

How shall I be able to speak of the **FIXED STARS!** three thousand of which we have in the **BRITISH CATALOGUE**, and their latitude, or places in the vast expanse, better known and more surely fixed than the place or latitude of Northampton or London! All these are **FIXED SUNS**, of a most enormous **MAGNITUDE**; their diameters probably as great as that of our sun, which is eight hundred thousand miles! And all these fixed suns shine by their own original light; our sun never lent one of them a single ray since the creation of the universe: and how many thousands or millions more of these fixed suns there be in the boundless space, no eyes, no telescopes could ever tell. We have reason to think there are worlds beyond worlds, almost to the borders of infinity! But this we are sure of, that Christ made them all; Christ upholds them all; and Christ has given them all to us for our eternal contemplation and delight: and what is still more wonderful, and a more delightful **CORDIAL** to our hearts, he has given us himself, his whole Godhead in all its attributes, actions and grace, his whole humanity, his body, blood, and soul, for our eternal, certain, and perfect redemption.

Should any reader, through the weakness and poverty of his understanding, or the strength of his pride, and the riches of his self-conceit and prejudice,

prejudice, be disposed to cavil at the above calculations, or laugh and sneer at the account of the magnitude and velocities of the heavenly bodies, as though it were all fancy and conjecture; let him, for a moment, put on a little modesty, and exercise so much common sense as to recollect the actual power of sound mathematicians to foretell all eclipses of the sun and moon for ten thousand years to come; for what has been done as to past eclipses, to the exactness of a minute, may be done for time to come.

Let the cavilling reader also remember, that it may repress his pride and prejudice, to consider, that one single name is sufficient to weigh down ten thousand such as himself: I mean the great FLAMSTEAD, who watched the planets and the stars for forty years, at his observatory in Greenwich park, with as much keenness and attention as though he had been created by GOD for this very purpose. Let me mention the incomparable HUYGENS, perhaps the second astronomer in the world: and to crown all, and overwhelm ignorance and ridicule for ever, let me mention a name that is arrayed in the beams of the sun, and inscribed among the grand constellations of heaven—every body knows who I mean; but, with joy in my country's glory, I will name the prince of all philosophers, SIR ISAAC NEWTON!

Let us now proceed in our contemplations on the OMNIPOTENCE of CHRIST. It is a subject full of sublime ideas; it enlarges the capacity of the understanding; it teaches us to take in great ideas without difficulty, and to receive new and strange ideas without aversion and disgust.

On the combined evidence of CREATION, and divine REVELATION, we glory in these grand and astonishing considerations; that the Lord Jesus Christ, as the omnipresent, ever-living, and omnipotent God, is the sovereign agent, and first cause of the beginning of all motion, or change of place, in the universe.

The agency of Christ's power never ceases for one moment; his active power or energy is indefinite or unremitting in all parts of creation; and if our understandings were truly enlightened and properly disposed; if we had but a true taste for philosophy and religion united; if we had at all times a clear, strong sense of the noble, the beautiful, and the affecting, in all the objects of nature and scripture; we should, like HERVEY, see nothing, touch nothing, taste nothing, move nothing, and see nothing moved; but we should see and feel the agency and the goodness of Christ: he would appear in all things the most lovely object to the eye of faith.

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There is no chain of several series of causes between Christ, and the effects produced by HIM all round the globe from pole to pole, and in every part of the universe, in every inch of space and every moment of time, in the heavens and the earth, and seas.

The vain invention of subtle matter by Descartes, and other atheistical or infidel philosophers, to hide God from our eyes, we eternally scorn and abhor. And all contrivances and schemes, concerning a certain ætherial matter, light, fire, spirit, and all other infidel stuff, to hide Christ from us in his OWN WORLD; I say all this stupid stuff is bought most miserably dear, if it hides the immortal glories of Christ from us for one moment; I am sure none but a fool or an infidel will chuse to pay so wretchedly dear for it. HERVEY, the most elegant of writers, and the best of men, disdained to pay one mite for such infidel nonsense!

