and *death*. To his *rising*
 and *setting*, we owe the *interchanges* of night and day. To
 another apparent motion, the grateful variety of *seasons*.
 The *moon* helps us to divide our time, takes away, in some
 measure, the disconsolate state of our *winter nights* ; regu-
 lates the flowing and ebbing of the *sea*, and preserves it
 from *putrefaction*, for benefit to innumerable creatures. *E-*
clipses themselves, though they be frightful things to the
superstitious, yet help to settle *times* and *places* upon the
 earth. Thus *do the heavens declare*, tell forth, preach *God’s*
 glory in a language so plain, that all, even the most bar-
 barous nations, are able to read and understand. And
 the more men improve, the more they venerate the *Almighty*.
 “ He appointeth the moon for seasons, and the sun know-
 “ eth his going down ;” Psal. civ. 19. In making us the
sole spectators and true enjoyers of nature here below, we see
 ourselves as the chief objects of our *Creator’s* complacency,
 clothed with *dignity and honour*, Pf. viii

Night is barely the interruption of *light* towards our eyes, and brings *wholesome instruction*, with many regular *utilities*, in favour of *man*. By *annihilating*, as it were, to us for a time the whole universe, it should make us the more sensible of the inestimable value of *day light*. What it deprives us of for several hours, it abundantly compensates by *rest* and *renewed vigour*. The *time* and *measure* could not have been so regulated by *human reason*. It spreads *silence* and *darkness* every where, to secure *repose*. It comes not upon us *unawares*, but permits us to make an end of what it is our interest to finish. *Animals* of grim aspect and cruel disposition, do then go forth to seek their food. Other *domestic ones* run no hazard. It affords, when the *air* is clear and cool, charming spectacles, and peculiar to itself a beauty which enchants the eyes, and a *regularity* which adds to the happiness of life. *Innumerable fires*, first seen as so many *sparkling lustres* heightened by their *dark azured ground*: certain of them help to guide *travellers* both by sea and land. The *moon* to us, above all, colours objects agreeably, becoming brighter and more serviceable as *day light* leaves us; varying its appearances likewise by *clouds* and *leafy branches*. It joins together, with long *summer twilights*, the *perfume* of gardens and meadows, and the gentle *coolness* of the air. Though a dark body in itself, it shines by a pleasing borrowed *light*. Thus the blessings of *heaven* are made various, which adds to their excellency. “Thou makest darkness, and it is night, wherein all the beasts of the forests
“do creep forth. The young lions roar after their prey,
“and seek their meat from God. The sun ariseth, they
“gather themselves together; and lay them down in their
“dens. Man goeth forth to his work, and to his labour,
“until the evening. O Lord how manifold are thy works?

“ In wisdom thou hast made them all : the earth is full of
“ thy riches,” Psal. civ. 20, &c.

Morning is a kind of creation, every whit as noble, and free as the first. It causeth *heaven and earth* to rise out of profound *darkness*. It shows every thing around us embellished, and renewed with blessings. It gives new *life* to *man* himself, in raising him from *sleep*, which is the image of *death*. It restores him to the use of both *mind and body*; while it warns him of the time when he is to return to his earth; as a necessary exercise of virtue, and source of true happiness. “ The day is thine, O Lord, the night
“ also is thine; thou hast prepared the light and the sun :” Psal. lxxiv. 16. “ Thou turnest man to destruction; and
“ sayest, Return ye children of men : for a thousand years
“ are in thy sight as yesterday, when it is past, and as a
“ watch in the night. Thou carriest them away with a
“ flood, they are as a sleep :” Psal. xc. 3, &c.

The *sun*, that marvellous instrument of *heaven*, escapes all our researches. A more perfect knowledge might be either useless or dangerous. The *distance* thereof is admirably regulated; sufficiently near to warm, and not to set on fire. We find in it the *characters* of an express will, full of tenderness, both upon and within the earth. In him are united what may best represent to us the *divine perfections*. Like *God* it is single. The grandest and most glorious objects seem to dwindle and vanish in its presence. It acts through all. It gives life to all, Ps. xix. 4.

Each *day* commissions the following one, to declare *God* to us. Every night to the following one, leaves the care of pointing out our *Maker*. Their sounds are easy to be heard. Their *voice* familiar and intelligible. It reaches from *heaven* to *earth*; is conveyed from one end of the *world* to another : Ps. xix. 1, &c. “ He (God) command-

"eth sun, and it riseth not ; and sealeth up the stars : " Job
 ix. 7. " If I beheld the sun when it shined, or the moon
 " walking in brightness ; and my heart had been secretly
 " enticed to worship them, or my mouth hath kissed my
 " hand : this also were an iniquity to be punished by the
 " judge, for I should have denied the God that is above,"
 Job. xxi. 26, &c. " The Lord God is a sun to them that
 " walk uprightly ; " Ps. lxxxiv. 11. " This (the *mediator's*)
 " throne shall be as the sun before me ; " Ps. lxxxix. 36.
 " To him that made great lights, O give thanks ; for his
 " mercy endureth for ever : the sun to rule by day, the
 " moon and stars, to rule by night : " Ps. cxxxvi. 7, &c.
 " Praise ye him, sun, moon and stars ; " Ps. cxlviii 3 " Truly
 " it is a pleasant thing for the eyes to behold the sun ; " Eccl.
 xi. 7 *They* who serve *God*, according to the order of Christ,
 " shall not hunger nor thirst, neither shall the heat, nor
 " sun smite them : for he that hath mercy on them shall lead
 " them, even by the springs of water shall he guide them ; "
 Is. xlix 10 " They shall be no more thy light by day, neither
 " for brightness shall the moon give light unto thee : but the
 " Lord shall be unto thee an everlasting light, and thy God
 " thy glory. Thy sun shall no more go down, neither shall
 " thy moon withdraw itself ; for the Lord shall be thine
 " everlasting light, and the days of thy mourning shall be
 " ended : " Is. lx. 19, 20. " Thus saith the Lord, which
 " giveth the sun for a light by day, and ordinances of the
 " moon and stars for a light by night ; the Lord of hosts is
 " his name. If those ordinances depart from before me,
 " saith the Lord, then the seed of Israel shall cease from
 " being a nation before me for ever : " Jer. xxxi. 35, 36.
 " Thus saith the Lord concerning the prophets that
 " make my people err, that bite with their teeth, and
 " cry peace : Night shall be given unto you, that ye

"shall not have a vision, and it shall be dark unto you,
 "that ye shall not divine, and the sun shall go down
 "over the prophets, and their day shall be dark over
 "them:" Mic. iii. 5, 6 "But unto you that fear my name,"
 Mal. iv. 2. "Shall the sun of righteousness arise with heal-
 "ing in his wings. Then shall the righteous shine as the sun
 "in the kingdom of their Father;" Mat. xiii. 43. "Who
 "hath ears to hear, let him hear. There is one glory of the
 "sun, another glory of the moon, and another glory of
 "the stars; for one star differeth from another in glory. So
 "also is the resurrection of the dead;" 1 Cor. xv. 41, 42.
 "And the city had no need of the sun, neither of the moon
 "to shine in it; for the glory of the Lord did lighten it,
 "and the Lamb is the light thereof:" Rev. xxi. 23.
 "There shall be no night there; for the Lord God giveth
 "them light, and they shall reign for ever and ever," ch.
 xxii, 5.

The sight of that glorious luminary, *the sun*, awakens
 our drowsy senses, and dispels the phantoms of night. His
 resplendent beams now enlighten the cliffs of a *rock*; and
 now gild the foliage of *trees* on the hills, or summit of a
tower. By degrees, the whole *plain* receives his rays, and the
 magnificent scenery of nature is fully displayed. In this in-
 teresting moment, how is *man* reanimated to new enjoyment,
 while he contemplates in delightful ecstasy the *wonders* of
 creation! The pleasure produced by the sight of the *rising*
sun, is universal, and extends to every creature; the *birds*
 fill the air with their melody; the *cattle* low in the plain;
 the bleating *lambs* sport around their mothers; the inhabi-
 tants of the waters play upon the surface; and all animals
 express, in their peculiar manner, the lively joy they feel.
 "Falsely luxurious, will not man awake? rise up my love,
 "my fair one, and come away; for the winter is past, the

"rain is over and gone. The flowers appear on the earth,
 "the time of the singing of birds is come, and the voice of
 "the turtle is heard in our land. The fig-tree putteth forth her
 "green, and the vines, with the tender grape, give a goodly
 "smell; arise my love, my fair one and come away : " Cant. ii.
 10, &c. "From the rising of the sun, to the going down of
 "the same, the Lord's name is to be praised ; " Ps. cxiii. 3.
 "Through the tender mercy of our God the day spring
 "from on high hath visited us ; to give light to them that
 "sat in darkness, and in the shadow death; to guide our feet
 "into the way of peace : " Luke i. 78, 79.

After the *sun* has completed his *majestic course*, the *night*
 becomes beautiful. A delicious *coolness* prevails. The
air becomes clear. The blue vault of *heaven* sparkles with
 gold, diamonds, and rubies. Nothing can be more magni-
 ficent than this spectacle. It serves, likewise, "to hide
 "pride from man." Psal. viii. 3, 4. "when I consider
 "thy heavens, the work of thy fingers, the moon and the
 "stars which thou hast ordained ; what is man that thou
 "art mindful of him ? and the son of man, that thou
 "visitest him ? "

The sight of a *rising sun*, is the most wonderful and glo-
 rious scene that nature offers to the eye of *man*. The
weather serene, the *air* calm, the freshness of the ~~morning~~ de-
 licious. His first *rays* pierce through the blueish vapour
 of the horizon. Fleeting *shades* disappear. The *east* gra-
 dually colours, and streaks the azure vault with purple.
 The *scene* varies every instant. Each object becomes more
 enlightened, more lively. At length, a thousand golden
rays, issuing from one common centre, divide themselves in
 the *air*. Anon, the whole seems on fire. The *radiant*
disk appears as on a throne. Now is the eye at length
 dazzled with his splendour. *Majesty* and *sweetness* unite.

"Bridegroom-like he cometh out of his chamber, and
 "rejoiceth as a strong man to run a race;" Pſal. xix. 5.
 Hail, *glorious luminary!* great *source of light* to the universe,
 all-hail! we ſee and hear thee at once "ſhewing forth the
 "divine handy-work;" ver. 1. Like him, thy preſence
 re-animates every living being, and diffuſes joy through
 every heart. Bleſſed be he, whoſe *mighty gracious hand*,
 hath traced out thy path through the heavens! "for day
 "unto day uttereth ſpeech, and night unto night ſheweth
 "knowledge;" ver. 2. "Thine age," if rationally de-
 vout, "ſhall be clearer than the noon-day; thou ſhalt
 "ſhine forth, thou ſhalt be as the morning:" Job xi. 17.
 But, for the wicked, chap. xxiv. 17. "the morning is un-
 "to them even as the ſhadow of death. My voice ſhalt
 "thou hear in the morning. O Lord, in the morning
 "will I direct my prayer to thee, and look up;" Pſal. v. 3.
 "In his (God's) favour is life; weeping may endure for
 "a night, but joy cometh in the morning:" Pſal. xxx. 5.
 "Like ſheep they (the wicked) are laid in the grave,
 "death ſhall feed on them; and the upright ſhall have
 "dominion over them in the morning:" Pſal. xlix. 14.
 "I will ſing of thy power, yea, I will ſing of thy mercy in
 "the morning; for thou haſt been my defence and refuge,
 "~~in the day of my trouble:~~" Pſal. lix. 16. "In the
 "morning, ſhall my prayer prevent thee;" Pſal. lxxxviii.
 13. "I wait for the Lord, my ſoul doth wait, and in his
 "word I do hope; more than they that watch for the
 "morning, I ſay, more than they that watch for the
 "morning:" Pſal. cxxx. 6, 7. "In the morning ſow
 "thy ſeed, and in the evening withhold not thine hand;
 "for thou knoweſt not which ſhall proſper, whether this
 "or that:" Eccl. xi. 6. "Then ſhall we know, if we
 "follow on to know the Lord," Hoſ. vi. 3.; 'his going

“ forth is prepared as the morning. He turneth the
 “ shadow of death into the morning ;” Am. v. 8. “ Job
 “ sent and sanctified them” (his family) by devout exer-
 cises ; “ and rose up early in the morning. Thus did
 “ Job continually ;” chap. i. 5. “ The Lord’s mercies
 “ are new every morning ; great is thy faithfulness :”
 Lam. iii. 23. “ Bring your sacrifice every morning,” Am.
 iv. 4. ; “ for every morning doth he (the Lord) bring his
 “ judgement to light : he faileth not.” Zeph. iii. 5. “ He
 “ that ruleth over men must be just,” 2 Sam. xxiii. 3, 4.
 “ ruling in the fear of God : and he shall be as the light
 “ of the morning, when the sun riseth, even a morning
 “ without clouds ; as the tender grafs springing out of the
 “ earth, by clear shining after rain.”

Even after *night* has thrown her dark veil over a glori-
 ous setting *sun* ; the eye remains still fixed on the *heavens*,
 and the soul still feels deeply penetrated with sentiments of
 admiration and gratitude. How *great* are the works of the
Creator ! and how feeble the *conceptions* of man ? “ Night
 “ unto night sheweth knowledge ;” Psal. xix. 2. “ It is
 “ a good thing to give thanks unto the Lord, and to sing
 “ praises to thy name, O most high. To shew forth thy
 “ loving kindness in the morning, and thy faithfulness every
 “ night ;” Psal. xcii. 1, 2. “ And in the day time, he
 “ (Christ) was teaching in the temple ; and at night he
 “ went out, and abode in the mount, that is called the
 “ Mount of Olives. And when he was withdrawn from
 “ them (his apostolical disciples) about a stone’s cast, and
 “ kneeled down and prayed, saying, Father, if thou be
 “ willing, remove this cup from me : nevertheless, not my
 “ will, but thine be done ! And there appeared an angel
 “ unto him from heaven, strengthening him. And being
 “ in an agony, he prayed more earnestly ; and his sweat

“ was as it were great drops of blood falling down to the
 “ ground :” Luke xxii. 39, &c. “ The same night in
 “ which he (the Lord Jesus) was betrayed, he took bread ;
 “ and when he had given thanks, he brake it, and said,
 “ take eat : this is my body broken for you : this do in re-
 “ membrance of me. After the same manner also he took the
 “ cup, when he had supped, saying, this cup is the New Tes-
 “ tament in my blood : this do ye as often as ye drink it
 “ in remembrance of me :” 1 Cor. xi. 23, &c.

Psal. cxxxix. 9, &c “ If I take the wings of the morn-
 “ ing, and dwell in the uttermost parts of the *sea* ; even
 “ there shall thy hand lead me, and thy right hand shall
 “ hold me.” “ What an eminent noble *motive* to please
Almighty God ! He is every where, and we cannot escape his
 notice. If we would *see* him as a *spirit*, we must hearken
 to this *magnificent description*. It is abundant in riches.
 What so rapid as *light*, in communicating itself from one
 end of the world to another ? Still the *measure* of it is bound-
 ed by *immensity*. To affect developing, would be to per-
 plex, and not to explain. *God* actuates by his *will* every
 part of the universe. Emblematical *Scripture portraits* of
 him must be understood with limitations. As Plato says,
 ‘ the *chief good*, the *ineffable beauty*, cannot be conceived of,
 ‘ but by the *understanding* only, and by quitting *sensible objects*.
 ‘ The eyes cannot see him ; the ears cannot hear him.’

