

real and wonderful power, totally beyond all the qualities of dead matter in the vast expanse of heaven, earth, and sea.

The life of GOD is the property of self-motion, by which he exerts his nature or essence, and displays his perfections.

The lowest degree of life is in vegetables, by which they are capable of receiving nourishment, increasing their parts, propagating their kind by seed, and continuing the period of life allotted them by the all-wise creator.

The next degree of real life is that of animals; which life consists in the circulation of the blood, the respiration of the lungs, the use of the nerves, in the various senses of seeing, hearing, tasting, and feeling; with self-motion and voluntary choice to eat, drink, sleep, to continue their kind, and endure through the period of life allotted them.

The next degree of life is rational in angels and men. The life of spirits consists in a self-active existence, and consciousness or thought; which is the prime quality of rational life, beyond which the conceptions of meer reason cannot reach.

This rational self-motion is a power to understand, to chuse, to refuse, to love, to hate, to hope, to fear, to rejoice, to be grieved, to be grateful, to be angry, to imagine, to re-  
member,

member, to enjoy pleasures from the beauties of creation and society, with a thousand modes of self-activity: this resembles the life of GOD, who is self-active existence in the most transcendent degree, endued with infinite understanding, and self-determining power.

The next degree of real life is true grace and holiness in all good men and good angels: this life is the highest resemblance of the life of GOD.

GOD is all self-activity, perception, and volition: it is his very nature and essence: it is GOD himself: he is infinite or unbounded life, without any limits: immutable life, without any possible change: perfect and all-sufficient life, without the least failure or defect: and eternal life, without any decay or end. O! what a grand and delightful privilege is this, to be united to GOD, as the infinite, immutable, perfect, and eternal life of my immortal soul, with all its powers, as long as GOD endures.

#### OMNIPOTENCE of GOD

Is the active force of the divine nature, or the infinite strength and life of the divine will, by which he is able, without the least difficulty, to produce the greatest effects in the worlds of nature, providence, and grace.

Omnipotence

Omnipotence is essential to our right ideas of God. A weak God is an idea quite absurd in the human understanding: it cannot be conceived without a contradiction or repugnancy of ideas in the human mind: a weak God is an idea contrary to all the common sense of mankind: 'tis a notion big with the greatest impossibilities, and the most egregious nonsense that can be expressed. The starry heavens, the earth and seas, the support and motion of all creatures from moment to moment, with ten thousand times ten thousand motions in the world, give us continual evidences of the omnipotent power of God.

We gain the idea of divine power by observing an activity, life, and strength in our own souls. The abilities of a soul are the brightest image of the power of God in our world.

It is judged, that there are above eight hundred millions of souls now on the face of the earth, and every one of them is a self-active percipient being: these souls are in a state of active existence every moment: they are each of them capable of ten thousand motions every hour: indeed, the different modes of action in a soul are unlimited, and are to us quite incomprehensible and astonishing. Now these striking appearances of activity and strength, in the motions of millions of souls, must be attributed to a mighty cause, full of life, activity, and