He viewed Christ as equally present, and every where active in all worlds, amongst devils, men, and angels; he considered all truths as terminating in Christ, whether they were truths natural, geometrical, moral, or divine: let us imitate this best and dearest of men, and see much of Christ in every creature, and every creature to be nothing without Christ.

Christ,

Christ, as the omnipotent God, by his immediate volitions, determines my whole existence from moment to moment, every hour and every day of my life; the motion of every drop of my blood, or it's change of place in the arteries and veins, is from God my Saviour every moment of my existence.

'Tis a thought most affecting, beautiful, and sublime, that not only in my body, but in the bodies of all mankind; and in the bodies of all the millions of birds, beasts, fishes, reptiles, and insects, there is every moment motion, or change of place, consumed, and motion, or change of place, renewed, in every drop of animal blood in the whole world; and this is the case in the whole vegetable world all round the globe; and this is the case with respect to dead matter in the planetary worlds; there is motion consumed, and motion renewed, by the immense presence and activity of the Lord Jesus Christ.

The whole motion of all the masses of matter in the heavens is all consumed every moment, and every instant the force and motion is renewed by the omnipresent volitions of Christ!

What sublime joy is there in true philosophy, when it is consecrated to the honour of Christ: and how much rational pleasure is lost, for want  
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of attention to the omnipotent volitions and agency of our dear Redeemer, our best friend, our LORD and our GOD !

Right conceptions of the person, the attributes, and actions of the Lord Jesus in the creation, is the most sublime part of natural philosophy ; and consequently we should seek to increase those right conceptions with the utmost ardor and delight. 'Tis no loss to rational beings, 'tis no loss to true christians, to see the Lord Jesus in every part of his own world, and feel his omnipresent agency and grace every moment of life ; yea, to be feelingly alive to the finest impulses of this grand TRUTH, " that all the powers and operations in the universe are the immediate and incessant volitions of Christ, who, as GOD, is every where present, and every where active with all worlds at once."

MECHANISM\* has no share at all in carrying on the grand scheme of providence in the worlds  
of

\* MECHANISM. By this word I mean all application of dead matter to dead matter, by the muscular strength of men or brutes, in order to produce any effect. Such applications continually take place among men, but they have no place in the operations of almighty God : he wants no *levers*, or *wheels* and *axles*, to raise a weight ; he needs no *inclined planes*, or *wedges*, or *pullies*, or *screws*, to carry on his grand plans of creation and providence ; and that man must be an ideot who can entertain such an imagination !

of nature, i. e. neither in the planetary, the vegetable, or the animal worlds.

No puny philosopher was ever yet able to point out the SECOND step of any scale of second causes in the world of nature. There are no degrees, or scales of perfection in dead matter.

I see a stone fall from the top of an house or a tower, I am certain there is but one step here; all above this is the immediate agency and presence of GOD.—See the great Andrew Baxter's appendix to his Enquiry into the Nature of the Human Soul, 8vo. 1750. p. 195, in the note.

There are four kinds of ATTRACTION, i. e. of cohesion; of gravitation; of magnetism; of electricity. And what can be the cause of these attractions, except the immediate presence and agency of the ever-living and omnipotent GOD. Think, and think again for a thousand years, you will be puzzled and utterly confounded if you attempt to assign any other as the cause, the adequate cause, but the will and ever present power of GOD.

To encourage true christians of real TASTE to pursue enquiries into the beauties of creation, and to see the glories of Christ in every part of the universe, let me remind them, that every  
wise

wise man sees as much of God's works now, as the first man saw just after his creation; he did not see one grain of matter created, any more than myself or you. Matter is only not produced anew, but, all the other wonders of nature are the same now every day: and shall we only admire what he saw, and not admire what we ourselves see every hour, yea, every moment? Shall we not feel ambition to equal HERVEY in piety and devotion, though we are not possessed of his rich genius, his polished imagination, and sublime taste, for the noble, the beautiful, and the affecting objects of nature and scripture? O! my dear friends, what strong joys and exquisite pleasures may we feel in philosophy and devotion united, and sweetly acting and re-acting on each other!