Yet, to these noble thoughts we may add, “ he is not
 “ far from every one of us.” He is *present* by a bound-
 less knowledge. *Present* by a general influence. *Present*
 by an universal direction. “ O Lord thou hast searched
 “ me, and known me. Thou knowest my down-sitting
 “ and mine up-rising, thou understandest my thoughts
 “ afar off. Thou compassed my path, and my lying
 “ down, and art acquainted with all my ways. Thou

"haſt ſet me behind and before, and laid thine hand
 "upon me. There is not a word in my tongue, but lo,
 "O Lord thou knoweſt it altogether. Such knowledge
 "is too wonderful for me ; It is high, I cannot attain un-
 "to it." Let us *ſigh* after that happy ſtate, in which our
 rapid, free, and unclogged *ſpirits* ſhall meditate like them-
 ſelves. It is ours, for the preſent, to believe, admire, and
 exclaim! What ſhould our *humility* be ! what our *conſi-*
dence ! How *vigilant* ! How *ſincere* ! To all the *wiles* of *vice*,
 oppoſe this reflection ; *thou God ſeeſt me*. Happy they who
 after new and ſtrict examination, can ſay, "O Lord, thou
 "haſt proved my heart, thou haſt viſited me in the night,
 "thou haſt tried me, and ſhalt find nothing;" Pſal.
 xviii. 3.

When the ſcriptures ſpeak of the *ſun's motion*, the expreſ-
 ſion is *vulgar*, ariſing from the *appearances* of things. "The
 "opinion of times is conſulted," ſays St. Jerome, "and
 "not philoſophy." The way of ſalvation is what concerns
 mankind. Whether *we* ourſelves, or the *object* moves, it
 amounts to the ſame in appearance ; as in a boat, or cha-
 riot. So every thing in a ſhip catches the motion of the
 ſhip, whiſt uniform and not fluctuating. So great is the
 diſtance of *celeſtial bodies*, that they do not ſo much as eclipse
 one another. Magnitude incomprehenſible ! Worthy of
 God ! Looking down upon our globe, we ſee it only as a
 point. Oh, how ridiculous are the bounds of mortals ! It
 is an argument of the *ſoul's divinity*, that it delights in grand
 objects. One day all who are purified by celeſtial contemp-
 lations, muſt return to its original. "When that which is
 "perfect is come; that which is in part ſhall be done away.
 "When I was a child, I ſpake as a child, I underſtood as a
 "child, I thought as a child ; but when I became a man, I
 "put away childiſh things," 1 Cor. xiii. 10, 11.

Charity, like needful *fire*, melts down an enemy into sorrow and amendment : it is a charm for their fiercest spirit, a chain to bind down the most violent arm ; a lock upon the most obstreperous tongue ; a mean of softening, conciliating, the most hardened prejudiced heart. " Who is he that will harm you, if ye be followers of that which is good ? " 1 Pet. iii. 13. So mild, beneficial a spirit, like necessary *fire* too, kindleth all it toucheth, and propagateth itself in every capable subject. The serenity of its countenance, the sweetness of its speech, the obligingness of its demeanour, the fairness of its dealing, the benignity of its conversation, the readiness of its kind services, will sooner or later insinuate themselves, wherever *humanity* is not quite extinct. " Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head ; " Not, says St. Jerome, to *increase guilt and condemnation*, as the most part imagine, but to melt down an *enemy* into sorrow and amendment. Hence it is added to Rom. xii. 20. " Be not overcome of evil, but overcome evil with good " This, in society, is a mighty blessing. A true friend of human nature, will sit down by it, as affording no faint emblem of the state of *heaven*, where every look is pure, and every tongue perfectly pleasant and serene.

' If the *sun*,' says good Doctor Leland, ' were an *intelligent being*, what a noble, extensive pleasure may we suppose it would find in a consciousness of spreading warmth, light, joy to illuminate, refresh, cheer and animate a world of creatures ; which, without its invigorating influences and beams, would wither and languish, and be covered with darkness and the shadow of death ! ' But even this exhibits a very faint imperfect representation of the immense, boundless benignity of the *Supreme Being*, from whom the *sun* derives its influences and rays ; and who is the *fountain of life* and hap-

pinefs, not only to the creatures which inhabit this lower world and the solar system, but to the feveral orders of creatures throughout this vast universe, the extent of which transcendeth all human imagination. "The Lord is good to all, and his tender mercies are over all his works." Pſal. cxlv. 9.
"He is their *ſun and their ſhield*;" Pſal. lxxxiv. 11.

THE FIFTH DAY'S WORK.

Gen. i. 20, 21, 22, 23.

And God said, Let the waters bring forth abundantly, the moving creature that hath life, and that may fly above the earth, in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind; and God said, that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply. And the evening and the morning were the fifth day.

THE *fish* and the *fowl* are ranked among the *lower animals*, both made out of *matter* mixed with *waters*. In many things they are very *congruous*; particularly in respect of their *fruitfulness* by eggs, and *method* of steering their course by the tail. Some *birds* live both in the *water* and in the *air*, with a most wonderful suitable formation to each.

Moses again uses the word *create*, when he speaks of vast creatures like *whales*; and notwithstanding of such great agility. The animal described in the book of Job, chap. xli. is also one of this sort; "who can discover the face of his garment? or who can come to him with his double bridle? who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. By his sneezing a light doth shine, and his eyes are like the eye-lids of the morning, &c &c.

God was pleased with the *structure* of these several creatures, each of them so formed as to serve for their different places and use. His *blessing* gave them a power to multiply, till they had filled the *water* with *fish* and the *air* with *fowl*. "O Lord, our Lord, how excellent is thy name in all the earth," Psal. viii. 9. "Ask now the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea, and they shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind:" Job xii. 7, &c. "For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them:" Eccl. ix. 12. "*They*" to wit men, "take up all of them with the angle: they catch them in their net, and gather them in their drag; therefore, they rejoice and are glad:" Hab. i. 15. "And Jesus said unto Simon, fear not; for from henceforth thou shalt catch men. And when they had brought their

“ships to land, they forsook all, and followed him;” Luke v. 10, 11.

The structure of *birds* is quite formed for flying; their *bones* hollow, their *cartilages and joints* supple; the *wings* all well constructed, and in their proper place. Their *feathers* are light, flexible and springy; justly to be placed among the *divine wonders*; Job. lxxxix. 13 “gavest thou the goodly wings unto the peacock? Or wings and feathers unto the ostrich?” The feet of *water-fowl* are quite made for swimming. Therefore, upon the whole, the care of providence is finely referred to, Matth. vi. 25, 26. “Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they?” And again, ch. x. 31 “fear ye not therefore, ye are of more value than many sparrows.”

How strongly is the care of *divine providence* marked in these words of *our Lord*, towards the brute creatures? Nor is this any degradation of the *supreme majesty*, since nothing is unworthy of his care, that was fit for him to create. Many creatures which appear mean, are not so in themselves. Our pride and ignorance lead us to think this. If we had more enlarged views, the lowest of them might reveal many wonders and beauties. All of them are admirable in their several ways. *God's* infinite perfection is intimately present to every part of his vast creation; and knoweth and taketh care of all things at once with the same ease, as though he had only one thing to mind. What an amiable idea of the goodness, benignity and condescension of our *great universal Lord*!

How excellently do *fishes* balance themselves in and against the *waters*? How easily and speedily swim, by the slight movement of their tails? They are *fruitful* beyond all concep-

tion; pointing as with the finger of God to our text, "Be
 " fruitful and multiply, and fill the waters in the seas. O
 " Lord, how manifold are thy works ? In wisdom thou hast
 " made them all : the earth is full of thy riches. So is this
 " great and wide sea, wherein are things creeping innum-
 " able, both small and great beasts ;" Psal. civ. 24, 25.
 These last words were not spoken, without a *fundamental*
knowledge of the property of *fishes*, as to two great circum-
 stances in which they differ from other creatures ; namely,
 the effect of *water* in their *production* and fecundity.

" All flesh is not the same flesh ; but there is one kind of
 " flesh of men, another of beasts, another of fishes, and ano-
 " ther of birds. There are also celestial bodies, and bodies ter-
 " restrial ; but the glory of the celestial is one, and the glory of
 " the terrestrial is another : " 1 Cor. xv. 39, 40. How dif-
 ficult so ever this passage may be, we know, by experience,
 there are *bodies* to which our *senses* bear no proportion—*bodies*
 both small and great, both moving and stationary. Yet in
 what the scripture styles *glorious* ones ; even our present
 faculties may be so enlarged, as to extend unto such. " So
 " when this corruptible shall have put on incorruption, and
 " this mortal shall have put on immortality ; then shall be
 " brought to pass the saying that is written, death is swal-
 " lowed up in victory : " ver 54. *He* (the *Lord Jesus*) " shall
 " change our vile body, that it may be fashioned like unto
 " his glorious body, according to the working whereby he
 " is able even to subdue all things unto himself ; " Phil. iii.
 21. " For our life is hid with Christ in God. When Christ who
 " is our life shall appear, we shall appear with him in glory ; " Col. iii 3, 4. Grand ideas of celestial felicity ! " We know
 " that when he shall appear, we shall be like him, for we
 " shall see him as he is ; " 1 John iii. 2.

One would think, that the *waters* were a very *unlikely*

element to produce food for so great a number of creatures, as have their subsistence from thence. But yet how rich a supply doth it afford, not only to large multitudes of *fishes*, but also to many "amphibious quadrupeds, insects, reptiles, and birds?" From the largest *leviathan*, which the Psalmist sayeth playeth in the *seas*, civ. 26, to the smallest *mites* in the lakes and ponds, all are plentifully provided for, as is manifest from the *fatness* of their bodies, and the *gaiety* of their aspect and actions. Besides innumerable *aquatic plants, animals, and insects* of various kinds, by their near alliance to the *waters*, delight to be about them, and, by that means become a prey; *prodigious shoals* of minute animals, sometimes discolour the *waters*: all intended for more than ordinary use. The *mouth*, in every species, is neatly sized and shaped, for gathering, or receiving food; for catching and holding their prey. The *teeth*, in most creatures, have a peculiar firmness and strength. Places about the *throat* afford a digestive liquor and moistening. The *gullet* is well sized to the nature of the food; and the *stomach*, the grand receptacle, as various. All manifesting supereminent contrivance? "These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather; thou openest thine hand, they are filled with good:" Psal. civ. 27, 28.

The *clothing* of animals is, by *divine wisdom and goodness*, suited to their place of abode, and occasions there. The best clothing which *man* makes for himself, will not bear a comparison; some have *skins*, and others beautiful *plumage*. *Man* is able to adapt his clothing to all seasons, climates, and employments, whereas the poor shiftless *animals* are ready provided. They are guarded against wet and cold; fitted to *fly* or *run* with speed. *Reptiles* themselves are not only fenced, but enabled to creep, and perforate the earth; *shells*,

skins, and scales too, are all wisely adapted. The *garniture and beauty* of some is absolutely astonishing. "He hath made "every thing beautiful, in his season;" Eccl. iii 11. *birds and insects* in particular. The most exquisite pencil cannot copy them. Who can say, that such *workmanship* is other than *divine*?

In the places and manner of securing *animals*, the care and skill of the *Creator* is manifest. *Man* is able to shift for himself, contrive, and build, for the exercise of his wit ingenuity and diligence; and all his materials are richly provided. But for the rest of the creatures, *instinct* is sufficient. Some make their *nests* in houses; some in trees; some in shrubs; some in stone, earth and waters; each perfectly answerable to their occasions. The *fabric* of various animal habitations exceeds the skill of man to imitate. The *subtilty* of their geometrical, and architectiv skill is prodigious. "The Lord giveth "wisdom; out of his mouth cometh understanding;" Prov. ii. 6. *Nocturnal birds and beasts* are enabled to discover their food in the dark. To each of them is given a strong affection towards their young; and ability, along with it, to nurse them up. For these, the most *timid animals* naturally will expose themselves. With their notes, they caress, lull and quiet their tender age; teach them to gather, pick and eat. "How often would I have gathered thy children together, "even as a hen gathereth her chickens under her wings, and "ye would not!" Matth xxiii. 27.

The *motion* of *birds*, and the parts ministering thereto, afford curious marks of *divine workmanship*. They live partly in the air, and partly on the *land and waters*; and so their bodies are accordingly shaped—not thick and clumsy, but incomparably adapted to flight, sharp before, and rising by gentle degrees. Their *feathers*, as already hinted, not ruffled and discomposed, but all orderly placed, both for motion

and security, besides a warm soft down next the body. By *instinct* they dress themselves ; and have most of them an oil-bag, and other apparatus for that service. The wing *feathers* in particular, guard each other, to keep the *air* from passing through. The *tail*, in flight, is considerable, to assist ascents and descents ; keep steady at times, or turn. All performed according to the strictest rules of *mechanism*. Both *feet* and *legs* minister to their motion, and answer that manner of life. The *bill* is a wonderful provision for judging food, and laying hold of it. The *breast* and its bone are made like a keel, for commodious passage, to bear the muscles which move the *wings*, to support and rest upon at roost. All demonstrations of admirable contrivance ! “ Doth the
 “ hawk fly by thy wisdom, and stretch her wings towards
 “ the south ? Doth the eagle mount up at thy command,
 “ and make her nest on high ? She dwelleth and abideth on
 “ the rock, upon the crag of the rock, and the strong place.
 “ From thence she seeketh the prey, and her eyes behold
 “ afar off. Her young ones also suck up blood ; and where
 “ the slain are, there is she :” Job. xxxix. 26, &c. “ The pride
 “ of thine heart hath deceived thee ; thou that dwellest in
 “ the cliffs of the rock, whose habitation is high, that saith
 “ in his heart, who shall bring me down ? Though thou
 “ exalt thyself as the eagle, and though thou set thy nest
 “ among the stars, thence will I bring thee down, saith the
 “ Lord.” Obed. iv.

God speaks of the *migration* of *birds* as exceeding notable, for the proper times when to come and go ; to which they may have various incentives, and, though untaught, do most exactly observe. “ Yea, the stork, in the heaven, knoweth
 “ her appointed times, and the turtle, and the crane,
 “ and the swallow, observe the time of their coming ;” Jer. viii. 7. An appointment of their *Creator*, for certain. He

steers their course over vast tracts both of land and sea, and stops them at their proper place. The length and strength of their wings admit of this.

The *incubation of birds*, from first to last, is wonderful. The *egg* is crusted without. One part is provided within for formation of the body, and another for nourishment. They and they only of all creatures betake themselves to this way of bringing young ones into the world. With delight and patience, they waste their due number of days. And, as before said, how admirable is their art of bringing up the young till they shift for themselves! Hence the singular care of the *Creator*! We praise the *ingenuity of men* for inventing engines; what honour and praise, then, is due to our *Infinite Divine Artist*? How just a debt is gratitude and thankfulness? By this, we are unavoidably led to imitate an ever-working, *boundless beneficent God*. *Fowls* are instructors to human parents. The *dame* feeds all her young in their turns; which is strange and admirable. When a sufficient number are brought, the *hen* gives over laying; withdraw their *eggs*, and they go on. All their *nests* are provided with care, but some of them so elegant, and artificial, that it is hard even to resemble them. Their desire of sitting, is ardent and impetuous. They almost starve themselves to get food for their offspring; and venture life, in defending them. They seem to know, as it were, that their *species* must be continued. Their proportion of *sexes* is kept up. Such *insects* as do not themselves feed their young, lay their *eggs* where proper food is nigh, and convenient—as cabbage leaves and the like. They will sooner die than taste what is improper. Some, like the *bee*, gather in seasonably. All *fulfil his word*, and call upon *reason to praise the Lord*.

