

The wisdom of Christ appears in the magnitude, motion, and distance of the COMETS. If those that we are best acquainted with were larger in size, swifter or slower in motion, and nearer to the sun, the consequences would be dreadful to our system, and ruinous to our globe of the earth and water.

The wisdom of Christ appears in the atmosphere or body of AIR in which we live, and breathe, and move; if it was thicker or more dense in its texture, or if it was thinner or more rare and expanded, the consequence would be, we could not breathe at all, but instant misery and death would ensue, with respect to the animal world and all mankind.

The wisdom of Christ appears in the CLOUDS; if they were thicker or more dense, they would darken the sun, and spread a blackness of darkness over the beautiful face of nature: if they were thinner than they are now, we could have no rains to water the earth.

The wisdom of Christ appears in the RAIN; if it were to fall in much larger drops, the vegetable and animal worlds must feel a second deluge, and mankind would be drowned; if the rain were to fall in much less drops, the atmosphere or air would be loaded with vapour, and the skies would never be clear.

The

The wisdom of Christ appears in the **COLD** and the **FROST**; if the coldness and frost were doubly intense, we should perish; and if we had no coldness and frost, our spirits would be exhausted, and our frame would waste away with incessant heat.

The wisdom of Christ appears in the **HAIL** and the **SNOW**; if the hail was much larger, the **CORN** and all other tender vegetables must be all destroyed; if the snow was to fall in much larger flakes, the sheep and lesser animals would be buried alive.

The wisdom of Christ appears in the **THUNDER** and **LIGHTENING**; if the thunder were twice or thrice as loud, the animal worlds would be frightened to death; the pregnant animals would miscarry; and the fears of mankind would rise to such infinite terror and horror as to render their condition most deplorable: if the lightnings blazed with double fierceness, the tender and timid sex must die with fear. On the other hand, if the thunder and lightnings were much less, they would not be so worthy of the dignity and majesty of God, nor raise such sublime apprehensions in the mind of man.

The wisdom of Christ appears in the **LIGHT**; if the light were six or seven times more in quantity, we should be struck blind with excessive  
brightness;

brightness; and if the light were six times less, the beauty of creation would suffer a total eclipse.

The wisdom of Christ appears in the nature and texture of the EARTH; if the earth was six times harder than it is now, no instrument could plough it, no spade or strength of man could dig it, no corn nor vegetables could grow in it, or spring out of it; the whole earth would be like a globe of iron, and a scene of barren waste. On the other hand, if the earth were softer in its texture than it is, no trees could take root nor stand in it; in a time of rain, the earth would be nothing but a globe of mud; and in a season of drought, the whole earth would be like the sandy deserts of Arabia; and all our gardens, meadows, and corn fields, would become the sport of the winds; our houses could have no foundation, and the sand would become our graves: the consequence would be universal ruin to the human race.

The wisdom of Christ appears in the extent and depth of the SEA; if the oceans and seas were twice as large as they are now, there would not be earth enough to furnish food for mankind; and the action of the sun beams on the waters, would raise such a quantity of rain as would actually drown the world. If the ocean and seas were but half the extent and depth they are now, there would not be vapour enough raised to form  
clouds

clouds and rains to refresh and fertilize the earth; an universal drought, barrenness, and famine, would ensue, and the whole animal world must perish through want; mankind would have a dismal prospect, full of horror, and must inevitably die with hunger and thirst.

The wisdom of Christ appears in the nature and texture of the WATERS; if the waters were thicker or more dense, no fishes could breathe or live in them; if they were thinner, or more rare and expanded, no vessels could sail on them; all the ships would sink in a moment to the bottom of the sea, and not so much as a boat could swim on the river Thames: all! all! must be buried or swallowed up in an instant of time.

