

A Wheel in the MIDDLE OF A WHEEL:

OR,

155

The HARMONY and CONNEXION of
the various ACTS of DIVINE PROVIDENCE.

A

S E R M O N

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DENTS, met at WHITE-CLAY-CREEK, January 2d,
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A Wheel in the Middle of a Wheel,

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SERMON, &c.

Ezekiel, i, 16. *Their Appearance and their Work was as it were a WHEEL IN THE MIDDLE OF A WHEEL.*

*** Y the Vision of *Wheels*, and living *Creatures*
* B * in this Chapter, God discovered to *Ezekiel*
*** his *Providence*, particularly respecting the
Church, together with the *Ministers* of it.
The *Ministers* of divine *Providence*, are the *Angels*,
those bright *Intelligences* of *Glory*, who are said to
be four in Number (a), probably answering to the four
Wheels of a *Chariot*, the *Appearance* of which is sup-
posed in this *Vision* (b). They are represented as hav-
ing

(a) Verse, 5.

(b) In the sacred Oracles, *Angels* are frequently called *CHERUBIM*, which Term has a near Affinity with *REHUBIM* that signifies *CHARIOTS*. Now *Chariots* being the Honor, Defence, and Military Strength of a Nation, and often used to humble haughty Invaders; and as in this *Vision* we have represented the Churches
in Glory

ing the *Face of a Man*, to denote their *Wisdom* and *Sagacity*; the *Face of a Lion*, to denote their *Strength*; the *Face of an Ox*, to denote their *Diligence* in Business, and the *Face of an Eagle*, to denote their *Sublimeness*. The *Hands of a Man* ascribed to them, may signify their *Facility* in doing their Work. Their Feet were *straight*, not *weakly*, bending to this Side or that, but with *unconquered Firmness*, proceeding to fulfil their Mission; the Sole of which was like the *Sole of a Calf's Foot*, pointing out their *Purity*, perhaps, as under the Law, the Ox dividing the Hoof, was *clean*. They had the *Appearance of Lamps*, and *burning Coals of Fire*, their Feet sparkled like *Brass*, and they ran as a *Flash of Lightning*, to teach us their *Activity*, their *Brightness*, and their *flaming Zeal for GOD*. By their *Wings* we are taught their *Speed* in executing *divine Orders*; their *Readiness to obey*, and *Concord*, by their *Wings stretched up*, and *joining to each other*. As with *two* lifted up they were ready to fly, so with *two* they covered their *Bodies*, either to intimate *Reverence* and *Decency*, or to conceal themselves and their Acts, the overpowering Splendor of which, is too glorious for our feeble Sight. Each of the living Creatures had *four Wings* and *four Faces*, consequently they stood in *equal Direction* to every Quarter of the Earth, ready to proceed wherever they were commanded. They went *straight forward*, and *turned not when they went*, by which it appears, that they *steadily* prosecute their Course, till they do the

Errand

Glory and Safety, Chastisement and Deliverance from Calamity, by the Providence of GOD conducted by Angels; I therefore conclude, that, most probably, the Angels are here likened to living Creatures yoked in a Chariot.

Errand on which they are sent, and in the Discharge of their Trust, they observe *divine Directions*; for *whethersoever the Spirit was to go, they went.*

THUS we find these *Ministers of GOD*, are compleatly qualified to transact the grand important Affairs committed to them. How they do their Work, we cannot tell, because of our small Acquaintance with the World of Spirits. It is of more Importance for us to know the *glorious Scene they Act*, or *divine Providence* of which they are the Ministers. Now this is represented by *ONE WHEEL Standing by the LIVING CREATURES(c)*, i. e. one Standing by *each* of the four living Creatures; for the Wheels are four in Number(d). And perhaps *one only* is mentioned here, to teach us, that the *Scene of Providence* is but *ONE*, tho' its Acts and Causes are *many*. In Colour they were like *Beryl*, i. e. a Sea-green, which either respects the fluctuating Nature of external Dispensations, or rather the intrinsic Beauty and Vigor of the Church, to which the Wheels have a special Direction. They had *ALL ONE LIKENESS*, to shew the *exact Agreement* subsisting between the *various Acts of divine Providence*, which are all framed and directed by the same *exquisite Wisdom*.