Fishes, for most part, are long and slender; the more easi-

ly to divide the *water* with a *wind bladder*, they poise their bodies, rise or sink at pleasure. The *gristly fins* are made for motion, and to hold the body upright. Their *celerity* is produced by the *tail*, when their *fins* are kept in. In large *sea beasts*, the tail lies parallel to the horizon, as fittest for rising and descending. In *turning*, one *fin* moves, and the other is quiescent. Their *whole body* is compassed round with a *copious fat*; partly to poise, and partly to keep warm. As all *voracious birds* have crooked beaks and talons; so have *carnivorous quadrupeds* ferrate teeth, and strong muscular stomachs. They have likewise *even feet*, not more on one side than another. All *flying creatures* have feet, as well as wings for earth-food, as well as that of the air: and likewise means of breeding. *Flying insects* are covered with shelly scales, like armour. *Animals' necks and legs* are proportioned to the methods of eating and drinking. Only the *elephants* neck is short, on account of the excessive weight of his head and teeth. He is provided with a trunk wherewith, as with a hand, he takes up food and drink. The various kinds of animals have also *various voices*, suited to different purposes; as when they call their mates, or brood, or clock, or apprehend danger. Wonderful Providence! Mr. Ray puts a fine speech into the mouth of the *Almighty*, p. 142.

“ I have now placed thee in a spacious and well furnished world; I have endued thee with an ability of understanding what is beautiful and proportionable, and have made that which is so agreeable and delightful to thee; I have provided thee with materials wherein to exercise and employ thy art and strength; I have given thee an excellent instrument, the hand, accommodated to make use of them all; I have distinguished the earth into hills, and valleys, and plains, and meadows, and woods; all these parts, capable of culture and improvement by industry; I have committed to thee

for thy assistance in thy labours— plowing, and carrying, and drawing, and travel, the laborious ox, the patient ass, and the strong and serviceable horse. I have created a multitude of seeds for thee to make choice out of them, of what is most pleasant to thy taste, and of most wholesome and plentiful nourishment ; I have also made great variety of trees, bearing fruit both for food and physic, those too capable of being meliorated and improved by transplantation, stercoration, incision, pruning, watering, and other arts and devices Till and manure thy fields, sow them with thy seeds ; extirpate noxious and unprofitable herbs ; guard them from the invasion and spoil of beasts ; clean and fence in thy meadows and pastures ; dress and prune thy vines, and so rank and dispose them as is most suited to the climate ; plant thee orchards, with all sorts of fruit-trees, in such order as may be most beautiful to the eyes, and most comprehensive of plants ; gardens for culinary herbs, and all kinds of salading ; for delectable flowers to gratify the eye with their agreeable colours and figures, and the scent with their fragrant odours ; for odoriferous and ever green shrubs ; for esotics and medicinal plants of all sorts ; and dispose them in that comely order, as may be both pleasing to behold, and commodious for access. I have furnished thee with all materials for building, as stone, and timber, and slate, and lime, and clay, and earth whereof to make bricks and tiles ; deck and bespangle the country with houses and villages convenient for habitation, provided with out houses and stables for the harbouring and shelter of thy cattle, with barns and granaries for the reception, and custody, and storing up thy corn and fruits. I have made thee a sociable creature, for the improvement of thy understanding by conference, and communication of observation and experiment ; for mutual help, and assistance, and defence. Build the large towns and cities, with straight

and well paved streets, and elegant rows of houses, adorned with magnificent temples for my honour and worship; with beautiful palaces for the princes and grandees; with stately halls for public meetings of the citizens of their several companies, and the sessions of the courts of judicature; besides public porticoes and aqueducts. I have implanted in thy nature a desire of seeing strange and foreign, and finding out unknown countries for the improvement and advance of thy knowledge in geography, by observing the bays, and creeks, and havens, and promontaries, the outlets of rivers, the situation of the maritime towns and cities, the longitude and latitude of these places: in politics, by noting their government, their manners, laws, and customs; their diet and medicines; their trades and manufactures; their houses and buildings; their exercises and sports, &c. In phyfiology, or natural history, by searching out their natural rarities, the productions both of land and water; what species of animals, plants, and minerals, of fruits and drugs are to be found here; what commodities for bartering and permutation; whereby thou mayest be enabled to make large additions to natural history, to advance those other sciences, and to benefit and enrich thy country by increase of trade, and merchandize. I have given thee timber and iron to build the hulls of ships, tall trees for masts, and flax and hemp for sails, cables, and cordage for rigging. I have armed thee with courage and hardiness to attempt the seas, and traverse the spacious of that liquid element. I have assisted thee with a compass, to direct thy course, where thou shalt be out of all ken of kind, and have nothing in view but sky and water. Go thither for the purposes before mentioned, and bring home what may be useful and beneficial to thy country in general, or thyself in particular.

“ Hence the author of nature is most justly understood to delight in the beauty of his creation, and is well pleased with the industry of man. For as much as they co-operate with him who is infinite omnipotent love !”

The above named pious philosopher farther observes :
“ It is not likely that eternal life shall be a torpid and inactive state, or that it shall consist only in an uninterrupted and endless act of love ; the other faculties shall be employed as well as the will, in action suitable to and perfective of their natures ; especially the understanding, the supreme faculty of the soul, which chiefly differenceth from brute beasts, and makes us capable of virtue and vice, of rewards and punishments, shall be busied and employed in contemplating the works of God, and observing the divine art and wisdom manifested in the structure and composition of them ; and reflecting upon their great architect the praise and glory due to him. Then shall we clearly see, to our great satisfaction and admiration, the ends and uses of these things, which here were either too subtile for us to penetrate and discover, or too remote and inaccessible for us to come to any distinct view of ; to wit, the planets and fixed stars, those illustrious bodies, whose contents and inhabitants, whose stores and furniture, we have here so long-ing a desire to know ; as also their mutual subserviency to each other. And for our encouragement in this study, hear what the Psalmist says, Psal. cxi. 2. “ The works of the Lord are great, sought out of all them that have pleasure therein.” Did but young people fill up that time, with these studies, which lies upon their hands, which they are encumbered with, and troubled how to pass away, much might be done ; for, says Seneca, we have not received a short life, but have made it so ; neither do we want time, but are prodigal of it.

“ Creatures, it should be attended to, are made to enjoy themselves, as well as to serve us ; and that to injure them is a proof of gross ignorance and rusticity. If a good man then be merciful to his beast, surely a good, bountiful and benign God takes pleasure that all his creatures enjoy themselves, that have life and sense, and are capable of enjoyment. As there are infinite other creatures without this earth, which no considerate person can say were made only for men ; so there is good reason to believe, there are many species, even in our sublunary world, which were never yet taken notice of by man, and yet were not created in vain ; but may be found out by, and of use to those who shall live after us in future ages.”

Some *bodies* of animals are incredibly small, so that thousands of them, and even millions, may be put into an hollowed pepper-corn, and are not to be beheld but by microscopes, without admiration ! If one grain of sand were to be broken into eight millions of parts, one of these parts could not exceed the bigness of an *animalculum* in water, vinegar, &c. How can the *artifice* of nature be more conspicuous than in one of these ! We are hereby wrapped up into an extacy of astonishment ! In each of them, parts and senses are disposed ! “ Who can express the glorious acts of thy goodness, or who can shew forth all thy power ! ”

The propensity to *water* is implanted into the very nature of the *duck*, and is the work of *deity*. *Birds of prey* are discovered by some *bird-mothers* ; when they are quite out of all human view ; and then they set up a cry of fear and confusion, to collect or scatter their young. After this the *mother* changes her note and revives them. Some *birds* have a crop, for preserving meats during long flights, and after many winter-night hours. Their *plumage* is most artfully formed and distributed. The *wings* serve both

to poise, and traverse. The *tail* is a counterpoise to the head and neck; and helps, like a rudder, to rise, descend and turn. Such as seek their aliment deep in the earth, have *long sharp bills*, others *short and solid*. Such as rake the mud, have *long necks*, with broad bills; likewise *flat feet*, and large paws. The *humming bird* is a miracle of nature, as well for beauty, as for its manner of living upon dew and juices of flowers. The *ostrich* rises to the height of a man on horseback. Her *eggs* are big as an infant's head; perfectly well polished and shining. Like a mother of *little tenderness*, she leaves them in the sand, to be hatched by the *sun*. Her feathers are most lively, broad, and long. Think of Job, again, xxxix 13. "gavest thou the goodly wings unto the peacocks? Or wings and feathers to the ostrich?"

Some *birds* are valuable for their *melody of notes*, no less than *beauty of plumage*. The *nightingale* charms almost as much as a whole band of others. The *notes* are soft, tender and diversified; and she succeeds to a *full chorus*, who terminate the day by celebrating the *author of nature*. *Stillness* seems to animate them. The *peacock* pleases the eye chiefly. Gold and azure shine in every part. His *aspect* is full of dignity. Yet his *language* is shocking. *Birds of darkness* conceal themselves from the *sun*. At *night*, they steal out of their prisons, and testify their joy by screams which infuse horror. Their *figure* too is hideous and gloomy. Their *bill* hooked. Their talons sharp. They add *craft* to *cruelty*, and generally prefer the seats of desolation. They are images of *solitary mourning*; and even of *demons* put to flight, by the lustre of truth: "I am like an owl of the desert;" Ps. cii. 6. "A companion to owls;" Job. xxx 29. "Even the dragons and the owls do honour God;" Is. xliii. 20. Compare; Rev. xviii. 2. "Flying fowl praise ye the Lord!" Psal. cxlviii. 10.

In *spring* innumerable *birds* resort to trees and woods, to build their nests. The *goldfinch*, *blackbird*, *thrush*, and *woodlark*, seek their shades, where they woo in peace their little loves ; and make the echoes resound with their melodious warbling. Nigh to them, it may be is a *river*, not deep, with its bed easily discoverable through transparent waters. The *trees* around are reflected in this chrystal mirror. At one time, its *darkned stream*, by banks, glides in silence ; then suddenly escaping from its prison the face of *heaven* is again imaged in its *peaceful waters*. The heart overflows with pure enjoyment ; and only feels the want of *another self* to participate its delights. Here *profound silence* reigns. Here is *refuge* to the thoughtful mind. Every *sense*, is enchanted : and the *soul* is filled with *soft sensation*. “ I will sing unto the Lord, as long as I live ; I will sing praise unto my God, while I have a being. My meditation of him shall be sweat ; I will be glad in the Lord :” Ps. civ. 33, 34.

Naturalists observe a great degree of wisdom, in the structure of *fishes*, and in their conformation to the *element* in which they live. They are generally sharp at either end, and swell in the middle ; by which they are enabled to traverse the *fluid* in which they reside with greater velocity and ease. This shape is imitated by men in forming vessels for swiftness ; but in this respect, the swiftness of sailing ships are far inferior to most of them. They can play round them in full sail, with the use only of their fins and tails. Even those, like *lobsters* which have only a tail, dart forward with prodigious rapidity. The chief use of the *fins* is to keep the body in an even balance. Their turning by a *natural helm* is next to instant. Their bodies are furnished with a slimy glutinous substance, which at once defends them, and assists motion. Many kinds of them have a strong scaly *coat*

of mail; under which lies an oily substance, for warmth and vigour. Sight they possess in a great degree; and, though without eye lids, the delicate eye is covered with a transparent skin: and they are furnished with a muscle behind, which enables them to contract, or dilate at pleasure. The more voracious kind have little sensibility with regard to taste; which is also most wise. Even in the dark, they can distinguish the insects they attempt to catch. By mouths and gills together they come nigh enough the surface, from time to time, for new *exhilarating* air; and without the free play of which, they are observed to fall into convulsions, and die. By *air bladder*, or swim, they rise and sink at will. Residing in an element which is little subject to change, they have probably few disorders, and might live long; especially as their movements are without effort, and their life without labour. They are in general most voracious; and endued with a very surprising faculty of digestion. As a counterbalance to their voracity and mutual opposition, they are almost *incredibly prolific*; especially such of them as produce by eggs. A single *cod* will spawn above nine millions in a season; the *flounder*, one million; and the *mackerel*, above five hundred thousand. “As the earth
“ is full of the divine goodness, so is the great and wide
“ sea; wherein are things creeping innumerable, both
“ small and great beasts;” Psal. civ 24, 25. Enough is left to be devoured by lesser fry and water fowl; so that *nature* is not overstocked. The *species* are kept up, in the midst of numberless enemies, whilst they furnish various, and delicate sustenance.

How strongly is the care of *divine providence* marked in these words of *our Lord*, towards the brute creatures? nor is this any degrading of the *supreme majesty*, since nothing is unworthy of his care that was fit for him to create.

Many creatures which appear mean are not so in themselves. Our pride and ignorance lead us to think this. If we had more enlarged views, the lowest of them might reveal many wonders and beauties. All of them are admirable in their several ways. *God's* infinite perfection is intimately present to every part of his vast creation ; and knoweth and taketh care of all things at once with the same ease, as though he had only one thing to mind. What an amiable idea of the goodness, benignity and condescension of our *great universal Lord* !

THE SIXTH DAY'S WORK.

GEN. i. from verse 24th to the end.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply

and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold I have given you every herb, bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so. And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.

B*Y* a gradual progress the *divine power* produced creatures that were still more noble; the *matter* being more digested and prepared in five days time than it was at first. Three sorts of living creatures are immediately mentioned, viz. *cattle*, which always signifies the flocks and herds of tame beasts. *Beasts of the earth*; that is wild. *Creeping things*, a kind of *middle living creatures*; whose feet most of them are so short and small, that they seem to crawl, rather as walk. Of each there are various sorts, and of every kind some vastly great, others very little. The *earth* did not bring them forth, by virtue of the influence of heaven upon *prepared matter*; but *God*, from thence, did so prepare and produce them in full perfection,

so that he was pleased with their variety, and suitableness for their several uses.

God not only reserved *man* for the last of his works; but, as it were, doth advise and consult about his production, not to signify any *difficulty*, but to represent to us the *dignity of man*. He is brought into this world, as into a noble palace ready furnished. A greater *power and skill*, so to speak, is employed upon a creature of so much *beauty and majesty*. He speaks after the manner of *kings*, who advise with their council, but do things themselves; and who are wont to speak in the *plural number*, when they declare their pleasure. There is no occasion, therefore, why men should err, about *God's* most simple divine *unity*.

Man was not created properly and perfectly in the *image of God*; but in a *resemblance* of him, as to understanding, freedom of *choice*, spirituality, immortality, &c. All have a power of designing, consulting, and for appointing what they intend to do. *Purity and holiness* likewise seem to be comprehended in this; as may be gathered from Col. iii. 14; for the *new man* consists in *righteousness and true holiness*; Eph. iv. 25. He was not made *immutably good*, which belongs to *God* alone; but might, without due care, be induced to do evil, as we see he did. Even then an habituated confirmed state of *holiness* was to have been by *care and exercise*. Upon this would follow dominion over other things, that are not indued with such understanding. How magnificently doth *Moses* speak of man! *Lord* over all creatures, however wild! There is none upon *earth* equal to him. *Moses* repeats this, to imprint a sense of it. Both *sexes* were made upon the same day, and in the same *image*. Human souls are *created* and not *made* out of *pre-existent matter*.