strength, equal to the grandeur and the perpetuity of the effects. The active principle in God is absolutely unlimited in the highest sense: it infinitely transcends all its appearances and effects in the magnitude and motion of the celestial worlds around us---and all its effects in the earth, seas, and winds---in the vegetable and animal creations---and in all the motions of our bodies and souls. In a word, omnipotence must transcend all possible effects that ever were, or ever shall be, through time and eternity, in heaven, earth, and hell. Creation, providence, and redemption, are continual and astonishing monuments of the infinite and eternal power of God. Divine Revelation is full of expressions concerning the divine power: God is styled the Almighty no less than thirty times in the book of Job, and about seventy times in the whole Bible: not a page but declares the exceeding greatness of his mighty power. I must transcribe a few striking passages out of an amazing number which must be omitted: In the beginning God created the heaven and the earth---God said let there be light, and there was light ---Gen. i. 1, 3. I am the Almighty God, xvii. 1. Is any thing too hard for the LORD? xviii. 14. Numb. xi. 23. Thy right hand, O! LORD, is glorious in power, Exod. xv. 6. A great God, a mighty and terrible, Deut. x. 17. The thunder  
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of his power who can understand? Job xxvi. 14. What sublime and astonishing lectures on omnipotence have we from the mouth of GOD himself, in the xxxviiiith and following chapters in Job? if you read them ten thousand times, they will always please a true and correct taste. Power belongs to GOD, Pf. lxii. 11. Who is a strong GOD like unto thee? lxxxix. 8. Thou hast a mighty arm, strong is thy hand, and high is thy right hand, ver. 13. He is stiled LORD of Hosts ten times in Isaiah. The everlasting GOD, the LORD that fainteth not, Isa. xl. 28. Thou forgettest the LORD thy maker, who stretched out the heavens, Isa. li. 13. Mighty to save, lxiii. 1. Fear ye not me! who placed the sand for a bound to the sea! Jer. v. 22. None can stay his hand, or say unto him, what dost thou? Dan. iv. 35. The LORD is great in power, the rocks are thrown down by him, Nahum i. 3---6. the whole passage is full of sublimity and terror. There was the hiding of his power, Hab. iii. 4. Mr. Hervey finely illustrates this passage in his Contemplations. With GOD all things are possible, Mark x. 27. With GOD nothing shall be impossible, Luke i. 37. The miracles of Christ demonstrate almighty power. He has all power in heaven and earth, Matth. xxviii. 18. The LORD thy GOD in the midst of thee is mighty, he will save, Zeph. iii. 17. He is able to do exceeding abundantly,

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abundantly above all that we can ask or think, Eph. iii. 20. The exceeding greatness of his power---according to the working of his mighty power---Eph. i. 19, 20. God is able to make the weak believer stand, Rom. xiv. 4. Strengthened with all might, according to his glorious power, Colos. i. 11. Ye are kept by the power of God to salvation, 1 Pet. i. 5. The mighty hand of God, 1 Pet. v. 6. LORD GOD Almighty, Rev. iv. 8. The LORD GOD omnipotent reigneth, xix. 6. The LORD GOD Almighty and the Lamb are the temple in the new Jerusalem, xx. 1---22.

USES of the LIFE and OMNIPOTENCE  
of GOD.

I. ADMIRATION, or holy wonder and devotion, is the natural effect of our contemplations on the divine power.

Admiration is a pleasing emotion of the soul, on the perception of an object full of greatness and novelty. The grandeur and newness of any object always produces admiration. Out of ten thousand instances of the power of God, let us select only the consideration of the MAGNITUDE and DISTANCES of the heavenly bodies; those luminous worlds, all over our heads, and under our feet; in short, a whole concave, all full of suns. When we consider those two ideas together, is it possible to support the view, and contain the idea of their vastness and distances!

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The sun in our system as big in diameter as an hundred globes of our earth, placed in a strait line, one beyond another, and at an hundred millions of miles distant from us: the planet Jupiter as big in diameter as twelve of our earth, placed in a strait line; and some of his moons nearly as large as our earth: our moon above two thousand miles in diameter: with the rest of the planets and moons of vast magnitudes and distances from each other. And yet there is no comparison between the planets and the fixed stars; for the whole immense space, which contains our sun and planets, is but a little part of the universe; because there are as many of the like spaces as there be of fixed stars, in the vast and boundless expanse. What then must the immensity of the whole expanse be that contains all these vast and different bodies within its extent? Can we so much as think of it! Can we fix our view upon it for some moments without being confounded, amazed, and terrified! It is an abyss, a boundless extent and depth, in which we are drowned and lost! What then must be the greatness, power, and immensity of that God, who with a single word formed these enormous masses, and all the spaces that contain them, in this book of the expanse, written in characters of light.\*

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\* See Rollin's History of the Sciences, vol. 4, 8vo.