THEN we are informed in the Words of my Text, that *their Appearance and their Work was as it were a WHEEL IN THE MIDDLE OF A WHEEL*. Some suppose the Prophet here alludes to the *Wheels of a Watch*

Watch, or Clock, which in their various Movements concur, and mutually assist each other in promoting the *Design of the Machine*. But it appears more probable to me, that the Figure is borrowed from the *Wheels of a Chariot*, which are either of a *circular Form*, a lesser one being contained within a greater ; or rather of a *spherical Figure*, two *Wheels* crossing and intersecting each other at opposite Points, the four Semi-circles of which, compose the four Sides, and the four Faces of the *Wheels* mentioned *Verse 17*. Thus have we a Figure exactly representing the Idea the *Spirit of GOD* seems here to teach us, *viz.* that the various *Causes in*, and *Acts of divine Providence*, alike easily affect all Places where *GOD* has Work to do, and *sweetly concur* in effecting the *Designs of Heaven*, how different soever their *Directions* are ; for the *Wheels* are connected together in such a Manner, as to form a *Globe, or Sphere*, with *four Sides* and *four Faces*, answering to the *four Wings* and *four Faces* of the living Creatures, which look to the *four Quarters* of the Earth ; and can therefore as readily move to one Place as to another, without the difficult, tedious Work of turning round, that (when the Course is changed) circular *Wheels* are obliged to.

DOCT. THO' the *Instruments*, and *Acts of divine Providence*, have various *Tendencies and Directions*, and may seem to interfere with each other, yet a beautiful *Connexion and Harmony* subsist between them, in accomplishing *GOD's glorious Designs* towards the *World in general*, and the *Church in particular*.

THAT *DIVINE PROVIDENCE* superintends the whole Creation, must be granted by all that credit the Scripture. *His Kingdom rules over all*(e). The Heavens and the Earth, with their various Hosts, all obey the Command of their Maker(f). He observes the most minute Affairs ; for the very *Hairs of our Head are all numbered* ; nor shall a single Sparrow fall to the Ground without his Notice(g).

THE regular Conduct of the inanimate World, and the various Tribes of Insects, proves a Providence. By the impress of the divine Hand, universal Systems exactly perform their various Revolutions. The little Ant without Intelligence, lays up Winter Stores in Summer, and the diligent Bee builds her an House, unequalled by the skill of the wisest Architect, or Mathematician.

No other Cause can be assigned for preternatural Effects. The Lions devoured *Daniel's* Persecutors, before they reached the Bottom of the Den ; but had no Power against himself. *Nebuchadnezzar's* fiery Furnace, heated seven Fold, had no Influence on the three Children, tho' it consumed the mighty Men who cast them into it. The Fire stood around *Dionysius* and *Polycarp*, after the Manner of a Ships Sail full of Wind, and would not touch them. Now, whatever acts only naturally, acts necessarily, the Fire burns (*ad ultimum sui posse,*) to the utmost Extent of its Power, consequently such Preservations can proceed from Nothing

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else,

(e) Psalm ciii. 19. (f) Psalm cxlvii, cxlviii. and Job xxxviii.
 (g) Matthew x. 29, 30.

else, than the *irresistable Providence of GOD*, who can give Check to the fixed Laws of Nature.

BESIDES, if GOD does not rule the World, the Creatures are their *own conservers*, which is as great an Absurdity, as to suppose they were their *own Creators*. The World can no more *continue independent*, than it could *exist independent*. Whatsoever owes its Being to Power, owes the Preservation of its Being to that *same Power*.

BUT to prepare this Subject further for Improvement, I shall briefly disclose the *Nature*, and *Properties* of *DIVINE PROVIDENCE*, and then illustrate and confirm the Doctrine.

I. *DIVINE PROVIDENCE*, as to its *Nature*, is *GOD's CARE of the World*, by which he *preserves all the Creatures*, and *Governs all their Actions*.

First. GOD *preserves the World*, which he does by upholding the Creatures in their distinct Ranks of Being, maintaining them, and providing suitable Sustainance for the Support of their several Natures. *In him we live, move, and have our Beings*(h); and he *upholds all Things by the Word of his Power*(i). The LORD *preserves Man and Beast*(k); and the *Eyes of all Things wait on him for Meat in due Season*, who *opens his Hand liberally, and satisfies the Desire of every Thing that lives*(l). His Blessing Causes our Cloaths to warm, and Food to nourish

(h) Acts xvii. 28. (i) Hebrews i. 3. (k) Psalm xxxvi. 6.

(l) Psalm cxlv. 15, 16.

nourish us. And, by a perpetual Influx, he preserves the Virtues and Powers of natural Beings in a Promptitude for Action, and enables them to act so as to attain the various Ends of their Natures. As the Creatures do not exist by the intrinsic Principles of their own Natures, they must depend on their Cause for Preservation: For whatever receives its Being from another, has Nothing to support its Being, but its producing Cause. If the Creatures subsist independent of JÉHOVAH, they must have a Self-subsisting Nature, and consequently, are endowed with an incommunicable Perfection of Deity, which is absurd.