Besides being made to *multiply*, like other creatures, *ver.* 22. they were to *replenish the earth, and subdue it*, for their possession. In their food assigned, no mention is made of *beasts*; whence, for a time at least, they were not to be killed: compare Gen. ix. 2—44. *fruit given to beasts*, may be included in *every green thing, or herb*. “When God saw every thing that he had made, and beheld it to be very good;” *man* may have been meant in the first, or principal place. And, therefore, *reason* always employs itself with success, when it strives to render *experimental truth* useful. When it prudently uses *God's favours*, and praises him for them. This is the whole sum of *man's knowledge*. God, infinitely wise and good, has implanted such means of both *duty* and *happiness* within ourselves. The *rich*, it may be, flatter their own minds, that they shall obtain this last amid the brilliant companies they assemble; and, by displaying pomp and magnificence, endeavour to purchase it with *gold*. Alas! they know not, that this flies the importunity of ostentation, disdains a bribe, and contemns the pride and vanity of wealth. Men are unhappy, not by want, but by the vices to which they are subject. Labour, cheered by a *song*, is not disgraced through employment. Only the *rich* who can purchase service from the hands of the *poor*, blush to make use of their own Psal. xxxvii. 16. “The little that a righteous man hath, is better than the riches of many wicked.”

Upon no principle of *reason* or *justice* does it appear that *mankind* can found a right of wantonly killing or doing hurt to creatures in a subordinate rank to themselves. That of *food*, and *self defence*, is the utmost they should pretend. Their disproportionate body to our own is no proof that they do not feel, but the direct reverse. They

have therefore a claim of kindness and benevolence, which ought to be pressed home upon tender minds, in its full extent and latitude, lest they grow up to a confirmed inattention to every kind of suffering but their own. Hence says Solomon, Prov. xii 10. "The righteous regards the life of his beast." Marks of *divine wisdom and goodness* prevail in the formation of the minutest *insect*; and the happiness of their being, agreeable to the different classes of their existence, is graciously provided for. "He giveth to the beast his food, and to the young ravens which cry;" Psal. cxlvii. 9. And surely what is an object of *Almighty love*, ought most justly to be of ours. "If a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass shall fall therein; the owner of the pit shall make it good:" Ex. xxi. 33. *In it, the Sabbath, thou shalt not do any work; nor thy cattle,* chap. xx. 11.

There is but *one being* in nature, deaf to the voice of *Almighty God*; and that being is the *sinner*. He is more insensible than the earth, and harder than the *rocks*. Inanimate creatures should make him blush: much more the docile, grateful, useful brute beasts. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider:" Is. i. 3. Compare Jerem. viii. 7. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me," Is. i. 2.

The sagacity of *animals*, in finding out, and providing their food is remarkable. *Man's* reason, and supremacy over the other creatures answereth all his occasions. But for such as are inferior, the power of *instinct*, imprinted by the *Almighty God*, is wonderful. Among every species of

them are to be found notable acts of *sagacity*. Their *smell and taste* for distinguishing, is most accurate. With entertaining *power and artifice*, some hunt, and others watch and way-lay their prey; some grope under ground, others dig; and all have frames adapted to their peculiar services. "The young lions roar after their prey, and seek their meat from God," Psal. civ. 21. Go to the ant, thou sluggard, consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest:" Prov. vi. 6, &c. "There be four things which are little upon the earth; yet are they exceeding wise. The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces," chap. xxx. 24, &c.

Ants, caterpillars, like bees, beavers, independent of all instruction or experience, and without deliberating, are directed to what is necessary to preserve life, and continue their kind. They seem to know what want is, and act by their power after an uniform manner. This they owe to almighty wisdom. They build magazines, and fill them with provisions. These, and their nests, unless when restrained by peculiar circumstances, are made up of the same materials, and in the same form and situation, best suited to afford them shelter and protection.

In *man* we have what may be termed an abridgement of the *Creator's art*; sufficient to demonstrate his being and attributes. His *soul* is a noble copy of the *divine image*. *Inclinations* are various for different employments; a provision no less wise than necessary. Hence, *labours them-*

selves become pleasant. *Invention* is a notable power of the soul, being equally various and beneficial. "The Lord God sent him (Adam) forth from the garden of Eden, to till the ground from whence he was taken;" Gen. iii. 23. "And Abel was a keeper of sheep, but Cain was a tiller of the ground;" chap. iv. 2. "Jabal was the father of such as dwell in tents, and of such as have cattle. Jubal was the father of all such as handle the harp and the organ. Tubal-cain, an instructor of every artificer in brass and iron;" chap. iv. 20, &c. Thus, the means of cheering, as well as *support* were found out; and things only are locked up, which might be of ill consequence. "Every good gift, and every perfect gift is from above; and cometh down from the father of lights; with whom is no variableness, neither shadow of turning;" Jam. i. 17. "The Lord giveth wisdom, out of his mouth cometh knowledge and understanding;" Prov. ii. 6. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding," Job xxxii. 8. "And God gave Solomon wisdom and understanding exceeding much; and largeness of heart, even as the sand that is on the sea-shore. 1 Kings iv. 29. "He spake of trees, from the cedar-tree that is in Lebanon, even to the hyssop that springeth out of the wall: he spake also of beast, and of fowl, and of creeping things, and of fishes;" ver. 33. "See, I, the Lord, have filled Bezaleel, the son of Uri, with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship;" Exod. xxxi. 2. "The sovereign power of God co-existed with his wisdom, as is set forth, Prov. viii. 22, 23.; "the Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the

"earth was." Since the *creation* these act by *men*. Hence genius and industry, both fit for the glory of governing. His most culpable disgracing *ignorance*, is that of obligation and duty. "Hear instruction, and be wise, refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul; all they that hate me, love death;" Prov. viii. 33, &c.

Imagination and memory do greatly subserve the *human understanding*. *Young people*, in particular, need these. Hence the sermon on the Mount, as it is usually called, Matth. chaps v, vi, and vii. is full of luminous interesting maxims, which convey more light and exactness, than all sorts of logical method. So likewise, the book of *Proverbs*, with most of *David's Psalms*. Hear the *apostle Paul* too, Acts xviii. 23, &c. "Ye men of Athens, as I passed by and beheld your devotions, I found an altar with this inscription—To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you: God that made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is he worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after him, and find him, though he is not far from everyone of us; for in him, we live and move, and have our being, as certain also of your own poets have said; for we are also his off-

“spring.” Observe, as ought ever to be the case, *reason*, through all these, directing *fancy*.

Memory keeps a register of all, that man may preside over all. Some *brute creatures*, especially of the domestic kind, are not without degrees of this; though very much limited. In *man*, it is a vast repository, extending to all *nature*. It has no bounds. A single maxim, and even word, recalls to his mind what saves much study. Whence *God* has revealed religion to the world by facts, and not intricate disputes, or profound meditations. These manifest the *divine nature and will* to man; the objects of belief, and motives to virtue. “I am the way, the truth, and the life; no man cometh to the Father, but by me:” John xiv. 6. “This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent;” chap. xvii. 3. “If ye had known me, ye should have known the Father also; and from henceforth ye know him, and have seen him;” chap. xiv. 7. “The words that I speak unto you, I speak not of myself; and the Father that dwelleth in me, he doth the works. Wherefore these things (doctrines and miracles) are written, that ye might believe, that Jesus is the Christ; and that believing, ye might have life through his name:” chap. xx. 31. “Lord, I believe. Help my unbelief!”

The desire of being happy, is the spring of all human action. “Many there be who say, who will shew us any good?” Psa. iv. 6. It is strong and universal. Still however, we are free to choose the *means* towards it, and this is the characteristic of our *sovereignty*. To keep the desires thereof under restraint, *God* made *conscience*, an inward sense of order, and constant companion of *reason*. Freedom is not intitled to act at random; but like *Almighty God* himself, by rules of wisdom. And this is the finish-

ing stroke to the *divine image* in man. Where *conscience* is not regarded, misery takes place ; and its voice is heard every where—in all ages and among all nations. “ For
 “ when the gentiles which have not the law, do by nature
 “ the things contained in the law ; these having not the
 “ law, are a law unto themselves : which shew the work
 “ of the law written in their hearts ; their conscience also
 “ bearing witness, and their thoughts the mean while accusing, or else excusing one another.” Rom. ii. 14, 15.
 The most perfect communication of the *divine essence*, therefore, is *virtue*, or the *love of order*. “ I will walk at liberty, for I seek thy precepts ;” Psal. cxix. 45. “ Then
 “ said Jesus to those Jews which believed on him,” John viii. 31, 32 ; “ If ye continue in my word, then are
 “ ye my disciples indeed : and ye shall know the truth ;
 “ and the truth shall make you free. Verily, verily, I
 “ say unto you,” ver. 34 ; “ whosoever committeth sin
 “ is the servant of sin. While they promise liberty, they
 “ themselves are the servants of corruption ; for of whom
 “ a man is overcome, of the same is he brought in bondage : 2 Pet. ii. 19.

After the creation of all things, there was wanting a *rational inhabitant*, to take possession of a world so magnificently adorned ; one who knew, or was willing to make use of them : a being replete with pious *sentiment and gratitude*. “ Hence,” said the Almighty, “ Let us make man in
 “ our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the
 “ air, and over the cattle, and over all the earth, and
 “ over every creeping thing that creepeth upon the earth.” Pursuant to the charter which scripture has preserved, *man* now proves from experience, to be in possession of all.
 “ All is thine,” said he to *Adam*, “ Of every tree of the

“ garden thou mayest freely eat ; but of the tree of the
 “ knowledge of good and evil, thou shalt not eat of it,
 “ for in the day that thou eatest thereof, thou shalt surely
 “ die ;” Gen. i. 16, 17. A *reserve*, which so far from im-
 poverishing, did really constitute his chief honour ; viz.
 the knowledge of his *origin and obligation* ; a capability of
religion, or how to please his *benefactor*. It was fit thus to
 profess his *gratitude and veneration*. An easy term for *im-*
mortality. A proper evidence that man was *God's* tenant
 for the whole. “ Thou hast made him a little lower than
 “ the angels,” Psal. viii. 5, &c. “ Thou hast crowned him
 “ with glory and honour. Thou madest him to have do-
 “ minion over the works of thy hands : thou hast put all
 “ things under his feet : all sheep and oxen, yea, and the
 “ beasts of the field : the fowl of the air, and the fish of the
 “ sea, and whatsoever passeth through the paths of the seas.
 “ O Lord, our Lord, how excellent is thy name in all the
 “ earth !” Governor and master, notwithstanding, is one of his
 lowest titles. The *author of our blessings* mentions them coolly
 and without admiration. The *image of God* in man is destin-
 ed to command. All is included in the single word — The
 gift of *reason*, the power of *imitating*, and *public honour* to
 him who gave all. How affecting the doctrine ! How
 compendious ! How intelligible ! *Man*, like the other *ani-*
mal, was not to live at will. *Adam*, therefore, is subject-
 ed to homage.

The *human body* itself is wonderfully framed for *governing* ;
 that is, for *action and rule*, under the tuition of *intelligence*.
 There is a *dignity* in his erect posture. *Symmetry and gran-*
deur dwell in his face. A single smile spreads cheer-
 fulness around. When he looks, to a certain degree the
soul is seen. The whole *attitude* gives full liberty of action
 and command. *Human motions* are not confined, but num-

berless. The proportion of *shape* is also well fitted for work. His wants are supplied by the *author of all privileges*. The variations of the *voice* are boundless, and of universal signification; so are *bodily movements*. By both, the attention of thousands can be fixed at once. His *senses* are the true ministers of *knowledge*. *Reason* walks by their aid; and they again obey *reason*. They look, hear, taste, smell, touch, and are directed. By all together, correspondence is kept up in the universe. "O Lord, how great are thy works! And thy thoughts are a very deep. A brutish man knoweth not, neither doth a fool understand this," Ps. xcii. 4, 5. "They say in their heart, No God," Ps. xiv. 1. "They slay the widow, and the stranger, and murder the fatherless;" xciv. 8, &c: "Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"

Even *human pleasures* prove his *power to govern*. How various are the means used to provide for these? they do not disgrace *man*, being a work of *Cod*; and gift of the *Creator*. To exceed is the only contradiction to divine purposes. With this restriction, no single pleasure is denied us. Yet are they neither his *end* nor his *rule*. *Piety* has sounder and more useful views. All the earth is submitted to human research and industry. His strength and dexterity together are astonishing! In these, well employed, he resembles the *great author of his being*. "My son, eat thou honey because it is good, and the honey-comb which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off:" Prov. xxiv. 13, 14. "I know that there is no good in them,

“ but for a man to rejoice, and do good in his life ;” Eccl. iii. 12, 13. “ And also that every man should eat, and drink, and enjoy the good of all his labour : it is the gift of God. Hear thou, my son, and be wise, and guide thine heart in the way. Be not amongst wine-bibbers, among riotous eaters of flesh ; for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags :” Prov. xxiii. 19, &c. “ Man that is in honour, and understandeth not, is like the beasts that perish ;” Ps. xlix. 20. “ Who hath wo ? Who hath sorrow ? Who hath contention ? Who hath babbling ? Who hath wounds without cause ? Who hath redness of eyes ? They that tarry long at the wine ; they that go to seek mixt wine. At the last, it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea ; or as he that lieth upon the top of a mast. They have stricken me, thou shalt say, and I was not sick ; they have beaten me, and I felt it not : When shall I awake ? I will seek it yet again ;” Prov. xxiii. 29, &c.

The glorious form of the *eye*, is fittest to contain the *humours* within, and to receive the *images* of objects from without. It also accommodates the several motions thereof. It is situated in the most erect eminent part of the body, to take in more objects ; and for the more convenient defence as well as nearness to the *common sensory* of the brain. By this means, we can at once take in almost a whole hemisphere. For assistance, the *head* is made to move, as occasion requires. Its size is small, beautiful, and expressive. Being noble and necessary, two are provided for the greater range, and to supply occasional loss. What manifest sign of *infinite skill*. The more minute parts and mechanism.

make us stand amazed. The *humours* are clear, transparent, and easily admit the rays of light ; yet proof against common inconveniences. On the darkest inmost cell, the glories of both *heaven and earth* are most exquisitely pictured. To guard and secure all, the *socket* is strong, the *cover* nice. None less than *omniscience* could so contrive and adjust ! The same way as to the *ear*, a double number is convenient for hearing every where around us ; as well as a provision for loss, or injury. Their *situation* is admirable, like as that of the *eye*, well guarded and freed from annoyance. The *fabric* is an admirable piece of *divine wisdom, art, and power*, proper for the erect posture of the body. So contrived as to collect the circumambient impressions, and undulations of *sound*, and convey them to the *sensory* within. The inward passage is artfully turned, to give *sounds* an easy, and at the same time a gentle admission into the more tender parts. It is ever open to the watch ; and yet, to prevent the entrance of what is noxious, it is secured by a bitter nauseous composition, from glands appointed for that purpose. The *containing bone* for the inmost part, is harder than most others, both to protect and to prevent sounds from another quarter. The *drum*, or inner member, can be differently affected by what is loud, languid, harsh or grateful. The *voice of man* is also made to correspond with the hearing, so as to be a kind of echo thereof.