Let us burst out into a song of devotion on the omnipotence and infinite life of Christ our God.

HIM sole almighty, nature's book displays,  
 Distinct the page, and legible the rays!—  
 Let the wild sceptic his attention throw,  
 To the broad horizon, or earth below;  
 He finds thy soft impression touch his breast;  
 He feels the God,—and owns him unconfess'd!  
 Should the stray pilgrim, tir'd of sands and skies,  
 In Libya's waste behold a palace rise,

Would



Would he believe the charm from atoms wrought?  
Go, atheist, hence, and mend thy juster thought!

What HAND, almighty architect! but thine  
Could give the model of this vast design?  
What HAND but thine adjust th' amazing whole?  
And bid consenting systems beauteous roll!  
What HAND but thine supply the solar light,  
For ever wafting, yet for ever bright?  
What HAND but thine the starry train array,  
Or give the moon to shed her borrow'd ray?  
What HAND but thine the azure convex spread?  
What HAND but thine trace out the ocean's bed?  
To the vast main the sandy barrier throw,  
And with that feeble curb restrain the foe!  
What HAND but thine the wintry flood assuage,  
Or stop the tempest in it's wildest rage!

Thee infinite! what finite can explore?  
Imagination sinks beneath thy pow'r;  
Thee, could the ablest of thy creatures know,  
Lost were thy unity, for he were thou!  
Yet present to all sense thy pow'r remains;  
Reveal'd in nature, nature's author reigns!  
In vain would error from conviction fly,  
Thou every where art present to the eye!  
The sense how stupid, and the sight how blind,  
That fails this universal truth to find?

DEITY, p. 22.

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The universal agency, or ever-présent and ever-active power of Christ, is beautifully visible in the SPRING of the year. In all vegetables, you may see motion consumed, and motion renewed, every moment, in the ascending sap, all through the universe. —To this purpose read that devout and sagacious philosopher Dr. STEPHEN HALES.\*

In every hour of time, yea, almost every moment, a wise and sagacious mind may see the presence and agency † of Christ in renewing the face of nature in the spring. Every day you may observe, with admiration and delight, new grass, new herbs, new trees, new flowers, new fruits, new birds, new beasts, new fishes, new reptiles, new insects, springing into existence, life, and beauty; and new infants all round the globe, to replenish and repair the wastes of death amongst the human race! And all this is entirely owing to the omnipotent presence, life and agency of the Lord Jesus; for all things are created *by* him and

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*for*

\* His work is stiled VEGETABLE STATICS, 8vo.

† Beware, my dear reader, of having your understanding *debauched* by dead matter, so as to hide Christ from your eyes for one moment.

Most of our learned men have their minds *debauched*, and that to a sad and shameful degree: but if this perverseness was confined to philosophers, the case would not be so deplorable; but, alas! the generality of christians have their understandings so *debauched* with MATERIAL OBJECTS, that they are blind to the omnipresence, life, and omnipotence of Christ!

*for him; and by him all things consist, Colof. i. 15--17. He upholdeth all things, in all worlds, by the word of his power, Heb. i. 2, 3.*

LIGHT moves, or changes place, at the rate of above six hundred millions of miles in an hour. It flies with the velocity, or changes place with the swiftness of ten millions and eight hundred thousand miles in a minute; that is, one hundred and eighty thousand miles in a second of time: and it hath been flying at this strange and amazing rate all over the universe, for almost six thousand years; and all entirely by the omnipresent almighty agency of Christ: for although light is the smallest body in nature, and is probably the last division of matter, and approaches the nearest to spirit, yet in truth, it is dead matter; and a ray of light has no more power to move itself, than a millstone, or a block of marble: so that we have here motion consumed, and motion renewed every moment, by the infinite power, life, and agency of the all-glorious, ever-present God and Saviour of mankind!