The wisdom of Christ appears in the WINDS and STORMS; if they were doubly fierce and violent, all nature would be in ruins; no trees could stand; the strongest buildings must be torn up from their foundations; the city of London would be a heap of rubbish, and all our houses would be made our graves. On the other hand, if our air was always calm and stagnant, it would become a universal poison to mankind all round the globe, and nothing but diseases and death would ensue; the world would become an hospital, and the King of Terrors would reign over every living creature.

The

The wisdom of Christ appears in the **ATTRAC-TION** of **GRAVITATION**; if attraction were doubly intense, our bodies would be of double weight; and if attraction were still much greater in intenseness, we should be fastened to the earth, and not able to stir a foot. If attraction was much less, our bodies would be blown down with every puff of air, or be tossed into the vast expanse at the pleasure of the winds.

The wisdom of Christ appears in the **TIDES** of the sea; if they were stronger or weaker, if they were precarious, and not **PERIODICAL**, common sense immediately sees the ruinous consequences to mankind.

The wisdom of Christ appears in the nature and properties of **FIRE**; if the fire was doubly fierce or intense, we could not come near enough to it to do our works by it, but at the hazard of our lives; and if the fire was much less intense in its action or heat, it could not help us to perform the mighty works we do in the use of it.

The wisdom of Christ appears in the **DARKNESS**: we have no positive idea of darkness; we can only say it is the absence of light; but we know the uses of darkness, and we can see the wisdom of Christ in creating it: I form the light and create darkness, Isa. xlv. 7. If the darkness was more  
dense

dense or doubly increased, the nights would be full of horror, and afford bad men an opportunity to commit more dreadful crimes; and if the darkness was much less, we should want a powerful means and motive to compose ourselves to sleep and rest.

The wisdom of Christ appears in the virtues and uses of the MAGNET: by this the mariner is always able to find out the north pole wherever he is by night or by day; by this he can sail round the globe, bearing east or west, north or south; by this admirable means he can travel twenty thousand miles with confidence and safety; and by this apparently mean and contemptible stone the gospel shall be carried to the most remote and dark corners of the earth—Read Dr. COTTON MATHER's wise and beautiful Reflections on Magnetism,\* and its resemblance to the Lord Jesus Christ. CHRISTIAN PHILOSOPHER, essay xxiv. p. 104--116.

The wisdom of Christ appears in the MINERALS; these various classes of hard bodies are so called

R r because

\* The magnet draws iron; Christ attracts poor sinners—the magnet communicates its virtues; Christ diffuses his grace—silver and gold are neglected by the loadstone; the whole see no need of Christ; Pharisees despise Christ—iron is at first merely passive, so are sinners, till enlivened with the grace of Christ—the loadstone will work stronger when armed with an iron cap; Christ, that he might draw sinners to himself, was clothed with our nature. Lord Jesus, attract our hearts into thy very bosom!

because they are dug out of the mines; and they are called fossils because they are dug: we have near twenty sorts of earth, and above twelve classes of stones that are found in larger masses; and besides all these, we have precious stones in vast variety and abundance, such are emeralds, rubies, and all those jewels mentioned in the book of the Revelations. The metals proclaim the wisdom of Christ: such are the lead, tin, and copper; iron, silver, and gold; of what infinite uses to mankind; and how much should we adore his wisdom and goodness appearing in them.—See Dr. Mather's Christian Philosopher, page 116--122. and Ray and Derham on the wisdom of GOD in creation.

The wisdom of Christ appears in the **VEGETABLE WORLD**; the trees, the plants, and flowers. The anatomy of plants, and the roots of plants, both by Dr. Grew, open out a scene of the wonders of Christ's wisdom in their structure, nourishment, beauties, and use. Persons who have never given their attention to these things cannot imagine what pleasures, even to astonishment, are to be found in the contemplation and study of them. The riches of wisdom, laid out on even the meanest vegetable, is beyond all description.—Read Dr. Cotton Mather on vegetables.