Sound, so difficult to explain, is an admirable work of *God*, being fine, susceptible of every impression, expressive of sense and meaning ; and fitted to send our minds at a great distance, and with speed, or more gently when at hand. The whole œconomy of *enrapturing music* depends upon this ! *Adorable great, good and wise Creator !* In all the above there are no signs of chance ; but every thing curious, orderly, of the fittest matter, and most proper

strength; each part adapted to the most compendious use. There is nothing in the whole deficient, nothing superfluous.

“The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you:”

1 Cor. xii. 1. Every member is situated most convenient for use, ornament, or mutual assistance. The watchful senses are situated in the *head*, as *eyes*, *ears*, &c.; the *hands* conveniently placed for work; the *heart* to dispense life and heat. Take any part, and place it differently in mind, and how many losses would be sustained? Suitably to the purpose of *divine wisdom and goodness*, in our erect posture, let us often and devoutly raise the soul to *high contemplation*, saying, “I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well,” Psal. cxxxix. 14.

Those parts of the *human body* which are most necessary, like *heart*, *brains* and *eyes*, are best protected. Abundant provision, likewise, is made against evil accidents, and inconveniences; as *two eyes*, *ears*, *feet*, &c. Many *internal branches* which have but one chief use, may be obstructed without bringing on *death*; likewise many ways to evacuate what is hurtful, as by *neezing*, *coughing*, and what is more generally known. *Sleep* refreshes and repairs the waste of animal spirits. *God*, in nature, always observes the same tenour, because his works, in their several kinds, are so perfect. There is *pleasure* annexed to actions that are necessary for support and continuation, which else might be forgot. Even *pains* are of use to seek for speedy help. “How precious also are thy thoughts unto me, O God! How great is the sum of them! If I would count them, they are more in number than the sand. when I awake I am still with thee,” Psal. cxxxix. 17, 18.

Scarce two *faces* in the world are absolutely alike;

whence we distinguish them with ease, and prevent innumerable confusions and miseries. The same way *voices*, which even the blind can distinguish. Likewise *hand-writings*. To come to particulars, notwithstanding, how neat and capacious is a *human head*? How beautiful the *eye*, and commodiously situated? They, even as all the rest of the members, are well secured. The *teeth*, for obvious reasons, are of a closer and harder substance than all the rest of the bones; and when not obstructed, they grow during a man's whole life. *Infants*, who feed on *milk*, get them not for months, that the nurse's tender breast be not hurt. The *tongue* is the organ of tasting, helps to chew, and swallow, and is a main instrument of speaking, to exchange thoughts: its contexture is wonderful. The *wind-pipe*, being annular, is kept constantly open for breathing, that meat or drink may not hurt it. There is a *small door*, or valve, which shuts when we swallow. It is *gristly*, for convenient bending of the *neck*; and for the more various modulation of the *voice*; has a power either to contract, or dilate. It is always kept moist. The *heart* first quickens, and last dies. By its incessant motion, distributes heat and spirit throughout the whole body. The uses of our chief working instrument, the *hand*, are not easy to enumerate; its *joints and bones* are various and pliant to either gentle, or great operations. The *finger ends* of exquisite sense, and strengthened with *nails*. By the divine art of *writing*, we transmit our own thoughts, and converse with the long dead of every age. The *back bone* is so divided, as to be commodious for both stooping and turning. Each part is nicely jointed, and kept from rubbing. Demonstration of infinite reason! The *supporters* are strong, and yet light. The *ribs*, having no great weight to bear, are broad and thin. The *belly* is left free, to give way to breathing. The

Stomach made capable of stretching and contracting, agreeable to the quantity of meat it contains ; and is kept warm by the *liver* immediately under, which also helps to digest, and relieve from what doth not nourish. All is perfect order, by unerring rule and measure. The *skin* both soft and beautiful, keeps the whole together, and is warmed with inward *fat*. The form of what is generated in the *womb*, is too difficult to account for. "Thou knowest not what is the way of the Spirit ; nor how the bones grow in the womb of her that is with child !" Eccl. xi. 5. " Yet my substance was not hid from thee, when I was made in secret ; and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written ; which in continuance were fashioned, when as yet there was none of them. I will praise thee, for I am fearfully and wonderfully made : " Psal. cxxxix. 14, &c. How astonishing too are *parental likenesses* !

Before this subject be left, it may be proper still to observe, that the *odoriferous effluvia* have an easy passage to the sense of *smelling*. This is provided for by open *nostrils*, made not of flesh, or bone, but *cartilages* ; the better to be kept open, and withal to be dilated or contracted, as there is occasion. By breathing, *smells* are taken in ; and there are *nerves* both for exclusion and retention. *Hairs* in the *nostrils*, give warning of things improper. An admirable work of *God*, taking the whole together. *Taste* consents with *smell*, and is excellently provided for about the *tongue and mouth*. The situation of both organs is the most convenient imaginable, at the first entrance into the grand receptacle for food, to judge between what is wholesome and savoury, or otherwise. *Eye, smell, and taste* are guards against what might be pernicious. *Feeling* is performed by nerves spread in the most incomparably curious

manner throughout the whole body, both without and within; hence each part can distinguish between pleasure and pain, things salutary, and things hurtful: an *economy* demonstrative of *divine wisdom* and *indulgence*. We must deny our senses, by denying them to be *God's handy-work*; and ought thus to spiritualize them: "O taste and see that the Lord is good: blessed is the man that trusteth in him;" Psal. xxxiv. 8. "Come, eat of my bread and drink of the wine which I have mingled. For sake the foolish and live, and go in the way of understanding;" Prov. ix. 5, 6. "O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. My soul shall be satisfied as with marrow and with fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches! Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price. Wherefore do you spend money for that which is not bread? and your labour for that which profiteth not: hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people; a leader and commander to the people." Isa. lv. 1, &c. "Walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice unto God for a sweet smelling savour," Eph. v. 2.

Let us give thanks to *Almighty God* for the perfection

and integrity of our *bodies* ; saying unto each other, as in Psal. c. 3 “ Know ye the Lord, that he is God : it is he “ that made us, and not we ourselves. For thou, Lord, hast “ possessed our reins ; thou hast covered us in our mother’s “ womb :” Psal. cxxxix. 13. *She* that so carried us being not more conscious of what was done there than the *child* itself. We are but too apt to overlook *common blessings* : deprivation would make us consider. God still preserves what he has made ; and in manner no less “ fearful and “ wonderful. In him we live, move and have our being ;” Acts xvii. 28. Oh, let us not *deface*, by vicious practice, the *workmanship of God*. Even the form and beauty of the *body* is in itself a blessing ; renders persons acceptable to others ; and is often a sign of what is inward. No better *preservatives* can be, than temperance, purity, real unaffected modesty, a gracious calm temper, a sincere and universal charity. They are blessed who wear such *signatures* in their countenance ; and they who deface these, do aggravate their sin and misery. *Health, vigour and life*, we ought honestly to covet. The *disorderly* impair, and sometimes destroy. “ Let us present our bodies to God, as living sacrifices ;” Rom. xii. 1. “ Let us glorify him with these ;” 1 Cor. vi. 20. “ Let not sin reign in them ; “ but yield them as instruments of righteousness” to their acknowledged author. “ Turn away mine eyes from beholding vanity ; and quicken thou me in thy way ?” Psal. cxix. 37. “ Thou wilt save the afflicted ; but wilt “ bring down high looks :” Psal. xviii. 27. “ Him that “ hath a high look, and a proud heart, will not I suffer,” ci. 5. View and admire the footsteps of *divine wisdom* ; mark extraordinary *events and effects* ; employ the *tongue* in *heavenly praise*. Let us duly prize and value our *souls*, that actuate and quicken.

Magnifying glasses see admirable things even in *insects*. Their *variety, dispositions, policy, and make*, are wonderful. Each of them appear to be cut into parts, or *sections*, which give them their names. Their *clothing* is rich even to profusion. They have *arms* offensive and defensive; but *flight* saves most of them. They are derived from *seeds*, like other *animals*, which contain the *insect* in miniature; and go through various stages — First, they are *worms*, and then fly. Their *apparent death*, is the original of a new existence, for which they diligently prepare. Their *food* is various, as best suits the places they are bred in. They serve to support *birds*, who entertain us with their *songs*. God has given them, as well as ourselves, a right to the *verdure of the earth*; Gen. i 29, 30. They are sometimes used by the *Almighty*, to humble pride in man. They are *images* to us of our own resurrection; for what are *butterflies*, save creatures risen from the graves of *insects*?

Wasps, like *bees*, observe an amazing order and œconomy, and even common *flies* have all advantages serviceable to their necessities. The idle ought to go to the *ant*, to know how to be provident; for they too form a little republic, governed by its own laws and politics, see Prov. vi. 6. The *snail* carries her habitation along with her. Her *horns* serve for eyes; and like *sea-crabs*, divest themselves every other year of their shell, by means of a renewing liquor. As for *birds*, it has in part been noted, that they have *various movements*; and some of them very graceful. Their *nests* are built with just proportion and extent. The *egg* performs to young ones the office of a breast and milk to other *animals*. All the time of sitting they are nourished by one common *father*. With what a weight of cares do both *parents*, after hatching, charge themselves, till the *brood* are capable of subsisting without them? they are up before

fun, and distribute their food with great equality. They watch, defend, and forecast. The most gentle of them will hazard their own persons. "To every thing there is a season," and a time to every purpose under heaven; Eccl. iii. 1. "Sing unto the Lord with thanksgiving, sing praise upon the harp to our God; for he giveth to the beast his food, and to the young ravens which cry:" Ps. cxlvii. 7, 9.

Creatures that are most common deserve our strictest attention. One of the finest instances of *God's bounty to man* is the number of *domestic animals* and provisions for them. They are tractable, and naturally loving; their services are voluntary. The *horse* is never injurious to other creatures; he enjoys most qualities that are amiable; he has the finest turn of shape; has noble inclinations; is liberal of his services, and frugal in his food: all his attitudes are impressive of majesty; he studies to please and humour his master. Job xxxix. from ver. 20. describes his more eminent qualities in strong language: "Hast thou given the horse strength? Hast thou clothed his neck with thunder? He paweth in the valley and rejoiceth. He goeth to meet the armed men. He mocketh at fear; and sayeth among the trumpets," as it were, ha, ha, &c. The *dog* too, is pleasing in his make; and when rightly bred, performs his exercises with a peculiar grace; he observes what his master is going to do, and acts agreeably; he watches day and night, to preserve him from injury; he is lively and courageous in acts of friendship. It is evident that *God* has made him to be a companion. The fiercest of them reserve all their malignity for night. They are all shaped for different uses.

Cattle supply with food and raiment; their *flesh* is nourishing and delicate: they are themselves great *riches*;

they abundantly repay both care and expence. A *cow* alone is a poor man's estate. The *sheep* resigns to him the use of his fleece. They associate, only to give. *Liberality* so often repeated, is worthy of new gratitude. They are tender of their *young* to admiration. A *mother* can distinguish the bleating of her own among thousands. *Eliphants* are indefatigable, abstemious, patient ; and, though they bear towers upon their shoulders, may be taught to obey a child. The same way *camels*, so serviceable in long journeys, and warm climates. The *cat* is not only of use, but amusing. The *ass* itself enjoys very solid qualities ; his want of *air and melody* are supplied by *mild modesty* ; can march long, and without intermission ; his *meals* require no preparation ; he never appears squeamish, or dissatisfied ; is always at hand ; and if he be heavy, is *pacific*. The *beaver* is provided with two sorts of hair ; the one long, to cover that which is softest and best from dirt. He is impregnated with what is highly medicinal. The manufacture of his *down*, makes *furs and hats*. His *feet, paws, and tail* are made for building ; of which this animal is a great master. Their situation by water sides, is generally the best chosen possible, *Lord, thou preservest man and beast !* Psal. xxxvi. 6. " Creeping things, beasts, cattle, and all flying fowl, praise ye the Lord !" cxlvii. 10. That man might be destitute of nothing that could any ways contribute to the *comfort of life*, God hath provided creatures that live upon crumbs, sweepings from tables, with *barns*, and in great plenty. " Whoso is wise, and will observe these things ; even they should understand the loving-kindness of the Lord ;" Psal. cvii. 43. " O let men exalt him in the congregation of the people ; and praise him in the assembly of the elders," ver. 32.

Man is not alone here below. The whole earth is cover-

ed with his own *species*. Whilst every *one* is improving, the *body* at large testifies its gratitude, by supplying with other helps he stands in need of. Thus both trouble and time are spared. *Society* multiplies the bounties of our *Creator*. He who sequesters himself, buries his *talent*, unless he there, some how, provides for the public. *Christianity* is the perfection of *society*, as it strikes at the very root of *injustice*, by the suppression of hatred and bitterness. Two, thus united, "are better than one, because they have a good reward for their labour; for if they fall, the one will lift up his fellow: but wo to him that is alone, when he falleth; for he has not another to lift him up; and if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken," Eccl. iv. 9, &c. Moreover, the profit of the earth is for all: the king himself is served by the field," ch. v. 9. "Owe no man any thing," Rom. xiii. 8. "but to love one another; for he that loveth another hath fulfilled the law. All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," Match vii. 12. "Have compassion one of another," 1 Pet. iii. 8.; "love as brethren; be pitiful, be courteous. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever, Amen." chap. iv. 10, 11. The wonderful effects of *benevolence*, which the *gospel* breathes, shews that it belonged to him who made man and *society*. "As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another," Rom. xii. 4, 5. "One

“ body, one spirit, even as ye are called in one hope of
 “ your calling : one Lord, one faith, one baptism ; one
 “ God and Father of all, who is above all, and through
 “ all, and in you all,” Eph. iv. 4, &c. “ But unto every
 “ one of us is given grace, according to the measure
 “ of Christ.”

Marriage is the seed and support of all society. “ So
 “ God created man, male and female created he them.
 “ And the Lord God caused a deep sleep to fall upon
 “ Adam ; and he slept, and he took one of his ribs, and
 “ closed up the flesh instead thereof. And the rib which
 “ the Lord God had taken from man, made he a woman,
 “ and brought her unto the man. Thus did the Lord
 “ God, because he had said,” Gen ii. 18, &c. “ It is not
 “ good, that the man should be alone : I will make him
 “ an help meet for him. And Adam said, this is now
 “ bone of my bones, and flesh of my flesh : she shall be
 “ called Woman, because she is taken out of man. There-
 “ fore shall a man leave his father and mother, and shall
 “ cleave unto his wife ; and they shall be one flesh.” If
plurality of wives had been for the good of *man*, and for ad-
 vantage of *society*, God would not have left *Adam* for a
 long series of years without any other companion than *one*.
 His *judgement*, at that time, ought to serve as a *model and*
rule ever after. Such is the *sublime idea* which the scrip-
 tures give us of *marriage*—making of both parties *one*.
 This renders it *excellent and stable*. The number of *boys and*
girls, from each, is, one with another, pretty near the
 same every where. “ I say unto you,” Matth. v. 32.
 “ whosoever shall put away his wife, saving for the cause
 “ of adultrous fornication, causeth her to commit adul-
 “ tery. And whosoever shall marry her that is divorced,
 “ committeth adultery. Wives submit yourselves unto

“ your own husbands, as unto the Lord,” Eph. v. 22.
 “ Husbands love your wives, even as Christ also loved the
 “ church, and gave himself for it,” ver. 25. “ Dwell
 “ with them according to knowledge, giving honour unto
 “ the wife as unto the weaker vessel, and as being heirs to-
 “ gether of the grace of life, that your prayers be not hin-
 “ dered,” 1 Pet. iii. 7. “ Except the Lord build the house,
 “ they labour in vain that build it,” Psal. cxxvii. 1.
 “ Greet the church that is in every Christian house.” Adul-
 tery and fornication have no other rule but caprice; a to-
 tal disregard for the honour of families, and the benefit of
 mankind in general; “ they are enemies of the cross of
 “ Christ; whose end is destruction; whose glory is in their
 “ shame,” Phil. iii. 18, 19. “ There shall in no wise
 “ enter into it (the New Jerusalem) any thing that defil-
 “ eth, neither whatsoever worketh abomination or mak-
 “ eth a lie,” Rev. xxi. 27.