Let me add another idea of the infinite power of GOD, which is closely connected with the above: I mean the amazing swiftness of the motion of light, which runs from the sun to us in about eight minutes, that is, at the rate of above two hundred thousand miles in a second of time; and light runs from the sun to the planet Jupiter, and back again to us, in a few minutes, which is a length of space of near eight hundred millions of miles; and it runs from the sun to Saturn, and back again to us, in a few minutes more, and that is a length of space of above fifteen hundred millions of miles. The light of the fixed stars must be in themselves; for it could never run from the sun to them, and back again to us, with such a liveliness, force, and brightness, as the light of the fixed stars gives to us: it is therefore certain, beyond all doubt, that they are luminous of themselves, and, in a word, all of them so many suns. Now if we consider, that light has been running at this rate from our sun, and from all the fixed stars, for near six thousand years, what must the life and active power of that God be, who has been the sole author of all this motion, every moment, since the creation of the world! And O! my friends, there is something more delightful and interesting to us still; the best friend of poor fallen man, who came down to dwell in  
 dust,



dust, is equally the subject of this immense active power, and jointly the author of all these motions in all worlds. My father worketh hitherto, and I work, John v. 17; that is (says Dr. Doddridge) he exerts that unremitting and unwearied energy which is the life of the creation. Christ, equally with the father, is the efficient and final cause of the whole creation: he is before all things, and by him all things consist, Colos. i. 17. He upholdeth all worlds by the word of his power, Heb. i. 3; i. e. his universal agency as God over all, Rom. ix. 5. This leads us to a joyful use of the divine power.

2. Meditate on the almighty power of God, and trust it in the way of your duty. Let us every morning rise and spread our thoughts abroad on the immense power of God, in the starry heavens, the earth, and sea, and likewise in our own structure of soul and body. The evidences of omnipotence are visible every where; we must flee from all creatures, we must flee from ourselves, before we can avoid the notices of divine power in every inch of space, and in every grain of dust under our feet. Every thing exists by the power of God; and not only simple existence, but the powers, qualities, motions, and happiness of every creature or being depend, from moment to moment, on the omnipresent power  
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of GOD. This sublime and striking subject is admirably treated on by Charnock, on Divine Power; Abernethy, on Almighty Power; and in the excellent Andrew Baxter, in his *Matho*, and in his *Enquiry into the Nature of the Human Soul*, with the Appendix to that immortal work.

Let us trust almighty power in the way of our duty; the great patriarch did so when he went out not knowing whither he went. Joseph trusted divine power in the dungeon. Moses confided in divine power at the red sea. David fixed all his expectations on the immense power of GOD when he conquered Goliath. The three heroes declared that the GOD whom they served was able to deliver; and he did not fail or forsake them. Daniel trusted divine power in the lions' den: and the apostle Paul trusted in the power of Christ all through the course of his glorious labours and life. What then has a wise and good man to fear, who trusts GOD in the way of his duty, and firmly believes that GOD has left nothing to an after-thought in his decrees, nor will ever be ONE MOMENT TOO LATE in his delivering providences towards all those who commit their eternal all into his hands.

3. **TERROR** to all wicked men arises from the omnipotence of GOD. Men may break his laws, but not impair his arm: they may slight his word and despise his threatenings, but they cannot

not resist his power. If he swear that he will sweep a city with the besom of destruction, so it shall be, Isa. xiv. 23. Storms, tempests, inundations, fires, earthquakes, and burning volcanoes, are the intire effects of the omnipresent power of God. Atheists may look to second causes; but a true christian sees all causes to be cyphers without God, who worketh all in all.

Let resolute finners with terror recollect, that there are two attributes God will make to shine out in a most illustrious manner in hell---his power and his wrath, Rom. ix. 22. God willing to shew his wrath, and to make his power known, endures with much long-suffering the vessels of wrath fitted to destruction. What force then can any rebels have to resist the presence and power of that God, who can, in a moment, destroy the visible world, yea, frown the whole universe into ruins! See Charnock's admirable Discourse on the Power of God, vol. 1. fol.