The wisdom of Christ appears in the world of  
**INSECTS;**

INSECTS : their various species are computed by Mr. Ray to be twenty thousand ; the minuteness of many CLASSES of them is beyond imagination ; the smallness of the vessels for nourishment, and the circulation of the blood in those insects, still heightens our wonder into silent astonishment and devotion ; the elegance of their structure, their motions, their instincts and sagacity in finding out their proper food ; depositing their eggs, hatching their young at the fittest season : these, with a thousand other curiosities, have furnished endless matter for lectures of Ray, Derham, Swammerdam, Buffon, and other philosophers.

Before we proceed any farther in this delightful contemplation on the wisdom of Christ in creation, let us burst out into a song of praise.

O thou, who when th' Almighty form'd this all,  
Upheld the scale, and weigh'd each ballanc'd  
ball ;

And as his hand completed each design,  
Number'd the work, and fix'd the seal divine ?

O wisdom infinite ! creation's soul,

Whose rays diffuse new lustre o'er the whole :

What tongue shall make thy charms celestial  
known ?

What hand, O ! CHRIST, can paint thee but thy  
own ?



What, tho' in nature's universal store,  
 Appear the wonders of almighty pow'r ?  
 Pow'r unattended, terror would inspire,  
 Aw'd must we gaze, and comfortless admire,  
 But when fair wisdom joins in the design,  
 The beauty of the whole results divine !

Hence life acknowledges it's glorious cause,  
 And matter owns it's great disposer's laws :  
 Hence, in a thousand diff'rent models wrought,  
 Now fix'd to quiet, now ally'd to thought.  
 Hence flow the forms and properties of things,  
 Hence rises harmony, and order springs :  
 Else had the mass a shapeless chaos lay,  
 Nor ever felt the dawn of WISDOM's day.

See how associate round their central sun,  
 Their faithful rings, the circling planets run ;  
 Still equidistant, never yet too near,  
 Exactly tracing their appointed sphere.  
 Mark how the moon our flying orb pursues,  
 While from the sun her monthly light renews ;  
 Breathes her wide influence on the world below,  
 And bids the tides alternate ebb and flow.  
 View how in course the constant seasons rise,  
 Deform the earth, or beautify the skies :  
 First SPRING advancing, with her flow'ry train,  
 Next SUMMER's hand that spreads the sylvan  
 scene :

Then

Then AUTUMN, with her yellow harvests crown'd,  
 And trembling WINTER close the annual round,  
 The vegetable tribes observant trace,  
 From the tall cedar to the creeping grass:  
 The chain of animated beings scale,  
 From the small reptile to th' enormous whale;  
 From the strong eagle stooping from the skies,  
 To the low insect that escapes thy eyes!  
 And see, if see thou canst, in ev'ry frame,  
 Eternal WISDOM shine confess'd the same.  
 As proper organs to the least assign'd,  
 As proper means to propagate the kind;  
 As just the structure, and as wise the plan  
 As in this lord of all—debating man.

Hence, reasoning creature, thy distinction find,  
 Nor longer to the ways of heav'n be blind.  
 Wisdom in outward beauty strikes the mind,  
 But outward beauty points a charm behind:  
 What gives the earth, the ambient air or seas,  
 The plain, the river, or the wood to please?  
 Oh say, in whom does beauty's self reside,  
 The BEAUTIFIER, or the beautifi'd?  
 There dwells the GODHEAD in the bright disguise,  
 Beyond the ken of all created eyes!  
 His works our love, and our attention steal,  
 His works (surprizing thought) the MAKER veil;  
 Too weak our sight to pierce the radiant cloud,  
 Where WISDOM shines, in all her charms avow'd!  
 O gracious CHRIST! omnipotent and wise,  
 Unerring LORD, and ruler of the skies;

All-

All-condescending to my feeble heart,  
 One beam of thy celestial light impart;  
 I seek not sordid wealth, or glitter'ing pow'r,  
 O grant me wisdom—and I ask no more!

Boyse's admirable poem, p. 28--31.