God gave to *man* the title of *chief governor*, or *defender*; because he hath given him a more robust constitution than the other. *Woman*, although she hath a right in quality of *rational*, to the *dominion of the earth*, equal with her husband, she is nevertheless but second, in family and rank; a help meet; a *help* like himself. She has not received the same measure of health and activity, being confined in her house to lesser cares. She is endowed with *softness and grace*, to be always lovely and obeyed, because she pleases. Such authority is neither less beneficial, nor less efficacious than the other. Her most *infallible power* is that which she borrows from her *gentle, attentive, virtuous behaviour*.
 “ Likewise, ye wives, be in subjection to your own husbands,
 “ that if any obey not the word, they also may, without
 “ the word, be won by the conversation of the wives; while

“ they behold your chaste conversation, coupled with fear.
 “ Whose adorning let it not be that outward adorning, of
 “ plaiting the hair, and of wearing of gold, or of putting
 “ on of apparel ; but let it be the hidden man of the heart,
 “ in that which is not corruptible ; even the ornament of a
 “ meek and quiet spirit, which is in the sight of God of
 “ great price,” 1 Pet. iii. 1, &c. The occupations of a *good*
wife are continual, and for ever necessary, she directs the
decorum and ceremonial of a house, and greatly enlivens it.
 Her *looks*, though calm and unaffected, keep all within
 the bounds of *duty*. As much as possible, she makes every
 thing refer to the pleasure of her *husband*. Hence, *home*
 is pleasing ; openness, and mutual candour take place ;
 “ Even as Sarah obeyed Abraham, calling him Lord ;
 “ whose daughters they are, as long as they do well, and
 “ are not afraid with any amazement,” verse 6th.

With the happy fruitfulness of *marriage*, new sentiments
 take place. The *mother*, by all the ties of tenderest love,
 is vigilant ; the love of the *father* is not more tranquil,
 though his sensibility may not be equal : he redoubles
 his cares and labours ; the progress of their *common child*,
 fills them with rapture. *Respect and gratitude* increase
 with age. In time, they become the truest *friends and*
supports. “ Lo, children are an heritage of the Lord ;
 “ and the fruit of the womb is his reward. As arrows
 “ are in the hand of a mighty man ; so are the children
 “ of the youth. Happy is the man that hath his quiver
 “ full of them,” Psal. cxxvii. 3, &c. “ Blessed is every
 “ one that feareth the Lord, that walketh in his ways.
 “ For thou shalt eat the labour of thine hands ; happy
 “ shalt thou be, and it shall go well with thee. Thy wife
 “ shall be as a fruitful vine, by the sides of thine house ;
 “ thy children like olive plants round about thy table.

“ Behold, that thus shall the man be blessed that feareth
 “ the Lord: Yea, thou shalt see thy children’s children;
 “ and peace upon Israel.” Psal. cxxviii. “ Children’s
 “ children are the crown of old men; and the glory of
 “ children are their fathers,” Prov. xvii. 6. *She* (the good
 wife) “ looketh well to the ways of her household; her
 “ husband also, and he praiseth her. Her children arise
 “ up, and call her blessed,” chap. xxxi. 28, 29. “ I know
 “ him (Abraham) that he will command his children,
 “ and his household after him; and they shall keep
 “ the way of the Lord, to do justice and judgement,”
 Gen. xviii. 19. “ Train (catechise) a child in the way
 “ that he should go; and when he is old, he will not de-
 “ part from it,” Prov. xxii. 6.

Next to *Almighty God*, nothing ought to be dearer,
 or seem more lovely to us, than *society*. Man cannot other-
 wise enjoy the productions of earth. It is the will of *pro-*
vidence, that we should see as many *benefactors*, as there are
workers. “ Now are they many members,” 1 Cor. xii.
 20. “ yet but one body.” An *idle person* does great wrong
 to his neighbour. *Vagrant beggars* above most others;
 they are at once a *plague* and a *disgrace*; they are not
 contented with bare necessities; they multiply the ap-
 pearances of evil; and reject the proposal of work with in-
 dignation. There are *poor* of many sorts, who conceal
 their misery.—To add a little to such is true *alms*! All
 done in private ought, as much as possible, to consist
 with public *alm-offices*. “ The same members should have
 “ the same care one of another. And whether one mem-
 “ ber suffer, all the members suffer with it; or one member
 “ be honoured, all the members rejoice with it,” verse 25,
 26. “ Put on, therefore, as the elect of God holy and be-
 “ loved, bowels of mercies, kindness, humbleness of mind.

" meekness, long-suffering, forbearing one another; and
 " forgiving one another. If any man have a quarrel against
 " any; even as Christ forgave you, so also do ye. And
 " above all these, put on charity, which is the bond of per-
 " fectness," Col. iii. 12, &c. " If there be among you
 " a poor man, one of thy brethren, within any of thy gates,
 " in the land which the Lord thy God giveth thee, thou
 " shalt not harden thy heart, nor shut thine hand from thy
 " poor brother; but thou shalt open thine hand wide unto
 " him, and shalt surely lend him sufficient for his need, in
 " that which he wanteth. Thou shalt surely give him, and
 " thine heart shall not be grieved when thou givest him;
 " because that for this thing, the Lord thy God shall bless
 " thee in thy works, and in all that thou puttest thine
 " hand unto. For the poor shall never cease out of the
 " land," Deut. xv. 9, &c.

Since no *man's life* is long enough, nor their opportu-
 nity and power great enough to provide every thing neces-
 sary for his support and well being; can we not herein
 discover a *providential direction*, to render men assisting to
 each other? That each, out of choice, or inclination, is
 driven on to concur, as far as in him lies thereto? Is this
 the result of mere *chance*, or not rather of *wise, unspeakably*
wise design? Whence does it happen, that all feel such an
 over-ruling inclination toward the country in which they
 were born, be it ever so cold, or barren? This too, must be
 resolved into the will of a *supreme director*. The same way
 courage, and contempt of dangers; the mutual strong in-
 clination of the sexes; the *desire of children*, even with
 hazards. " And God blessed them, and God said unto
 " them," Gen. i. 28. " be fruitful, and replenish the earth,
 " and subdue it. In the sweat of thy face shalt thou eat
 " bread, till thou return into the ground. When we were

“ with you, this we commanded you, that if any man
 “ would not work, neither should he eat ; for we hear that
 “ there are some which walk disorderly among you, work-
 “ ing not at all, but are busy bodies : now them that are
 “ such, we command and exhort, by our Lord Jesus Christ,
 “ that with quietness they work, and eat their own bread,”
 2 Theff. iii. 10, &c. “ Study to be quiet,” 1 Ep. iv. 11, 12.
 “ and to do your own business, and to work with your own
 “ hands ; that ye may walk honestly toward them that are
 “ without, and that ye may have lack of nothing. From
 “ whom, even Christ, the whole body fitly joined together,
 “ and compacted by that which every joint supplieth, ac-
 “ cording to the effectual working in the measure of every
 “ part, maketh increase of the body, unto the edifying of
 “ itself in love,” Eph. iv. 16. “ I pray for them that
 “ shall believe on me, through their (apostolical) word ;
 “ that they all may be one, as thou, Father, art in me
 “ and I in thee ; that they also may be one in us : and that
 “ the world may believe, that thou hast sent me,” Jo.
 xvii. 20, 21. “ A new commandment I give unto you,”
 chap. xiii. 34, 35. “ that ye love one another ; as I have
 “ loved you, that ye also love one another. By this
 “ shall all men know that ye are my disciples, if ye have
 “ love one to another.”

Man, even under the disguise of misfortune, is no mean,
 contemptible thing ; he hath hid, in his intelligent mind,
 an excellent nature ; much admirable beauty and lustre ;
 he is allied to *angels*, and nearly resembleth *God* ; he
 is possessed of endowments which render him capable of
 the greatest and best advantages ; he was born to do-
 minion, and framed to be a *Lord* over “ the beasts of
 “ the field, the fowls of the air, and fishes of the sea,
 “ and whatsoever passeth through the paths of the sea.”

Wherefore, "let no man despise another. The rich and the poor meet together. The Lord is the maker of them all," Prov. xxii. 2.

The lower orders of beings, besides their own proper exercises and enjoyments, are often made to contribute to serve the uses of creatures of an higher rank in the scale of existence—to answer the ends not only of necessity and pleasure, but even of *moral administration*, in the way of reward and punishment. Hence, Ps. cxliv. 13, &c. Part of a nation's prosperity is thus represented: "That our garners may be full, affording all manner of store; that our sheep may bring forth thousands, and ten thousands in our streets; that our oxen may be strong to labour, that there be no breaking in, or going out; that there be no complaining in our streets." On the contrary, what a grievous punishment is it, "when the beasts groan," as in Joel. i. 18. ? "The herds of the cattle are perplexed, because they have no pasture; yea the flocks of the sheep are made desolate." Worse still, "If ye will not hearken unto me, and do my commandments, saith the Lord God," Lev. xxvi. 22. "I will also send wild beasts among you, which will rob you of your children, and destroy your cattle; and make you few in number, and your high-ways shall be desolate." In such cases, these do act according to their nature; but the direction of them, as to time and place, is the work of *providence*, who, when he seeth fit, restrains their fury, and over-rules their natural instincts and appetites. Hence, *locusts*, *caterpillars*, and other devouring *insects*, are represented as *God's* mighty army, "to lay waste the land," Joel. i. 4. "That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath

“the caterpillar eaten.” Though what we call *accidents*, be according to the course and order of *natural causes*, yet the applying of them is most certainly under an illimited *sovereign wisdom*. “Every beast of the forest is his,” he tells us, Ps. l. 10. as well as “the cattle upon a thousand hills.” It is a glorious privilege to *be in league*, as it were, *with the stones of the field*, by a special tender care of *heaven*; and to have “the beasts of the field at peace with us.” Job. v. 23. Hos. ii. 18. He can cause the earth to shake so as to open, and swallow sinners up. He can point his awful lightening at their heads; or taint the air they breathe in with a poisonous influence. Hos. ii. from verse 21st, Holds forth a wonderful concatenation of *second causes*, all co-operating under him who is *sole supreme*: “And it shall come to pass in that day, saith the Lord, “that I will hear the heavens, and they shall hear the earth, “and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.” Let us make *Almighty love* our friend, and every thing shall *work together for our benefit*. They can do no more to us, than he sees proper to permit. *God* is absolute *Lord* of all. Yet is he not arbitrary or unreasonable. Let not the black and dismal face of things, with regard to either church, state, or individuals, sink our spirits into despondence. One resource still remaineth, that the *Lord God omnipotent* reigns, whose prerogative it is to bring good out of evil, and order out of confusion. “Praise ye the Lord!”

Nothing can be fuller to the purpose of *divine assistance*, with the obligations we are under to apply for it; than these words of our Lord, in *St. Luke's* gospel, xi 13. “If ye, “being evil” or imperfect, “know how to give good things to “your children, how much more will your Father which “is in heaven give the Holy Spirit to them that ask him?”

He is ever ready, and has the most undoubted, immediate access to human affections and dispositions. He can turn these, even as an husband-man or gardener doth the streams of waters, through trenches, to what part of his ground he sees proper. "O Lord God, keep this ever in the imagination of the thoughts of thy people; and prepare their heart unto thee." 1 Chr. xxix 18 *Open their hearts* even as thou didst *Lydia's*, "to the things which are spoken." Acts. xvi. 14. "Turn away our eyes, from beholding vanity, and quicken us in thy way;" Ps. cxix. 37. "Search us, O God, and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting;" Psal. cxxxix. 23, 24. To all this, the above consideration is truly animating; along with this other, Psal. lxxxiv. 11. "The Lord God is a sun and shield, he will give grace and glory, and no good thing will he withhold from them that walk uprightly."

There are pleasures provided for *man* of a far higher and nobler kind, than those that arise merely from the gratification of the *sensitive appetites*. Such are, besides the pleasures of *imagination*, which are of a large extent and strike the mind with great force, the pleasures that are to be found in the pursuits and acquisition of *knowledge and science*; which open to us a thousand avenues of pure and refined entertainments; and the nobler pleasures that result from the exercise of the kind and *social affections*—from good actions, generous emotions, love, gratitude, benevolence. But above all, the divine joys of *religion*; the satisfaction which flows from the testimony of a good confidence; from the contemplation and worship of the *deity*, and exercise of pious devout affections towards him; and from a sense of his favour and approbation; and the pleasing hopes of im-

mortality. "Delight thyself in the Lord, and he shall
 "give thee the desires of thine heart. Commit thy way unto
 "the Lord; trust also in him, and he shall bring it to pass.
 "He shall bring forth thy righteousness as the light, and
 "thy judgement as the noon-day:" Ps. xxxvii. 4, &c. Upon
 the whole, a truly religious man is the most rational, the most
 generous, the best natured creature living, happy within
 himself, and communicating happiness to others about him;
 free from perpetual anxieties of the superstitious; the wild
 perturbations of the enthusiast; and the comfortless prospect
 of the atheist.

If we are pleased and delighted with the scattered rays
 of the goodness and beauty which we behold in creatures
 like ourselves; what a sublime pleasure must it yield, to
 contemplate him "who is light, and in whom there is no
 "darkness at all?" 1 John i. 6. The supreme, original,
 and unbounded excellence, in whom there is a fulness of
 perfection never to be exhausted? Such is the pleasure that
religion opens to us. Here all our faculties are swallowed
 up in a devout astonishment! Let other things be never
 so great and glorious; still they are but finite. It is possible
 at length to come to an end of their perfection; to find
 out all that is in them of goodness and excellence. But in
God there is enough to entertain and satisfy the soul to eter-
 nity; new beauties and excellences still rising up to view;
 and furnishing perpetual matter of wonder, love, and joy.
 "In thee is the fountain of life; and in thy light, we shall
 "see light," Psal. xxxvi. 9. Not by a mere *natural neces-*
sity, like other *fountains*, but from a most wise, free, and
 generous beneficence.

THE SEVENTH DAY.

GEN. ii. 1, 2, 3.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work, which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

HEAVENS and earth express the whole visible world, now brought to that perfection wherein we see them: being various, as an *host* or *army*, and of excellent order. In *six days*, God had ended them, and did no work of that kind on the *seventh*, there remaining none to be done: an emblem of the *rest* that we shall have, says *devout Origin*, when we have faithfully finished our work. And a higher authority still, Heb. iv. 9. "There remaineth a rest," literally from the Greek, a *sabbath-keeping* "for the people of God."