4. Comfort to all true christians richly arises from the omnipotence of God. As omnipotence is an ocean that cannot be fathomed, so the comforts from it are streams that cannot be exhausted! What joy can be wanting to that man who finds himself folded in the arms of omnipotence! This divine perfection, as well as all others, is made over to every believer in the covenant of grace---I WILL BE YOUR GOD. Here

is COMFORT in all AFFLICTIONS and DISTRESSES : GOD will be with his people in trouble, he will deliver them and honour them, Pf. xci. 15. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me, Pf. l. 15. Comfort in all strong *corruptions* and violent *temptations* : Be strong in the LORD, and in the power of his might, Eph. vi. 10. Be strong in the grace which is in Christ Jesus, 2 Tim. ii. 1. My grace is sufficient for thee, 2 Cor. xii. 9. I can do all things through Christ which strengtheneth me, Philip. iv. 13. By the invincible power of GOD, we may conquer devils and lusts as dreadful as hell, but not so mighty as heaven! Here is firm ground of comfort, that all the promises shall be performed. Goodness is sufficient to make a promise; but power is necessary to perform a promise. Men that are honest and sincere often cannot make good their words, because something may intervene which may shorten their ability; but nothing can disable GOD, without diminishing his life, and destroying his godhead. See Dr. Clark's excellent Collection of the Promises, 12mo. recommended by Dr. Watts.

From the almighty power of GOD, we derive the comfort and assurance of final perseverance in grace and holiness. The apostle, speaking of the weak believer, says, GOD is able to make him stand, Rom. xiv. 4. I give unto my sheep  
eternal

eternal life, and they shall never perish, neither shall any man pluck them out of my hand---My father which gave them me is greater than *all* the enemies of a christian, and no man is able to pluck them out of my father's hand---I and the father are one---Joh. x. 28---30. We are kept by the mighty power of GOD, and nothing shall separate us from the love of GOD in Christ Jesus our LORD, Rom. viii. 39.

Comfort in the lowest state of the church of Christ; and that is in the present day. We have two precious considerations to keep up our spirits: 1. GOD will not forsake his interest in the world: 2. He is about to bring on a most glorious state of things, in the spiritual reign of Christ, all over the earth. Let these two thoughts inspire us with fortitude, cheerfulness, and zeal. GOD will not leave us now; he will make his abode with those few lively christians in Sardis who shall walk with Christ in white, for they are worthy, being made so by the righteousness of Christ and the holy qualities of the Spirit of GOD, which adorn their souls, and beautify their life and conversation; and, in his own due time, the earth shall be filled with the knowledge of GOD, as the waters cover the sea, Isa. xi. 9.

We will conclude our uses of the divine power with a striking and judicious remark of the cele-

brated Charnock, in that part of his Discourse on the Power of God, which treats on the propagation of christianity: “ The great success of the doctrine under all sorts of difficulties---this should be often meditated upon to form our understanding to a full assent to the gospel, and the truth of it, to confirm us stoutly in its heavenly origin; the want of which consideration of God’s power, the customariness of an education in the outward profession of it, is the ground of all the prophaneness under it, and apostacy from it; the disesteem of the TRUTH it declares; and the neglect of the DUTIES it enjoins. The more we have a prospect and sense of the IMPRESSIONS of divine power in the gospel, the more we shall have a reverence of the divine precepts, and the more we shall feel ardent gratitude, for the glorious and astonishing discoveries of truths which were hid in God from eternity.”

VI. GOD IS OMNISCIENT; or, he knows  
all THINGS.

Knowledge is that power of the divine mind by which he understands and considers all things in their nature, powers, properties, differences, and relations to each other; together with all the circumstances belonging to their existence.