The wisdom of Christ appears in the REPTILES; such are earth-worms, snails, caterpillars, vipers, rattle-snakes, centipedes. Their manner of life, their food, and the contrivance of providence to prevent their hurting man are all admirable! The serpent, the worm, and the snail are instances of such divine and unusual geometry and mechanism in their various motions, as far surpass all human comprehensions. When we consider the motion of worms, or even the motion of that dull animal the snail, we shall find enough to exercise our boasted reason to account for it: therefore, a reptile, or a serpent, is not that horrid and detestable creature as we are apt to imagine; but on the contrary, they are most astonishing instances of the wisdom, power, and providence of CHRIST, and as such they ought to be regarded by every serious christian in the world.—See Dr. Charles Owen on serpents, 4to. and Dr. Brooks on serpents, vol. III. 12mo.

The wisdom of Christ appears in the FISHES; their habitation the water, their motion by swimming; their heads, eyes, gills, fins, scales, bladders,

ders, to contract or dilate, and thus sink or rise at pleasure; their velocity in moving, their manner of flight or defence, all proclaim the most astonishing wisdom\* of Christ; and if we were to survey the vast world of shell-fish, here are wonders upon wonders pour in upon us in ten thousand different forms.—See Dr. John Hill, on the various classes of shell-fish, which he ranges under three heads; one valve—two valves—mutli-valves; folio, 1752, page 114--201.

The

\* Fishes are animals which have no feet, but have always fins: fish respire or breathe either by means of gills or by lungs; as to fishes in general, their eyes are so quick that they serve instead of ears; and their gills serve instead of lungs. The several kinds of fish have certain invariable characters, according to which they may be arranged into separate classes; their grand characteristics are taken from their tails, their fins, and their gills.

On these distinctions, the whole body of fishes are divided into five series.

The first SERIES, or family of fishes, contains those which have perpendicular tails, the rays of the fins bony and not pungent. such are the loach, the roach, the carp, the chub, the tench, the bleak, the gudgeon, the dace, the herring, the sprat, the shad or mother of the herrings, the anchovy, the smelt, the salmon, the trout, the red charr, the pike, plaice, flounder, turbot, holi-but, soal, dab, whiting, haddock, ling, eel, conger or sand-eel.

The second SERIES, or family of fishes, comprehends those which have the tail perpendicular, the rays of the fins bony, and pungent or sharp: such are the sea-gudgeon, sword-fish, mackarel, tunny, mullet, sea-bream, perch, sea-perch, star-gazer, bearded-mullet, the king of the mullets, miller's-thumb, the DOREE, the common stickle-back.

The

The wisdom of Christ appears in the BIRDS: birds are animals, whose bodies are covered with feathers, and which have two legs, two wings, and a beak of a firm bony or horny nature; they lay eggs, which are covered with a shell of a firm, crusty substance.

We may see ten thousand wonders of Christ's wisdom in birds: the shape of their bodies—the neat position of their feathers throughout the body—the astonishing motion of their bodies through the air—the grand instrument of it, the wings,

The third SERIES, or family of fishes, comprehends those which have perpendicular tails, and the rays of the fins bony, and the branchiæ not ossiculated: such are the old-wife, the great square fish, the globe-fish, the porcupine-fish, the sun-fish, the frog-fish.

The fourth SERIES, or family of fishes, comprehends those which have perpendicular tails, and have the rays of the fins not bony, but cartilaginous: such are the lamprey-eel, the lamprey, the sturgeon, the isinglass-fish grows to twenty-four feet long, see Dr. Hill, p. 297. the saw-fish, the balance-fish, p. 301. the sea-fox, the shark, the thorn-back, the sea-eagle, the skaite, the torpedo or cramp-fish.