The ATMOSPHERE or body of AIR which surrounds the globe from pole to pole, is reckoned to be every where about fifty miles high; and we are sure that it's weight presses the earth and waters at the rate of fifteen pounds on every square inch; that is, above two thousand pounds  
weight

weight on every square foot; that is; near twenty-eight millions of pounds on every square mile. Now the whole earth's surface is two hundred millions of square miles; so that the whole earth is pressed with a weight of air that amounts to two hundred millions, multiplied by twenty-eight millions; this comes up to twenty places of figures: and here NEWTON and a day-labourer come upon a level again; for the one hath as clear a conception of twenty places of figures as the other. And God be praised they are upon a level in another respect; for the poor plough-man, if sensible of his guilt and misery, is every way as welcome to salvation by Christ as the philosopher!

But to return once more to our charming theme—What immense strength must there be in the divine nature of Christ, to support these ponderous loads of dead matter; and what life and activity must he possess to actuate so many worlds of creatures, and to keep up so many millions of motions, without fainting or weariness, for thousands of years; and how freely may we wait upon him to give us renewed strength, activity, and cheerfulness, through the whole course of our life! Isa. xl. 29--31.

Where can we possibly flee to avoid the notices and actions of Christ's living omnipotence: if

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we ascend into heaven, his power is every where active there; if we descend into hell, he is every where active there; if we fly through all the regions of vast and unbounded space, he is every where active there; for his essence, life, and power cannot be excluded from universal space. All CREATION cost him but a thought: and the administration of providence, through all the universe, is one continual action of almighty power! all particular providences, and all MIRACLES, which are actions of extraordinary providence, are performed by him with infinite ease and omnipotence, like a GOD. Let us view, with wonder and rapture, the glorious attribute of the almighty power of Christ in SPECIAL PROVIDENCE. He, by his power, shut Noah safely up in the ark, and preserved him from all danger there: he preserved Abram going to Canaan from his own country, in a journey of above five hundred miles: he kept him and his partner from all injury in Egypt: he was Jehovah Jireh, the Lord that would provide in all extremities, in the mount of want and danger: he saved Isaac and his wife Rebecca from ruin in the Philistines land: he blessed Jacob under the oppressions of his uncle Laban: he preserved him from the rage of Esau his brother, when he met him; and he likewise restrained the revenge and passions of the Canaanites, when the Shechemites were cruelly

cruelly murdered: he preserved virtuous Joseph from the malicious designs of his brothers, the lascivious allurements to unchastity, and the revengeful fury of his master: he prospered him in the prison, taught him to interpret the dreams of the baker, the butler, and the king: he, by his ever active power, raised him from a dungeon to a throne, and gave him the dignity of a prince, and the command of a kingdom: he went down with Jacob into Egypt and blessed him there: he built and blessed the houses of the midwives, because they favoured the female Israelites: he preserved Moses in a cradle of bull-rushes, from the cruel crocodiles of the river; and from the more cruel dragon, the king of Egypt: his life and omnipotence gave Caleb his undecaying strength, at above one hundred years of age: he inspired Sampson with a strength that resembled omnipotence, or was an image of unbounded power: his infinite strength and presence performed all the other wonders of providence, recorded in the Old and New Testament. Let us take a short view of those extraordinary works of providence which we stile MIRACLES. Here, as upon a most glorious theatre, the infinitely-active life and omnipotence of Christ appears. This is the sphere in which almighty power displays itself, with the utmost sublimity and magnificence.

A short

## A short and clear VIEW of MIRACLES.

A miracle is an action of Christ, producing a sensible change in the order of nature, performed above or beyond, or contrary to his stated laws and methods of government; to confirm his revealed truths, to confound his enemies, and bring honour and comfort to his friends.\*

These actions of Christ are all sensible, or are addressed to the senses of mankind, and easy to be understood as facts—they are independent of all second causes—and these actions are most commonly

\* MIRACLES are extraordinary actions of the life and omnipotence of Christ; these effects are above the stated laws of nature, or beyond the laws of nature, or contrary to the laws and order of nature.