The knowledge of God has five singular and glorious properties. It is clear and distinct;  
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not dark and confused---it is deep and intimate, piercing into the very essences of all things; not shallow and superficial, like the knowledge of men---it is infallible and certain; not doubtful and liable to error, i. e. misconceptions and prejudices---the divine knowledge is easy and pleasant; not acquired with study, labour, and difficulty, like the knowledge of man---knowledge in GOD is always present and actual; not liable to be lost, like our's, by defects of memory or old age. His knowledge is universal, extending to all objects, persons, actions, qualities, good and evil. It extends to all objects in heaven, earth, and hell; to all things past, present, and future; and GOD knows himself in the most clear, deep, perfect, and certain manner: our knowledge, when compared with the divine, appears to be narrow, partial, and piece-meal; reaching to a few persons and things: but GOD's knowledge extends to all objects in the most unbounded manner, from eternity to eternity, without the least decay or increase, thro' an infinite duration. Divine Revelation gives us glorious evidences of the knowledge of GOD: we must only select a few: Thou GOD seest me, Gen. xvi. 13. The LORD is a GOD of knowledge, 1 Sam. ii. 3. The LORD looks on the heart, 1 Sam. xvi. 7. Thou only knowest the *hearts* of all the children of men, 1 Kings, viii. 39. I know their  
their

their imagination even now before I have brought them into the land, Deut. xxxi. 21. Shall any teach God knowledge---Hell is naked before him ---Job xxi. 22. xxvi. 6. His eyes are upon man, xxxiv. 21. He sees under the whole heaven, xviii. 24. Doth he not see all my ways and count all my steps? xxxi. 4. He that formed the eye, shall he not see? Pl. xciv. 9. Thou understandest my thoughts afar off, cxxxix. 2. The eyes of the LORD run to and fro thro' the whole earth, to shew himself strong, 2 Chron. xvi. 9. I know their sorrows, Exod. iii. 7. I know the things that come into your mind, every one of them, Ezek. xi. 5. Your father seeth in secret, Matth. vi. 4. He knoweth that you have need of all these things, Matth. vi. 32. Thou knowest all things, Joh. xxi. 17. O! the depth of the knowledge of God, Rom. xi. 33. All things are naked before him, Heb. iv. 13. God is light, and in him is no darkness or ignorance at all, 1 Joh. i. 5. His being stiled light, includes knowledge, purity, and happiness, in the utmost perfection.

#### USES of the OMNISCIENCE of GOD.

1. There is an immediate and special agency of providence, i. e. God deeply concerns himself in all the minutest affairs of the universe; and immediately, by his agency, preserves and governs all created beings, according to their  
various



various natures, animate or inanimate, material or spiritual, rational and immortal. He interests himself in the life of sparrows, and even numbers the hairs of our head; and 'tis the glorious peculiarity of the gospel to represent Christ Jesus, the incarnate son of God, as the immediate administrator of all the affairs of the world of nature, providence, and grace, and the grand manager and disposer of all persons and things in heaven, earth, and hell. It is therefore an act of wisdom, justice, and gratitude in us, who love him, to view every thing in this light, according to the gospel revelation. Let me here, in a few words, state the true notion of his special providence: the providence of Christ is the exercise of his infinite perfections in all the motions and events of the natural world: he deeply interests himself in all the minute affairs of the world; and immediately, by his own presence and power, preserves and governs all created beings according to their various natures, as material or immaterial, as vegetative, animal, rational, and angelical. Christ preserves and governs dead matter, as dead matter: he preserves and governs vegetable and animal beings, according to their natures: he preserves and governs rational and voluntary agents as such, and rules them by motives suited to their nature, powers, and springs of action.