The fifth SERIES, or family of fishes, comprehends those which have the tail not perpendicular, but placed in an horizontal direction: this is so remarkable a character, that there is nothing farther needful to distinguish the series: such are the whales; the crooked toothed whale; the plain toothed whale; some of these are an hundred foot long, and will furnish a ship load of fat; the whale bone is in his upper jaw; his tongue is like a vast feather-bed; the cleft of his mouth eighteen feet long; and he has forty-two teeth.—See Dr. Hill's History of Fishes, page 201--317. folio, 1752.

wings, made with the skill of a God; the placing of the feathers in the wings is wonderful, and the nice and compleat manner of flying is delightful; it is according to the strictest laws of mechanism and geometry; the head, stomach, and other parts of birds; their migration, or wandering from one country to another at appointed times. The incubation of birds, or their sitting on their eggs in order to hatch their young ones, is a mark of the infinite wisdom of Christ; their natural affection to their young is amazingly violent and strong; it will infuse fortitude into a timid hen to attack a lion; and the instincts in all birds quite round the globe, are ever the same; and have never changed for near six thousand years: this is a glorious evidence of the boundless wisdom of Christ!

In order to give young persons of a keen taste for the beauties of creation, an easy and pleasant method of ranging their ideas of birds, we will insert the proper classification in a note at the bottom of the page.\*

S f

The

\* The most obvious and distinctive characters for the arranging them into classes, are their BEAKS. The beaks alone afford sufficient matter for such a distinction.

The whole family of birds may be arranged according to the shape of their beaks into six classes.

The first CLASS of birds comprehends all those which have the  
beak

The wisdom of Christ appears in the BEASTS of the field and the forest.

These BEASTS, or *quadrupeds*, are animals which have the body covered with hairs, which walk on  
four

beak hooked : such are all the species of owls, eagles, buzzards, falcons, hawks (butcher-birds) vultures, parrots, parroquets.

The second CLASS of birds includes all those which have the beak convex and compressed : such are the toucan, the rook, the carrion-crow, the jack-daw, the raven, the magpye, the Cornish chough, the wood-pecker, the bird of paradise.

The third CLASS of birds comprehends those which have the beak dentated, or ferrated like a saw : such are the flamingo, the spoon-bill, the SWAN, the goose, the common wild duck, the tame duck, the widgeon, the pelican, the cormorant, the penguin, the didapper, the dob-chick, the sea-turtle, the sea-gull.

The fourth CLASS of birds comprehends those which have the beak sub-cylindric and obtuse : such are the crane, the heron, the bittern, the stork, the curlew, the wood-cock, the plover, the snipe, the lapwing.

The fifth CLASS of birds includes those which have the beak of a conic form, but crooked : such are the ostrich, the cassowary, the bustard, the peacock, the turkey, the cock, the PHEASANT, which is the highest species of birds, and may be called the turbot of the woods, the partridge, the quail.

The sixth CLASS of birds comprehends those which have the beak conic and attenuated : such are the pidgeon, the tame pidgeon, the wood-pidgeon, the dove, the turtle-dove (tame,) the black-bird, the thrush, the starling, the sky-lark, the wood-lark, the chaff-finch, the gold-finch, the green-finch, the yellow-hammer, the canary-bird, the linnet, the sparrow, the humming-bird, the nut-hatch, the bull-finch, the water-wag-tail, the NIGHTINGALE, the red-start, the robin-red-breast, the sparrow, the hedge-sparrow, the wren, the great tit-mouse, the blue tit-mouse,

four legs; and the females of which bring forth their young alive, not in the egg state, and nourish them with milk from their teats.

All the four-footed beasts may be ranged in six classes,† or families.