By the word nature, I mean nothing but the assemblage of created beings in the universe.

By the laws of nature, I mean nothing more or less than the usual conduct or stated methods of Christ, in the preservation and government of his own creation, his own world.

Some miracles are beyond nature, or out of it's common course—as the standing still of the sun. Some of his actions, called miracles, are above the power of nature—as the multiplying the matter in the five loaves and fishes, to feed five thousand men. Some miracles, or actions of Christ, are contrary to the stated laws and order of nature—as forbidding fire to burn the three noble heroes—and forbidding the lions to devour that glorious man Daniel: according to the stated course and laws of nature, those great men must have been burned to ashes in a minute; and this great man must have been eaten up by the ravenous lions! Christ is the absolute master of all his own worlds every moment.—See a noble poem on his absolute dominion, in Dr. Watts's Lyrics.

monly done in a moment, and worthy of the character of the most high God of the universe.

Christ's infinite life and omnipotence raised the deluge, or flood of water, above eighteen thousand feet high—his almighty power confounded the language of the proud builders of Babel—he poured out hell from heaven on the wicked inhabitants of Sodom—his omnipotent, omnipresent agency preserved the burning bush from being consumed—he turned the rod into a serpent—the river into blood—he caused the plague of frogs—turned the dust into lice—his volition produced the innumerable swarms of flies, which filled all the kingdom of Egypt—the murrain on the cattle—the boils and blains on millions of creatures—his omnipotence produced the hail, with fire running along the earth, and attended with the thunders of a God—the devouring locusts—the blackness of darkness so exceeding thick, or dense, as to be felt for three days—the death of all the first-born in the whole land of Egypt in one night! Lord Jesus, what wonders of omnipotence and terror are here!

Thy mighty arm, in a moment, raised the waters of the sea into mountains as solid as brass—thy goodness sweetened the bitter waters of Marah; and thy power made the flinty rock gush into fountains of water!—the tremendous

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thunders



thunders of mount Sinai were caused by thy omnipotence and justice united; and it was thy almighty hand that brought the quails every day sufficient to feed three millions of human beings. But with what higher astonishment and devotion should we contemplate that amazing action of thine, which brought manna sufficient for such millions every day, through the space of forty years! O! let us never be blind or inattentive to this glorious action\* of God our Saviour! and remember, this is he who turned water into generous wine, and fed five thousand with a few barley loaves and small fishes: this is he that is the only true bread of life, whose flesh is meat indeed, and whose blood is drink indeed. Except ye eat the flesh and drink the blood of the son of man, the son of God, ye have no spiritual life in you.

The life and omnipotence of Christ farther appears in the dreadful fire of his wrath, which  
burnt

\* Stand still, my reader, and consider, with attention and rapture, this standing monument of the life and omnipotence of Christ. Every person was allowed an omer, or three quarts of manna every day. There were about three millions, i. e. three times ten hundred thousand to be fed: now this amounts to above two hundred and eighty thousand bushels each day! what then must the quantity be for a year! and what then must the quantity be for forty years! Try you that are expert in numbers to express the mighty sum, and then fall down and adore Christ, and intreat him to feed you with the hidden manna, the bread of eternal life!

burnt to death those rebels Nadab and Abihu—his arm opened the jaws of the earth to swallow whole families alive—he bid the fiery serpents kill, and the brazen serpent to cure the dying Israelites—and the same power opened the mouth of the dumb ass to reprove the madness of a false prophet—his omnipotent arm stopt the career of the sun and moon for the space of twelve hours—he made a jaw-bone gush into a fountain of water—his dreadful power and justice struck dead, in one night, an hundred and eighty-five thousand insolent sinners—his marvellous presence forbid the raging fire to burn his brave and zealous servants—his arm muzzled the jaws and changed the nature of furious lions—he preserved a man alive at the bottom of the sea, in the belly of a fish, and brought him safe to dry land!