Now *heavenly wisdom* determined the *seventh day*, from the very beginning of the world, to be observed in memory of its *creation* : such is the import of his *bleffing* it. It is a day of praising him, in all his works of wonder ; and of his bestowing new and lasting benefits upon all his pious worshippers. Thus *God* took care to preserve belief in himself, as the one only creator. Being made *religious creatures*, men certainly would have agreed upon some set time and place for *divine service*. And what time more proper, than what *Philo* well styles *the world's birth-day* ? Even after the reason was forgot, the *seventh day* has been kept by most nations, as a kind of *universal festival*.

To this *Noah* had some regard, and *Abraham*, after the flood. *Moses* speaks of it, as a day known to the *Hebrews*, before the giving of the law at Mount Sinai, *Exod* xvi. 23, 25, 26. “ And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy sabbath unto the Lord : bake that which ye will bake to-day, and seethe that ye will seethe ; and that which remaineth over, lay up for you to be kept until the morning. And *Moses* said, eat that to-day ; for to-day is a sabbath unto the Lord : to-day ye shall not find it (manna) in the field. Six days ye shall gather it ; but on the seventh, which is the sabbath, in it there shall be none.”

God, after this, enjoined the same to the *Israelites* for a peculiar reason, that they had been slaves in *Egypt*, *Deut.* v. 15 “ And remember that thou wast a servant in the land of *Egypt* ; and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm : therefore the Lord thy God commanded thee to keep the sabbath-day.” Says *Galen*, a noted heathen writer, ‘ We should all sing to the *creator* of all ; if we ourselves first know, and then tell others, how wonderful be

is in wisdom, how great in power, and how rich in goodness.' This is part of a *sacred hymn*. And it may be proper to know, for stimulating a regard to this sort of worship, that the youth of *Crete* were taught to sing, in a peculiar kind of air, the laws written in verse, that the pleasure of music might impress them more deeply on their memory, and prevent them from pleading ignorance, should they offend against them. They next learned *hymns* in honour of the *gods*, and poems composed in honour of their *heroes*. All together prove, that there is a foundation in nature, no less than scripture, for the *apostle Paul's* advice to the *Colossians* iii. 15, 16. "And let the peace of God rule in your hearts, to the which also ye are called in one body, and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Compare Eph. v. 19.

When *men* lay aside their other ordinary employments, they are the more fitted for a *pious remembrance* of *God's* creating work, and employing themselves in *solemn devotion*. We praise, and magnify, and extol thee, O *God*, for all these wonderful works, which thou didst in six days produce; and resting on the *seventh day*, didst sanctify it to thy divine worship, and to our unspeakable advantage. Separate us, on this day, from all worldly thoughts and imaginations, that we may be at entire liberty for the use of those *means*, and for the exercise of those *duties* in which we have *sacred communion* with thee; and by which *religious dispositions* are established in us, and unchangeable *resolutions* of living religiously, upon full satisfaction of reason and judgement, that our *religion* is entirely and absolutely for our good, and that thou hast been exceedingly gracious to us, in making us capable of *religion*, and

in laying us under the most natural obligation to be religious!

All men, and Christians above every other, ought so to wait on *Almighty God*, in the duties of the sabbath, as to become the better for them throughout their whole lives, that so they may be prepared for, and assured of that *everlasting sabbatism*, and *rest in heaven*, which is provided for those, who are, in the temper of their spirits and in the course of their lives, children of the *Most High*. With that view, it may be of use to think, what is this world which fascinates our eyes? It is a funeral pile, which already begins to burn and will soon be entirely consumed. And, what is death to every individual, but what the final ruin will be to all who are then alive and remain? The dissolution of elements! The wreck of nature! No possible refuge can be invented against this storm. Only one idea can comfort, under this miserable thought—a certain immortal existence. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Looking for, and hasting unto the coming of the day of God,” 2 Pet. iii. 11, 12. Hereafter will be a happy assemblage of all that the world hath of the beautiful! “A new heavens and a new earth, wherein dwelleth righteousness!” verse 13. Of benevolence and wisdom! Sublimity and freedom from pain! A plan of *pleasure* suited to the design of an *infinite God*! The charm of society, with unalloyed friendships. “He which testifieth these things, saith, surely I come quickly. Amen. Even so come, Lord Jesus,” Rev. xxii. 20. “We believe in him, that raised up Jesus, our Lord, from the dead; who was delivered for our offences, and was raised again for our justification,” Rom. iv. 24, 25. “Sorrow not even as others who have no hope;

“for if we believe that Jesus died and rose again, even so
 “them also which sleep in Jesus will God bring with
 “him.” 1 Thess. iv 13, 14.

God loves us, he desires we should love him. He has done every thing to conciliate our esteem : for us he sent his *Son* into the world ; for us he disarmed death ; for us he opened an easy path to a glorious eternity. And all this to render him the master of our hearts ; and to engage us to return him love for love, life for life. Shall we resist all these attractives ? Shall we prefer other objects before him ? Objects which bear no proportion to those he offers. Objects which arouse his displeasure, provoke his just indignation, excite reproach, cleave our hearts asunder, not only vain but horribly degrading ! “ Be astonished, O heavens, at this ; and be horribly afraid ! ” Jer. ii. 11, 12. “ For my people have committed two evils :
 “ they have forsaken me the fountain of living waters, and
 “ hewed them out cisterns, broken cisterns that can hold no
 “ water. They that are afar from thee shall perish. But it is
 “ good for me to draw near to God,” Ps lxxiii. 27, 28. “ One
 “ thing have I desired of the Lord, that will I seek after ;
 “ that I may dwell in the house of the Lord all the days of
 “ my life, to behold the beauty of the Lord, and to inquire
 “ in his temple,” xxvii. 4. A certain elevation, a certain dignity of soul, singular sentiments of heart, are the only expositors of these affecting words. Whence it is to be feared, they are unintelligible to most. “ Call the sabbath a
 “ delight, the holy of the Lord, honourable ; and honour
 “ him, not doing thine own ways not finding thine own
 “ pleasure, not speaking thine own words ; then shalt thou
 “ delight thyself in the Lord,” Is. lviii. 10, 14.

Do you enjoy the pleasures of *sense* ? say to yourself often, and especially on the *sabbath*, God is the author of this.

It is he who hath established the law of *agreeable sensations*. He is himself *supreme happiness*, and the source from which all the charms of creatures proceed. He said, *Let them be*; and when they were, pronounced them to *be good*. He is therefore piously to be understood, as the light of the sun, the flavour of food, the fragrance of odours, the harmony of sounds. He is whatever is capable of producing real pleasure. Because we love pleasure, therefore, we ought to love and worship God. We ought also to abstain from what he prohibits. To ascend thus from the creature to the *creator*, is one essential branch of holy *sabbath-keeping*; and is the best possible remedy for disorders of the passions.

1 Cor. x. 31. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. And be not drunk with wine, wherein is excess: but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the father, in the name of our Lord Jesus Christ,"

Eph. v. 18, 19, 20. Thus too, *teach and admonish one another*! Col. iii. 16. How just a debt is gratitude! "O consider one another, to provoke unto love, and to good works; not forsaking the assembling of yourselves together, as the manner of some is," Heb. xxiv. 25. *Grant, Lord*, that in the addresses we make unto thee by prayer and thanksgiving, and the addresses thou makest unto us, by the ministry of thy word, we may feel such impresses of thy image upon our souls, as may enlarge our veneration of thy majesty, and our longings after the complete, and nearest, and eternal, uninterrupted converse with thee in heaven! Fit us at last, to be ever with the *Lord*; and with the most humble prostrations, rapturous joys, to adore him who has redeemed us by his blood, and saved our souls from death.

“ And God blessed the seventh day, and sanctified, it be-
 “ cause that in it he had rested from all his works.” To
 commemorate then that of the creation, and to pay solemn
 public homage to that *infinite being*, is acting up suitably to
 one of the most ancient appointments. His designation of
 time, must be a wise one. It serves at once to recruit our
 bodies, dispatch our affairs, and keep up a spiritual temper
 of mind. Hence those who are too long engaged about
 worldly matters, forget *divine things* with too much ease.
 “ Six days shalt thou labour, and do all thy work, but the
 “ seventh day is the sabbath of the Lord thy God : in it
 “ thou shalt not do any work, thou, nor thy son, nor thy
 “ daughter, nor thy man-servant, nor thy maid-servant, nor
 “ thine ox, nor thine ass, nor any of thy cattle, nor thy stran-
 “ ger that is within thy gates; that thy man-servant and
 “ thy maid-servant may rest, as well as thou,” Deut v. 13,
 14. By this wise provision, a burden is taken off both
 bondsmen and beasts. A longer liberty might have led to
 loss. And a like good reason with what follows, ver 15th
 may be assigned for our *Lord's Day*, that once we were the
servants of sin, and made thereby obnoxious to *divine displea-*
sure : but are now happily redeemed : “ Jesus, who was de-
 “ livered for our offences, being raised again for our justifica-
 “ tion,” Rom iv. 25. “ If thou shalt confess with thy mouth,
 “ the Lord Jesus; and shalt believe in thine heart, that God
 “ hath raised him from the dead, thou shalt be saved,” ch. x.
 9. A rest from labour, is an explicit law, and that with a chief
 view to *confession*, with its essentially imported holy duties.
 “ Blessing honour, and glory, be unto thee, O God; who hast
 “ created all things; and for whose pleasure they are and
 “ were created !” We praise, magnify, and extol *thee for*
that religious society on earth, which prepares us for the more
enlarged happy society in heaven ; and that those actions

which are by nature *reasonable*, are by Christianity made *religious*; that the united exercises of *Christian worship*, and *Christian obedience*, exalt this *fellowship of men*, into the *communion of saints*, preparing them for the most immediate *communion* with thyself in glory!

What the evangelical prophet *Isaiah* says, lviii. 14,
 “ And I will cause thee (whose delight is in the sabbath) to
 “ ride upon the high places of the earth, and feed thee with
 “ the heritage of Jacob thy father; for the mouth of the
 “ Lord hath spoken it;” may import at least a blessing of
 heaven upon subsequent labours; which noted prophaners
 ought to think of, especially if they are unprosperous. Teach
 us, *O Lord*, to value it as our privilege, that for *one day in*
seven (all worldly employments and concerns being
 set aside) we can join together in such exercises, in which
 we celebrate our common *Creator and Lord*; and by using
 our faculties in his service, receive such impressions from
 thence, as cast our thoughts into a frame that is pure-
 ly heavenly and divine! Let us not become *carnal and secular*
 by our too close converse with what is sensible and earthly;
 but become *spiritual and heavenly*, by our converse with what
 is holy and divine: that so we may live, as if *Christ lived in*
us, while we live by the faith of the *Son of God*, whose doc-
 trine and history are the *standards* of true religion, and true
 happiness to us.

Public worship we have seen to be as early as the creation.
 In *our Saviour's* time, there were *synagogues* all over the nation
 of *Judea*. Every great town or village had one or more.
Jerusalem upwards of 460. These, the *Lord Jesus* did con-
 stantly and diligently frequent, “ teaching and preaching
 “ the gospel of the kingdom,” Matth. ix. 25 “ As his
 “ custom was;” says St Luke iv. 16. “ he went thither, and
 “ stood up for to read: and the eyes of all were fastened on

“him ;” verse 20. “and all bare him witness, and wondered at the gracious words which proceeded out of his mouth,” verse 22d. The *apostles* and primitive Christians followed the good example. It is therefore no matter of indifference to observe the *Lord’s Day* ; but an act of homage and fealty due to the *Most High*, and to withhold it, is a virtual rejection of his *sovereignty*. “And the Lord spake unto Moses, saying, speak thou also to the children of Israel, saying, Verily, my sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord, that doth sanctify you,” Ex. xxxi. 13, &c. compare for the word sign, Ezek. ix. 4 Rev. vii. 3—9. 1, — 13. 16, 7. This then is our *servant livery*. “But as for me, I will come into thy house in the multitude of thy mercy ; and in thy fear will I worship toward thy holy place,” Ps. v. 7. A noble resolution ! Convince those, *O God*, of their sin, who do that wrong to themselves, by gross *neglect* and profane *contempt* of the obligations of religion, and the means for becoming religious, as must obstruct their improvement ; who spend that time which is consecrated unto *God*, in the practice of vice and folly : and who do not acquaint themselves with thy will, for their good. *Awaken* their consciences by some astonishing event, or happy counsel, or serious consideration ; that so they may in time, before they die, take care to be prepared for death and for that life which is eternal, with *Jesus Christ, our Lord* !

The *mind*, as well as the *affections and will*, must have its objects. And what so enlarging, as to take notice of and admire *infinite divine wisdom and goodness*. Blessed be they who bring it into fashion. Compared with this, the knowledge of every thing else, such as phrases and words, are insipid, unpleasant, and a kind of pedantry. To con-

template *God* in his works and word, is like to be our employment through all eternity—the business of an eternal *Sabbath-keeping*. Then the ends and uses of things shall be clearly seen; and the *great Sovereign disposer* have his proper praise. *O Father of the spirits of all flesh*, make it our delight in these exercises to employ our best faculties about thee; that by admiring the glorious manifestations of divine power and love, of divine holiness and righteousness, we may gain such resemblances of thy moral perfections, as may distinguish our souls, by thy image, for such whom thou wilt own, and rejoice over them for ever, to do them good! “Blessed are they that dwell in thy house; they will be still praising thee. Blessed is the man whose strength thou art, and in whose heart are the ways of them. They go from strength to strength, every one of them in Zion appeareth before God,” Psal. lxxxiv. 4, &c.

Our *Christian liberty*, says one, is surely not a freedom from the *worship of Almighty God*, nor from all external forms appertaining to it, since it cannot well subsist, and cannot at all be public, without some of them. “By him (Christ) let us offer the sacrifice of praise to God continually; that is the fruit of our lips, giving thanks to his name,” Heb. xiii. 15. The *Lord's Day* hath been kept up by the Christian church in all ages; even since the time that *St. John* could assert, Rev. i. 10. *I was in the spirit on the Lord's day*. Veneration is due to such antiquity. “And on the first day of the week, the disciples came together, to break bread,” Acts xx. 7. “They (the primitive Christians) continued steadfastly in the apostles doctrine, and fellowship, and in breaking of bread, and in prayers,” chap. ii. 42. “The same (resurrection) day at evening, being the first day of the week, Jesus.

“ stood in the midst, and saith unto them, Peace be unto
 “ you,” John xx. 19. *And again, eight days after he ap-*
peared and said the same, chap. xxi. 26. “ Now concern-
 “ ing the collection for the saints, upon the first day of
 “ the week, let every one of you lay by him in store, as
 “ God hath prospered him,” 1 Cor. xvi. 1, 2. Hence
 godliness, civility, and love, among the bulk of mankind,
 are to be ascribed. Duties which men think themselves at
 liberty to discharge at what time they please, soon come
 to be neglected. Where are we to look for a *shew* of reli-
 gion among such? There is less danger even from super-
 stition than from avowed *impiety*. In certain cases the
 number of *attendances* is not prescribed, more than the
 quantity of *alms giving*; but the *sincere* in both, never are
 deficient. Suffer us not, *O God*, to rest in *the means*, with-
 out attaining the *end*; or to think it sufficient for our re-
 commendation to thee, and approbation by thee, that we
 have enjoyed the liberty and privilege of *speaking* unto
 thee, and of *hearing* thee speak unto us! But let those
 transforming *religious exercises* have their full and proper
 effect, in order to the renewing of our natures, and the re-
 forming of our lives; that we may be sanctified and made
 holy by practising the several instances of holiness, and
 become like unto thee, by imitating of thee, in all good-
 ness, righteousness, and truth!