S f 2

The

mouse, the long-tailed tit-mouse, the house-swallow, the field-swallow, the martin.—See Dr. John Hill on birds, p. 312--514. Dr. Brooks on birds, 12mo. Nature Displayed, by Le Pluche, vol. I. 8vo. and 12mo. Ward's Natural History, in pocket volumes; Dr. Derham on birds, Physico-Theology, vol. II. Dr. Cotton Mather on birds, in his Christian Philosopher, essay xxx. p. 180. Cambray on birds, in his fine Demonstration of the Existence of God, 12mo. and the elegant Rollin, in his Method of Study, vol. IV. 12mo.—See the collection of birds at the British MUSEUM; and the nobler collection of birds at Sir Ashton Lever's, in Leicester-House, Leicester-Fields: and in all these, see the infinite wisdom, boundless power, and immense goodness of our dear redeemer the Lord Jesus Christ!

† These classes are named GLIRES, AGRÆ, SILVIÆ, FERÆ, JUMENTA, PECORA.

## 1. CLASS.

GLIRES, or the mouse-kind, which are distinguished by having the fore teeth only two in number, and those prominent: as the rat, the mouse, the dormouse, the water-rat, the guinea-pig, the squirrel, the hare, the rabbit, the BEAVER of surprizing sagacity, the porcupine, the opossum.

## 2. CLASS.

AGRÆ, or four-footed beasts which have no teeth; their tongue is very long and cylindric: of this singular class there are only two kinds, the great ant-bear—the lesser ant-bear; the scaly lizard; this is a creature of great beauty, and perhaps one of the most singular in the world; it's aspect has a great shew of terror, but is the most inoffensive creature imaginable.

## 3. CLASS.



The wisdom of Christ appears in the formation of these animals, with respect to their eyes, ears, nostrils, taste, feeling, and with respect to their RESPIRATION, which is the grand act of animal life; the MOTION of animals; the PLACE allotted to the several tribes of animals to live and act in; the BALLANCE of the numbers of animals; the

FOOD

### 3. CLASS.

SYLVIÆ, which have fore teeth in the upper and under jaw, four in number, the teats are situated not on the belly but on the breast: as the sloth, the baboon, all the ape kind. These are very frequently seen in an erect posture, and then they are about three feet high; when they are taught to walk with a stick, they look like a decrepid old man.—See Dr. Hill's Natural History, page 536--541.

### 4. CLASS.

FERÆ, or wild beasts, who have their fore teeth.—The fore teeth of the wild beasts are six each way; the canine teeth are longer than the others: as the common bear, the lion, the tiger, the leopard, the cat a mountain about the size of our mastiffs, the lynx, the cat, the gulo or glutton, the most ravenous of all animals, (See Dr. Hill, p. 546.) the pole-cat, the weasel, the ferret, the ermin, the sable, the tabbied mungo an extremely beautiful animal, the otter who will swim twenty feet under water, the dog, the wolf, the jackall, the hyæna, about the size of a bull-dog, very ugly, much like a pig, but fierce and voracious; the fox, the sea-calf which connects the quadrupeds and the fish kind together, and so doth the walrus or sea-ox, which is large as an ox; the badger, the hedge-hog, the armadillo, the mole, the bat.

Note, As the sensitive plant and oyster connect the vegetable and animal creation; as the sea-calf connects the fishes with the four-footed beasts, and as the bat connects the birds and beasts; so the baboon, or ouran-outang or chimpanzee, is the grand connexion between the animal and the rational creation.—Read Dr.

Hill,

FOOD of animals; the cloathing of animals; the houses and habitations of animals; the self-preservation of animals; and the wonderful GENERATION of all the various tribes of animals: and with respect to all quadrupeds, we may note their PRONE POSTURE; their head, neck, stomach, and nerves.—See all these treated on by Dr. Derham,

Hill, Brooks, Dr. Cotton Mather, and Le Pluche's Nature Displayed.

#### 5. CLASS.

JUMENTA. Their teeth are few in number, and disposed in an irregular manner; often they differ from one another extremely in size and figure. Under this class are ranged the elephant, the rhinoceros, the sea-horse, the horse, the ass, the zebra or wild ass, the common hog, the American hog, the musk-hog, the babyroussa, which is a very extraordinary animal, about the bigness of our largest hogs, but is less corpulent.—See Dr. Hill, P. 573.