Lord Jesus, thy power united a human body and soul to thine eternal Godhead; and thou hast carried that humanity up into the highest heavens, to be the wonder and ornament of the whole creation of God. Thy presence and power turned water into generous wine—by thee lepers were cleansed; burning fevers made to flee; raging tempests calmed; the blind had new eyes; the deaf new ears; the dumb new tongues; the withered new arms; the lame new legs; the cripples leap for joy; the dead arise to life; the

devils crouch at thy feet, and fly at thy command:—all air, earth, sea, the dark graves, and the dark profound of hell feel thine irresistible power!

But we have greater wonders of thine omnipotence than all the above miracles: we see thy living and almighty power convince and regenerate three thousand souls in one hour, on the morning of the day of pentecost. O! what superior exertions of power and grace are here! blind understandings filled with the light of God—stubborn wills made to bow and freely chuse thee for their dear saviour and friend—wild and vitiated affections raised to heaven—filthy imaginations made chaste and pure—stupid consciences made tender and obedient to thy will—strong prejudices against God and religion melted off and gone—old practices of sin and the works of the devil driven away; and good works, in every mode, pursued with zeal and pleasure—a raging Saul made as meek as a lamb—a Philippian cruel jailor turned into an angel; filthy Corinthians made white as snow!—and in this manner thy power has displayed itself for seventeen hundred years past! but oh! what higher wonders of thy power will open upon the universe in the latter day glory—in the resurrection of all the dead—in changing the bodies of all the living—in judging  
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the whole world of men and devils! Thy eternal and unbounded power will bid all wicked men depart into everlasting fire, prepared for the devil and his angels; and in a moment, in the twinkling of an eye, the sentence shall be executed, and continue for ever: thy dreadful arm will hold down in torment those strong, fierce, raging spirits, who have roved about like roaring lions in millions, for thousands of years; and all the mighty tyrants and madmen who have died in rebellion against thee, shall feel the chains of almighty power confining them in the same dark dungeon as long as God's immortality endures!

O! ye christian preachers, let not one sermon be delivered without some glorious sentiments on Christ's almighty power! This is the attribute that gives life to all the rest; and without which, none of his attributes can ever appear! His omnipresence would be useless, if it were not attended with infinite life and power: his knowledge would be a barren speculation; his dominion would be only a name; his dignity and prerogatives would be a cypher; his wisdom of no avail; his goodness inactive; his mercy unable to succour the miserable; his patience an object of contempt to sinners; his holiness ineffectual to preserve his character; his justice and wrath a meer bugbear; his truth and faithfulness a de-  
lusion;

lusion; his words meer wind and vanity; his promises an empty nothing, and his dreadful threatenings meer impotence and vain terror; his all sufficiency a broken cistern that could hold no water: it is power that is the arm of God, on which all the other attributes lay hold, in order to make their appearance with eternal beauty and splendor. O! let us *delight* in the power of Christ; and when we are weak in ourselves, let us do all things through Christ's almighty grace! He has said, My grace is sufficient for thee; and through that grace we are almighty!

Read Dr. Waterland, on Christ's almighty power, in his eight sermons, 1719. Dr. Abraham Taylor, on the omnipotence of Christ, in his excellent treatise, stiled, The Scripture Doctrine of the Trinity, 8vo. 1726. Hervey's Contemplations on the Starry Heavens: his letter on Christ's Godhead, in Theron and Aspasio: his four sermons on the divinity of Christ, 1779.

#### V. CHRIST hath the OMNISCIENCE of GOD.

Christ's mind is infinite: he understands all things in their nature, properties, differences and relations to each other, with all the circumstances and manner of their existence. He understands  
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all things in God and in the creatures wherever they exist in heaven, earth, and hell.