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Christ usually effects all his purposes in the course of his providence without disturbing the order of nature, or offering any violence to the laws of the universe, which he himself has established: but at the same time we may joyfully observe, that the Scripture gives us abundant instances of singular interpositions of his providence in favour of his people; and the promises of temporal blessings, and the prayers and praises of wise and good men in the bible, evince Christ's special attention, care, and voluntary agency, in behalf of our spiritual and temporal welfare; not now to urge his miraculous operations, which were exerted in a special manner for the safety of the Jewish people.

Christ incessantly exerts his preserving and governing power and wisdom in a manner perfectly consistent with the liberty of rational and intelligent agents: he offers no violence to the understanding and will of mankind. Men are not to be governed like brute beasts, or machines: the liberty of the will is essentially necessary to good and evil in the moral actions of men; otherwise they cannot be accountable at the tribunal of God, and are incapable of reward or punishment. Christ preserves and governs unregenerate men as unregenerate: he preserves and governs regenerate men as regenerate: the former are governed by moral motives, adapted to  
fear

fear and hope, as having one rational principle, but depraved: the latter are governed as having two principles or springs of action, one of which is depraved, the other is holy; and therefore a christian is capable of being governed by holy motives, adapted to his fear, hope, love, gratitude, interest, honour, shame, pleasure, and love of glory, i. e. self-love and joy, in connexion with God.

The providence of Christ doth not at all set aside the use of wise and proper means on our part, both in the affairs of temporal life and in the greater work of salvation and godliness. Christ insists on it, as our indispensable duty, to use all the means vigorously which his wisdom and goodness have appointed; and then we are cheerfully to leave all events to him, confiding in him to do all for the best, which he will be sure to do for all that love and obey him. At the same moment we must lay it down as an eternal maxim of wisdom, That we ought to use all means and methods which our best prudence judges proper in any particular case, and we are ungrateful to Christ and injurious to ourselves if we do not; because the providence of Christ most assuredly doth always smile upon, and co-operate with wise and prudent means to bring about the desired effect, or the happy  
event

event we hope for; which is rarely accomplished without a due use of the means. From the above thoughts \* on special providence, we may draw powerful consolation for all true believers.

2. COMFORT to every true christian in the world. Your sincerity cannot be unknown to God; your grace cannot be hid; your secret prayers, your tender regards for God, your earnest desires after Christ, and your delight in his person, beauty, and grace, cannot escape the notice of his eye, nor fail to meet with the affectionate approbation of his heart. Your sighs and wants are all open before him; and although millions of cries are sent up to him at the same moment; yet those petitions have all a distinct file in an unbounded understanding, which discerns and comprehends them all at the same instant or point of time. Here is strong comfort for upright souls against all the plots of men and devils. God's vast mind pierces through them all, and sees every malicious design to the very bottom: he will never be too late in confounding them all.

3. TERROR to all impenitent sinners arises from the omniscience of God. Secrecy in sin is

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\* The present alarming situation of this kingdom, and the fears of serious christians, excited me to insert the above thoughts on the special providence of Christ, which were designed for the third volume of this work.

no refuge or covering from the omnipresent eye of God. He sees through all your souls: he discerns all the springs of action to the very bottom: his eyes are like a flame of fire, and they run to and fro through the whole earth: hell is naked before him! What madness is it to be careless of sins committed many years ago: they are as fresh in the mind of God as though they were committed this minute. He knows his own holy nature and law: he knows your unholy nature, and hatred of his law: he knows the infinite evil of sin, as it strikes at an infinite God, and fixes a stain in the soul through an infinite duration, unless washed out by the atoning blood of Christ. Fly, then, to the infinite mercy of God through that atonement, or you are lost for ever.

4. Let us never be proud of our knowledge. When we compare it with the unbounded knowledge of God, it appears to be less than nothing, and vanity! How obscure and confused are our best ideas!---how superficial and shallow is our knowledge!---how doubtful and liable to mistakes in our understandings! With what labour and hard study do we gain a little knowledge; and how easily is it lost again by a fever in the brain, a sudden and dangerous fall of the body, a defect in the memory, or a decay by age! How short and scanty are our ideas of the best

objects; and how few things do we know to any good purpose.