#### 6. CLASS.

PECORA. Have no fore teeth in the upper jaw, those in the lower are six or eight, the feet are covered with divided hoofs, the teats are two, and are situated in the groin. This class includes the dromedary, the camel, the glama, which is an extremely singular animal, four feet high, six feet long, and like a camel; the musk animal, like a goat, it produces the perfume called musk, and is about three feet in length; the camelopardal is a most astonishing creature, sui generis, neither a camel nor a sheep, about sixteen feet high; the elk, the size of an horse; the stag, the rein deer, the fallow-deer, the roe-deer (this is the smallest of the deer kind,) the goat, the guinea-deer, the chamoise, the ibex, the antelope, the bezoar-goat, the Syrian long-eared goat, the sheep, the bull, the cow; the bonafus, larger than our bull; the bison, a robust fierce animal, equal to our common bull, and like him, a very heavy gloomy creature; the BUFFALO, as big as an ox, fierce and terrible, and full of mischief.—See Dr. Hill, p. 584.

ham, in his *Phyfico Theology*, in the octavo or duodecimo editions.

The WISDOM of CHRIST appears in the formation of the beautiful and wonderful STRUCTURE of the HUMAN BODY. The body of man is the most complete and finished piece of mechanism and art in the whole universe. Consider it's erect posture, which is the most fit for a rational being—the nice structure of the parts, and the equilibrium of all the parts—the figure and shape of man's body—the structure and size of it. If man was much less, he would be trampled on as an insignificant creature; if he was much bigger, and with his present corrupt passions, he would be capable of more mischief and bloodshed: besides, if men were as numerous as they are now, there would not be food enough in the season for the eaters. The placing of the parts of man's body shews the wonderful wisdom of Christ; as likewise the provision made against all sorts of evils that may befall the body—the wonderful consent and harmony between the parts of the human body shew the amazing wisdom of Christ—and the infinite variety of mens faces, voices, and hand-writing, can never be enough admired and praised—the difference of face enables us to distinguish one man from another when they are *present*; the difference of voices in men enables

us

us to distinguish one man from another in the *dark*; and the difference of hand-writing assists us to distinguish one man from another when they are *distant* from us. What astonishing wisdom shines out in these three instances; and to make you more feelingly sensible of it, only suppose the contrary, that all men and womens faces were exactly alike, that the voices of all men and women were perfectly the same, and the hand-writing of all men was exactly the same, so that no distinction could possibly be made in the face, the stature, the voice, and the writing of all mankind; what confusion! what distraction! what distress and ruin would ensue every day, and every night of our lives! Families, husbands, wives, parents, children, masters, servants, neighbours, all confounded: villages, towns, cities, and kingdoms, all in a state of uncertainty, all exposed to utter ruin every hour of our lives! O! how little do we think! how little do our stupid souls admire and adore the wisdom, the prudence, the attention, the care, and compassion of our dear redeeming God and Saviour JESUS CHRIST! Let us rouse up our drowsy powers to see much of Christ's wisdom and providence in every creature, and every creature to be nothing but a cypher and a bubble without Christ!

If any young person of true lively TASTE desires  
to

to contemplate the sublime and beautiful structure of the human body, as delineated by the finest pencil in the universe, let him read that master of elegance and evangelical devotion, HERVEY, in his description of the body of man, in Theron and Aspasio, dialogue XII. He will there take a charming survey of the bones and cartilages—the muscles and tendons—the arteries and veins—the brain, spinal marrow, and nerves—the fibres and membranes—the secretory glands—the lymphæducts—the excretory vessels—the ligaments which bind the several parts of the body together—the skin, the hair, and nails, all fitted up with the nicest art—the brain, the heart, the lungs, and wind-pipe, with it's curious cartilaginous draw-bridge,\* which saves us from death every day, and every moment when we eat and drink—the bowels and lacteal vessels, with the grand receptacle of the chyle, and it's wonderful thoracic duct; these, with ten thousand wonders more, will entertain every person of genius and taste every day of his life.