The understanding of Christ is clear and distinct, without any darkness or confusion: his knowledge is deep and penetrating, not shallow and superficial: his knowledge is infallible and certain, not doubtful or erroneous: it is easy and pleasant knowledge, not acquired with hard labour and pain: his knowledge is always present and actual, not liable to be absent from him or lost like the knowledge of learned men; who lose their understanding by defects of memory or old age: his understanding and knowledge is universal, extending to all objects, persons, actions, and circumstances, good or evil.

His knowledge extends to all objects in all worlds: to all things past, present, and to come: he knows himself: he knows his Father, and the divine Spirit in the most clear, deep, perfect, and certain manner. Our knowledge, when compared with Christ's, appears to be less than nothing: it is obscure, confused, shallow, doubtful; acquired by hard study, difficulty, and pain; liable to be lost every day through forgetfulness, inattention, diseases, and old age: our knowledge is very narrow, partial, scanty, and piece-meal, reaching but a little way as to the objects of knowledge, persons, actions, and things.

Knowledge

Knowledge is the conception of ideas,\* and comparing them, to see their agreement or difference. What a feeble conception has man; and how few ideas can he compare; how little can he see of the agreement of his own ideas, or of the differences of things! How humble and modest ought we to be! when we compare our understanding with the infinite understanding and unbounded knowledge of the Lord Jesus Christ.

Lord

\* What an astonishing creature is the soul of man! In the light of Christ's perfections, you see the worth and importance of a soul—it is a spirit, an immortal spirit! an invisible substance, endowed with life or active existence, understanding, and will; it is invisible life; it has a power of thought; it cannot, by its own will, cease to think; it cannot, by its own will, cease to perceive, to chuse, to desire and wish for happiness; it cannot, by its own will, cease to be immortal; thus it is an image of the eternity of Christ: it has an amazing swiftness of thought; it can range through heaven, earth, and hell, in a moment; it can go back ten thousand ages, and survey what GOD was thinking on before the creation; it can roll down into eternity to come and tell what Christ will be doing ten thousand ages hence; it can survey its own being and powers; it can survey the being and powers of millions of angels, men, and devils; and thus it is an image of GOD's omnipresence and omniscience.

The soul is an image of Christ's immutability; for its nature, essence, and powers, are ever the same; it knows no change in its nature, though it may change from better to worse, or from worse to better, in its moral qualities, and its happiness or misery!

The soul is an image of Christ's life and omnipotence! it is ever in a state of activity, and its powers of thinking are indefatigable;

Lord Jesus, are thine eyes like a flame of fire,  
to search the reins and hearts of men and devils?  
Rev. xi. 18--23. then let thine enemies tremble,  
for thou wilt unravel and confound all their plots  
against thy people.

Even the weak embryo, ere to life it breaks,  
From his high power it's slender texture takes;  
While in his book the various parts inroll'd,  
Increasing, own eternal wisdom's mold.  
Nor views he only the material whole,  
But pierces thought and penetrates the soul.

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fatigable; it is unwearied in thinking. Whenever we find a weariness in study, attention and thought, this is owing to the body to which it is united, and not to the soul, which, in it's separate state, knows no weariness. Who ever conceived of an angel being weary of thinking? Who ever heard or conceived of a fallen angel being weary of thought, or of feeling fatigue, in thinking and contriving how to do mischief to mankind! Who ever heard of a soul in heaven being weary or fatigued with thinking of God and the heavenly state and employment?

Yea, in the present life, now we are clogged with the body, how do men of wisdom and learning pursue their studies, for forty or fifty years, with unfainting assiduity? As soon as the body has had a proper recruit by sleep, with what renewed vigour and diligence will the soul go to work on it's beloved objects every morning, and pursue them with wonder and delight all the day long; and when the brain is jaded, the spirits of the body exhausted, and the animal strength gone; yet the soul in itself wishes to go on every moment to eternity, without weariness and without end, increasing in knowledge and happiness through an infinite duration! Thus it is an image of the unbounded life and almighty power of the ETERNAL SON OF GOD!