QUERY. Should God withhold *sustaining Influence* from the Creatures, would they drop into their primitive Non-existence?

1st. ANSWER. A meer Suspension of sustaining Influence is *impossible*; God must either *Will* the Creatures Existence, or *Nill* it; and then the Effect will necessarily follow. But upon such a Suspension, were it possible, I cannot think the World would drop into a State of Non-existence, otherwise the Creatures are only a meer Phantom, or Shadow. But as they are produced by a *positive Act of the divine Will*, they cannot cease to be, till God really *Nill their Existence*: It as certainly requires an Act of *Almighty Power* to *annihilate*, as it did to *Create all Things*.

ON the foresaid Hypothesis, indeed, Nature would lose its *Springs of Action*, and rush into a *wild Heap of*
 B 2 *Confusion*;

Confusion ; the beautiful Order of the Creation would be broken, and all Things immediately reduced to their original *Chaos*. No more should we breath vital Air, nor the Crimson flow in our Veins any more ! The Earth would not produce Food for Man and Beast, nor the Wings of the Wind fan the World ! The winged Tribes would skim thro' the Air no more, nor the Sea-Herd sport in the Waves ! Globes would dash on Globes, and universal Systems become the *Wrack of Matter* ! As divine Providence preserves, so

2dly. *It governs the World*, by directing and ordaining all Events and their Causes as he pleases. All the Good or Evil, that affects Individuals, or public Communities, is ordered and appointed by him, who does whatever pleases him in Heaven, and in Earth, in the Seas, and all deep Places(m). He puts down one, and sets up another(n) ; nor is there Evil in the City, and the LORD has not done it(o).

AND, as GOD orders Events, he also Rules all the Causes used as Instruments in bringing them to pass, which are of three Kinds, *natural, accidental, and Moral*.

1st. He governs the natural World, the Heavens, the Earth, the Sea, and Air, which, with all the *meerly natural Beings* contained in them, act by a *Necessity of Nature, not of Choice*. Matter attracts, or repels ; the Globes mutually Influence each other, and regularly perform

(m) Psalm cxxxv. 6. (n) Psalm lxxv. 7. (o) Amos iii. 6.

perform their various Movements, by the *fixed Laws* of *Heaven* impressed on them. Hence the Tides regularly ebb and flow, and the Sun exhales Vapours from our Earth, which, formed into pregnant Clouds, and tossed on the Wings of the Wind, gently distil in nourishing Drops on the Earth again.

THEIR ALMIGHTY Former, opens the Treasures of the Snow and Hail, and unstops the Bottles of Heaven ; lets loose the imprisoned Wind, and at his Command Lightnings flash, and Thunders roar. He gives Springs to these, and all other natural Causes ; directs their several Motions ; excites and curbs their various Influences, as he pleases : Where, in what Measure, and Season, they shall give, or withhold their Influence, he keeps in his own Power, and directs to answer the wise Ends of Government(p). By these the LORD produces, or destroys the Fruits of the Earth, and variously affects the Bodies of Mankind with Health or Sicknes; and therefore by these he governs Moral Agents, rewards and punishes the World.

2d. GOD governs *accidental Causes*: *Time and Chance*, says SOLOMON, *happen to all Men*(q). Not that Chance, or accident, can do any Thing(r) ; whatever is done, has

(p) Job xxxviii. Joel ii. 23, 24, 25. Amos iv. 7, 8, 9. Jeremiah v. 24. (q) Ecclesiastes ix. 11.

(r) By Chance, Luck, and Accident, the Heathens understood something that fell out without the Observation and Direction of Heaven ; and I am apprehensive that many professed Christians, wickedly fix some such Idea to these Terms. But however casual, or accidental many Things are to us, Nothing is so to GOD, who observes and over-rules the very smallest Incidents.

has some natural Cause that does it, and is determined by Heaven's *irresistable Order*. But what we call an *accidental Cause*, is such a Concurrence of *different natural Causes*, as produces *unexpected and undesigned Effects*; as one Man is unexpectedly enriched by finding a Purse of Money; another is undesignedly impoverished by losing it. The Hand of Heaven is in all such Events, however *Atheistically it be disregarded* by too many. Nothing is more casual than a *Lot*; yet the whole disposing thereof is of the LORD (s).