O! my dear friends, let us frequently compare our knowledge with the infinite understanding of God: and let us abhor all pride of our parts and our learning, for really 'tis nothing when compared with God. Let us be deeply humble at the feet of Christ, who knows all things. He perfectly knows his father, Matth. xi. 27. He has all the vast treasures of wisdom and knowledge dwelling in him, Colos. ii. 3. He knows all men---he knew what was in man, John ii. 24, 25. He knew from the beginning, who they were that believed not, and who should betray him, John vi. 64. All the churches shall know that his eyes are as a flame of fire---and that he accurately searches the reins and heart; and will give to every one of his people according to their works, Rev. ii. 18, 23. Let us apply to him for all knowledge of God and ourselves, with our whole duty and happiness, and rejoice that he knows all things, and knows that we love him and delight in him, as the supreme good and rest of our souls for time and eternity. Amen.

#### R E F L E X I O N.

What an astonishing being is the human soul! it is a being, i. e. a single uncompounded substance, a perfect one, an intire monad, or a one undivided

undivided living existence! a spirit, a self-active, rational being, endued with understanding, will, and affections: a creature that can reason concerning God and itself, and is able to survey its own being and ideas; and, what is more wonderful, it is able to survey God's being and ideas; and to compare the idea of the nature of God, and the idea of our own nature together, and to draw inferences from God and ourselves, and to understand the agreement or disagreement between God and ourselves. What an astonishing creature is this, that can survey the ideas of God, angels, men, and devils, in ten thousand modes of perception! a creature that is in a state of thought, or consciousness, incessant, unavoidable, unsuppressible, and inextinguishable: a creature that is in a state of volition and unavoidable motion, in a state of incessant and unavoidable capacity of receiving ideas, new ideas, from heaven, earth, and hell, all through life, and to eternity!

What a grand idea of the soul is this! it cannot cease from thought by its own choice or power, or by the choice and power of any creature. This soul is an image of the spirituality, eternity, omnipresence, immutability, life, omnipotence, and omniscience of God. There is no other creature like God, but the soul, in all this vast universe. It is a spirit, and therefore like  
 GOD

God the supreme Spirit---it is eternal in its duration and desires, and therefore an image of the eternity of God---it flies through infinite space in a moment of time, and in this view it is an image of the omnipresence of God---it is quite unchangeable in its essence, and therefore it resembles the immutability of God---it hath an amazing self-activity and power to move the body, and ten thousand other bodies around us, and therefore it resembles the life and omnipotence of God---the soul hath an inextinguishable thirst after fresh knowledge, or new ideas of truth, and thus it resembles the omniscience of God. Who but an idiot or a madman would undervalue, abuse, or expose to ruin a soul of such tremendous powers, of such infinite worth, and of such capacities of enjoying happiness, as long as God shall possess his own infinite perfections!

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Select BOOKS on the NATURAL PERFECTIONS  
of G O D.

1. CHARNOCK is the greatest author I ever read; and I have read him for near thirty-six years with unutterable advantage and delight; and I am more indebted to him for assistance in these Contemplations on God than to any other author whatsoever. I cannot but warmly recommend him to the regard of all young students of divinity, who are lovers of truth, and who wish, above all things, to plunge themselves into the ocean of the divine perfections.

2. Dr. JOHN WILKINS is a man of a strong and judicious mind: his thoughts on the Natural and Moral Perfections of God are exceedingly correct and clear. You are never weary of reading an author of the best sense and well digested knowledge.---See his Principles and Duties of Religion, 8vo. 4th edit. 1699.

3. ABERNETHY, on the Natural and Moral Perfections of God, 2 vols. 8vo. 1757, is a man of great understanding, of a masculine turn of thought.

4. Dr. JOHN GILL's Discourses on the Attributes of God, are clear, judicious, and very correct.---Body of Divinity, vol. 1. p. 70--213

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