Upon the whole, and in the words of an excellent French
 protestant writer, (Mr. Necker’s importance of religious
 opinions,) ‘ every thing is replaced, and firmly established
 by *religion*. It surrounds, one may say, the whole system
 of *morality*; resembling that universal and *mysterious force*
 of *physical nature*, which retains the *planets* in their orbits,
 and subjects them to a regular revolution; and which,
 in the midst of the general order it maintains, escapes the

observation of men, and appears, to their feeble sight, unconscious of its own worth.' Again, 'morality, founded on religion, by its active influence, is precisely adapted to the particular situation of the greater number of men; and this agreement is so perfect, that it seems one of the remarkable features of *universal harmony*. Religion alone has power to persuade with celerity; because it excites *passion*, whilst it informs the *understanding*; because it alone has the means of rendering obvious what it recommends; because it speaks in the name of *God*; and it is easy to inspire respect for him, whose power is every where evident, to the eyes of the simple and skilful, to the eyes of children and men advanced to maturity.' We praise thy name, *O eternal and glorious Lord God*, who hast exalted us *men* to such an eminent degree of being, as to make us a little lower than the *angels*, the inhabitants of heaven, and constant attendants of thy throne, *high and lifted up*; that thou hast endowed us with the prerogative of *understanding* and the privilege of *choice*; that thou hast made us capable of thee, and that our noblest faculties have a peculiar reserve for thee, and are under an indispensable obligation to thee.

'How beautiful is the world,' says the last cited great author, 'when it is represented to us as a prime *sabbatical idea*, to be the result of a single and grand thought; and when we find every where the stamp of an *Infinite Intelligence*! And how pleasant, to live with the sentiments of astonishment and adoration deeply impressed on our hearts. We own with all humility, gratitude, and love, that perfection of *wisdom, goodness, and power*, by which thou didst in the beginning create all things, in that noble order, magnificence, and excellency which we now behold; so that the glories of thy nature shine forth in the works of

thy hand !” “ Let all the earth fear the Lord, let all the
 “ inhabitants of the world stand in awe of him ; for he
 “ spake, and it was done ; he commanded, and it stood
 “ fast,” Psal. xxxiii. 8, 9. “ By the word of the Lord
 “ were the heavens made ; and all the host of them, by
 “ the breath of his mouth. He gathereth the waters of
 “ the sea together as an heap. He layeth up the depths
 “ in store-houses,” ver. 6, 7.

He continues, ‘ what a subject of glory are the endowments of the *mind* ; when we can consider them as the participation of a *sublime nature*, of which *God* alone is the perfect model. And how delightful then to yield to the ambition of elevating ourselves still more, by exercising our thoughts, and improving all our faculties !’ *Lord*, thou hast so ordered every thing in the frame of our *nature*, as to make it useful to our happiness ; and hast fitted us reasonable creatures, for the relation we stand in to thee, and to one another ; so that the foundation of our *duty* is laid therein, and our *happiness* promoted thereby ! Recommend unto our minds the great things of *religion*, by this *representation* of the spiritual glories of the heavenly state ; and by this *employing* of ourselves together, as the *spirits of just men made perfect* do ! Move us by the mutual example of each other, to adore *God*, and to love *men*, for that of *God* which is in them ! May we consider wisely, and timely, what our *capacity*, and what our *danger* is ; and never rest in such practices of *sensuality* and intemperance, as degrade men into *beasts* ; or of such *pride* and malice, as transform men into *devils* : But may we hearken unto the voice of thee our *God*, calling unto us by the admonitions of our consciences, by the ministry of thy word, and by the blood of thy *Son*, to *remember and shew ourselves men* !

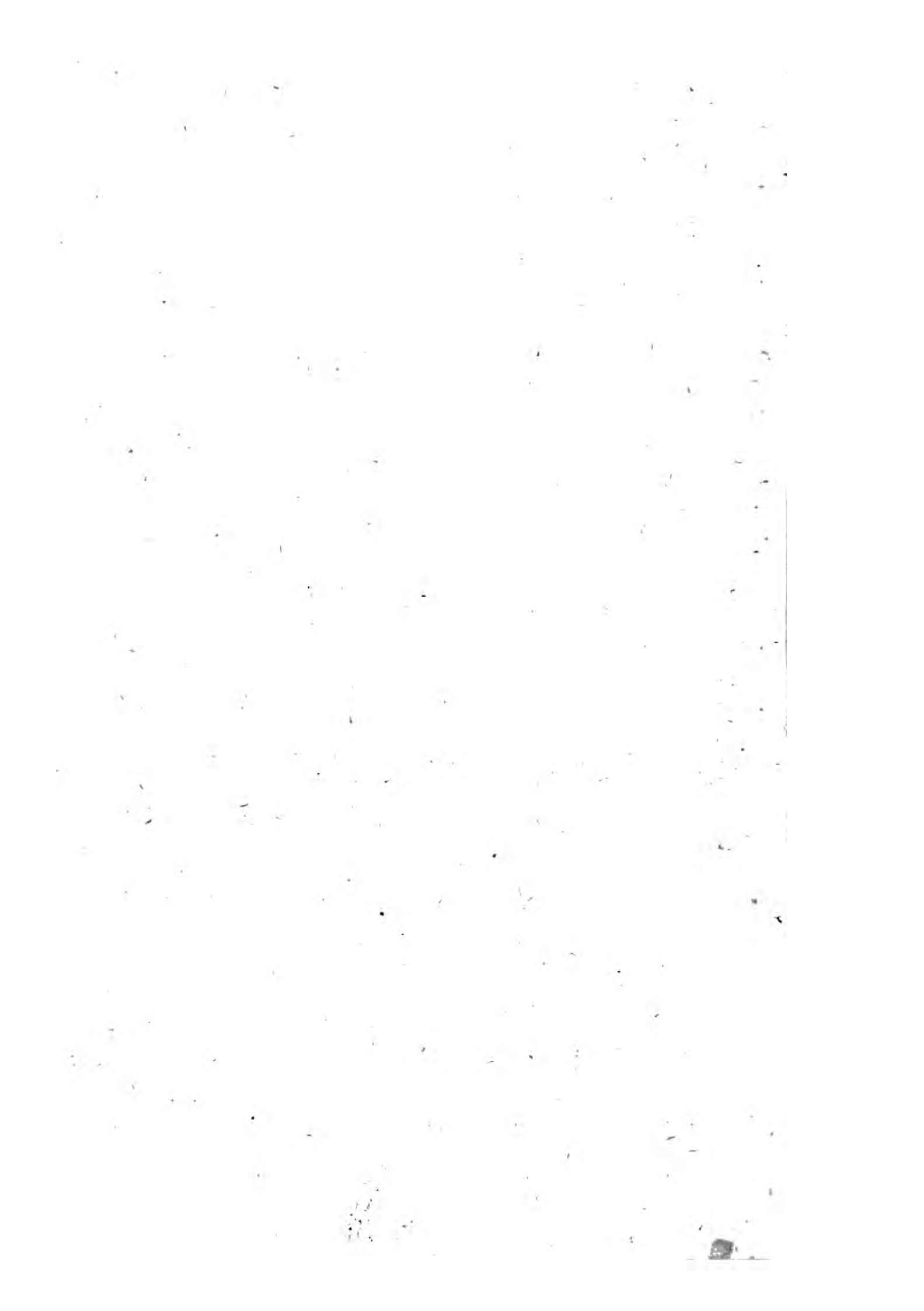
“ At every instant (Mr Necker) the happy idea of a *God*

softens and embellishes our path through life. And by it we associate ourselves with delight to all the beauties of nature. By it every thing animated enters into communication with us. Yes, the noise of the *wind*, the murmurs of the *water*, the peaceable agitation of *plants*, all serve to support, or melt our souls; provided that our thoughts can rise to a *universal cause*; provided we can discover every where the works of him whom we love; provided we can distinguish the vestiges of his footsteps, and the traces of his intentions; and above all, if we can suppose that we ourselves contribute to the display of his *power*, and the splendour of his *goodness*. Help us, O help us, Father Almighty, to set before our eyes, the constancy and blessedness of those *holy angels*, whose residence is in heavenly glory, and who, according to the large proportion of the greatest creatures, do resemble thee in that holiness, for *the fulness and perfection* of which thou art glorified; and by which, thou art exalted above all! "They rest not day nor night, but ever give thee praise." And, by thy grace in "Christ Jesus, we are come unto them;" Heb. xii. 22. "We shall be as the angels of God in heaven;" Matth. xxii. 30 Grant, *good God*, that rightly understanding the *design and constitution of our nature*, as made by thee; we may be convinced, that our *souls* have the supremacy over our *bodies*! Enable us to maintain our distinction; and to live by the measures *and laws of the Zion that is above*! As risen with Christ, by the profession of that religion which was set up at his death, may our conversation be habitually pure and celestial! O source of so many hopes, sublime idea of a *God*! abandon not the man who has sensibility! Thou art his courage, thou art his futurity, thou art his life! Leave him not desolate; and above all, defend him from the ascendancy of a barren and fatal

philosophy—an evil heart of unbelief, which would afflict his soul by pretending to comfort it !

It is only *purity of heart* that can render an intercourse with the *supreme being* interesting. Indeed professed prayers, and even praises, are merely a kind of mockery, when they do not produce virtue and forbearance ; when they do not render us kindly affected to each other ; who equally share the blessings so liberally bestowed, and have the same evils to endure. There is a close connection between that *religious worship* which is sincere, and that *religious obedience* which is necessary in Christians. Our *worship* is an adoration of *God*, and our *obedience* is an imitation of him, in all truth, righteousness, and goodness. These are the transcripts of *infinite moral excellence* ; and they must have a natural power over the mind of him who is *uprightly devout*. Hence every man may then conclude, he is *made better* for his *religious exercise*, when he lives more soberly, righteously, and godly for them. To *live as we pray* is not only the sure way to be happy, but to render others so. Hence all countries and ranks of men who encourage regular *Lord's Days* attendances are the most *benevolently social*, the most *patriotic*. They do what they can to extol the equity of divine law and government. They forward a zeal for the honour of *Almighty God*, and the welfare of *mankind*. As thou, *our God*, art more especially present with us, in those exercises that are *religious*, and *God-like* ; so grant, that we, *putting ourselves* into that blessed subjection to thee, may have our spirits which are *finite and fallible*, directed and guided by thy good spirit which is *infinite and infallible* ; and that, being in such union and communion with thee, who art all in all, we may, through thee, be able to do every thing that is necessary to our *happiness*, and conducive to our preparation for it !

‘It is a *God* we feel the want of,’ says the devout Necker; ‘a *God* such as religion presents; a *God* powerful and good; the first source of happiness, and who only can secure it to the human race. Let us open our faculties to that *splendid light*, that our hearts and minds may welcome it. Let us be penetrated in our youth, by the only idea ever necessary to our peace! Let us strengthen it, when in full vigour, that it may support us in the decline of life! *ravishing beauties* of the universe, what would ye be to us, without this thought! *majestic power* of the human mind, astonishing wonders of the thinking faculty, what could it represent, if we separated it from its *noble origin*! Souls affectioned and impassioned, what would become of you without hope! Pardon, O master of the world, if not sufficiently sensible of my own weakness, and abandoning myself only to the emotions of my heart; I have undertaken to speak to men of thy existence, thy grandeur, and thy goodness! Pardon me, if lately agitated by the tumultuous waves of passion, I dare to raise my thoughts to the realms of eternal peace, where thou more particularly exhibits thy glory and sovereign power! Ah, I know more than ever that we must love thee, we must serve thee! There is in the universe but one *immutable justice*; but one *perfect goodness*, and consolatory thought! Let me not go toward other coasts; but firmly and closely elevate my soul to its author!’ ‘Whom have I in heaven but thee? And “there is none upon earth I desire besides thee. My “flesh and my heart faileth; but God is the strength of “my heart, and my portion for ever! Thou wilt guide me “with thy counsel, and afterward receive me to glory.”’ Psal. lxxiii. 24, &c. Amen.



A HYMN,

BY MISS ANNA LÆTITIA AIKEN,

NOW MRS. BARBAUD.

JEHOVAH reigns : let every nation hear,
And at his footstool bow with holy fear ;
Let heaven's high arches echo with his name,
And the wide peopled earth his praise proclaim ;
Then send it down to hell's deep glooms resounding,
Through all her caves in dreadful murmurs sounding :

He rules with wide and absolute command
O'er the broad ocean and the steadfast land.
Jehovah reigns unbounded and alone,
And all creation hangs beneath his throne :
He reigns alone ; let no inferior nature
Usurp, or share the throne of the Creator.

He saw the struggling beams of infant light
Shoot through the massy gloom of ancient night ;
His Spirit hush'd the elemental strife,
And brooded o'er the kindling seed of life :
Seasons and months began the long procession
And measur'd o'er the year in bright succession.

The joyful sun sprung up, th' eternal way,
Strong as a giant, as a bridegroom gay ;
And the pale moon diffus'd her shadowy light
Superior o'er the dusky brow of night ;
Ten thousand glittering lamps the skies adorning,
Numerous as dew drops from the womb of morning.

Earth's blooming face with rising flowers he drest,
And spread a verdant mantle o'er her breast ;
Then from the hollow of his hand he pours
The circling waters round her winding shores,
The new born world in their cool arms embracing,
And with soft murmurs still her banks caressing.

At length she rose complete in finish'd pride,
All fair and spotless, like a virgin bride ;
Fresh with untarnish'd lustre as she stood
Her maker blest'd his work, and call'd it good ;
The morning stars with joyful acclamation
Exulting sung, and hail'd the new creation.

Yet this fair world, the creature of a day,
Though built by God's right hand, must pass away ;
And long oblivion creep o'er mortal things,
The fate of empires, and the pride of kings ;
Eternal night shall veil their proudest story,
And drop the curtain o'er all human glory.

The sun himself, with weary clouds oppress'd,
Shall in his silent, dark pavilion rest ;
His golden urn shall broke and useles lie,
Amidst the common ruins of the sky ;
The stars rush headlong in the wild commotion,
And bathe their glitt'ring foreheads in the ocean.

But fix'd, O God ! for ever stands thy throne ;
Jehovah reigns, a universe alone ;
Th' eternal fire that feeds each vital flame,
Collected, or diffus'd is still the same.
He dwells within his own unfathom'd essence,
And fills all space with his unbounded presence.

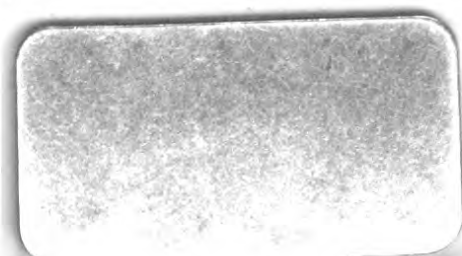
But ah ! our highest notes the theme debase,
And silence is our least injurious praise :
Cease, cease your songs, the darling flight controul,
Revere him in the stillness of the soul ;
With silent duty meekly bend before him,
And deep within your inmost hearts adore him.

F I N I S.

ERRATA.

P. 51 line 6, for striped read stupid.

P. 118 line 4 from the bottom, for confidence read conscience.





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Printed in 1794.

1794.
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