Mr. Hervey likewise considers the wonders of the wisdom of Christ which appear in the five senses of the human body, which are the inlets of innumerable pleasures, and the means of ten thousand advantages to mankind. He displays the wonders of the eye in it's coats, humours,  
and

\* Called the EPIGLOTTIS.

and optic nerve—the ear and it's auditory nerves—the smelling and it's apparatus of nerves—the taste and the ramification of nerves all over the tongue—the sense of feeling, and it's universal apparatus of nerves all through the body to give us the quickest notice of the least pain or danger to our tender frame. Christ wisely ordained the different sphere and activity of our senses: the taste, the touch, the smell, are limited in the extent of their operations. The ear carries on a correspondence with a larger circle of objects. But the sight most amply supplies whatever is wanting in all the other senses: it's sphere of activity reaches to the extent of ten thousand times ten thousand millions of millions of millions of miles; in short, it's reach is every thing but infinite.

The wisdom of Christ appears in the HUMAN VOICE, and it's grand instrument the TONGUE.

The crowning gift of CHRIST to the human body, is SPEECH. This improves the satisfaction, and augments the beneficial effects accruing from all the SENSES.—Speech makes me a gainer from the eyes and ears of other people, from the ideas they conceive, and the observations they make: and what an admirable instrument for articulating the voice, and modifying it into speech, is the *tongue!*—The tongue has neither bone nor joint,

T t

yet

yet fashions itself, with the utmost volubility, into every shape, and every posture, that can express sentiment, or constitute harmony: this little collection of muscular fibres, under the conducting skill of the Lord Jesus Christ it's CREATOR, is the artificer of our words. By this we communicate the secrets of the breast, and make our very thoughts audible; by this we instruct the ignorant, and comfort the distressed: we glorify CHRIST, and edify each other: the academic explains the liberal sciences; and the christian minister preaches the everlasting gospel. By the tongue we enjoy all the eloquence\* of the christian DEMOSTHENES, or the evangelical CICERO.

The tongue is likewise the efficient of music; it is soft as the lute, or shrill as the trumpet; it can warble as the lyre, or resound like the organ. Connecting the sacred anthem with it's tuneful strains, we soothe the cares and beguile the toils of life; we imitate the angelic choirs, and anticipate in some degree their celestial joys.

As the TONGUE requires full scope, and an easy play, it is lodged in an ample cavity, and surrounded with reservoirs of saliva always ready to distill the lubricating dews; it moves under a  
 concave

\* ELOQUENCE is the delivery of good sense with the greatest propriety and energy of language, and with a proper tone of voice, so as to instruct, persuade, and please our hearers.

concave roof, which serves as a sounding board to the voice; giving it much the same additional vigour and grace, as the shell of a violin adds to the language of the strings. Thus speaks that loveliest of men, that most elegant writer, Hervey, in his Theron and Aspasio, dial. XII.

Divine revelation discovers still brighter views of the wisdom of Christ with respect to the human body. We have the noblest prospects of it's astonishing grandeur in it's union with the eternal Son of God, in the midst of the throne where it fits in eternal empire, as the highest ornament of the material creation. And our own bodies, if we are true christians, have the glory to be the temples of God the eternal Spirit. And these bodies, at the resurrection, will be raised spiritual, incorruptible, and immortal, like to Christ's own body: and all the millions of millions of true believers will fill the vast expanse of heaven, and be so many reflecting mirrors to display to all eternity the exact resemblance of the great God and Saviour Jesus Christ.

A VIEW of the BEAUTIES of CREATION, as displaying the WISDOM of CHRIST. With a HYMN to him in prose.

Thus we have taken a short survey of the sun, the moon, and the starry heavens; we have viewed the air, the thunders and lightnings, the earth