3d. DIVINE Providence *directs and determines Moral Causes, or free Agents*. When GOD rewards and punishes, he usually makes Choice of Men to execute his Vengeance, and dispense his Favors; therefore he must have as absolute a Government over all their Thoughts and Passions, Counsels and Actions, as over the Powers and Influences of natural Causes, otherwise he cannot reward and punish when, and as he pleases; our Lives, our Character and Estates, would entirely depend on the fluctuating Humors of the World around us. But *the King's Heart is in the Hand of the LORD, he turns it whither he will*(t); and if the King's Heart be in his Hand, certainly the Hearts of *all others* are in it. *A Man's Heart may devise his Way, but it is the LORD that directs his Steps*(u). GOD Influences Good Men to do that, which thro' Grace they have an Inclination to, *viz.* to glorify his Name, and do Good to their Fellow-Men: Moved from a Reverence of the

(s) Proverbs xvi. 33. (t) Proverbs xxi. 1. (u) Proverbs xvi. 9.

the divine Law, and Gospel Motives, they do out of Temper and Inclination, what others are constrained to. If at any Time they are left to Sin, he over-rules even *this for Good*, as in the Case of *Joseph's Brethren's* selling him to the *Ishmaelites*. And through a peculiar Impression of Fear, or Hope, Desire of Honor, Alteration of Circumstances, or Intercession of others, the wicked are often restrained from their evil Purposes, or obliged to do that Good which their wicked Hearts did not incline to do. Thus *Laban* was not suffered to hurt *Jacob*, and *Esau's* Rage against him was stayed; *Cyrus* gave Orders to build the Temple and Walls of *Jerusalem*, and *Abasuerus* commanded Deliverance to the *Jews*. Sometimes the LORD permits them to execute the Evil Purposes their debauched Inclinations prompt them to, and thereby deservedly punishes themselves and others, or over-rules their Evil Deeds for Good: The *Assirian*, the Rod of his Anger, was sent against *Israel* as a Scourge for their Iniquities, tho' he meant not so, nor did his Heart think so(w); *Saul* was suffered to follow his wicked Devices, as a just Punishment to himself, and rebellious *Israel*; and Deliverance arose to *Mordecai*, and the *Jews*, when the Evil *Haman* designed against them, returned on himself. But it is Time to consider

II. THE PROPERTIES OF DIVINE PROVIDENCE.

1st. GOD rules the World with sovereign, absolute Power: He ruleth by his Power for ever, and doth according

(w) *Isaiah* x. 6, 7.

ing to his Will in the Armies of Heaven, and among the Inhabitants of the Earth, and none can stay his Hand, or say unto him what dost thou (x) ? It does not become infinite Wisdom to give Account of his Matters, nor the Modesty of the Creature to demand it ; for, as absolute Power made all Things, it gives an absolute Right to a sovereign irresistible Government of all Things. He sways a Scepter so arbitrary, and uncontrollable, that no Good, or Evil, can befall any of the Creatures, but what he pleases, and appoints for them.

NOR does this infer a fatal Necessity laid upon human Actions : For Men Will, and Chuse as freely, and pursue what they suppose makes for their own Interest and Satisfaction, as much, as if they were left entirely to their own Management. Good Men do Good with Complacency ; and all the Evils wicked Men practise, are their own free Choice, even when they serve those Ends they never thought of ; sometimes also, thro' Fear of the Consequence of omitting, and Hopes from the Consequence of Acting, they chuse to do Good, contrary to the prevailing Bias of their corrupt Minds ; therefore they are, and always Act as free Agents. Now, the Liberty of the rational Mind, must consist in Acting out of Choice, and not in an Indifferency to any Thing or its opposite ; otherwise God himself, who Acts with infinitely perfect Liberty, is not free in his Acts ; for tho' he has a most absolute Freedom to do Good, he cannot possibly do a weak, or sinful Action.

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NEITHER is it any Reflection upon the Purity of the divine Government, that *it is absolute* ; for tho' GOD *irreversibly determines every Event*, he moves *none to Sin* ; but the sinful Actions of Men, (which are all of themselves) he over-rules for Good, to accomplish his own glorious Ends. GOD sent *Joseph into Egypt*, and advanced him unto *Pharaoh's Throne* ; but the Sin of selling him to the *Israelites*, lay at his Brethren's Door : *As for you*, (says he to them) *ye thought Evil against me ; but GOD meant it unto Good(y)*.

FROM all which we may learn the Righteousness of divine Conduct, in the various Afflictions laid on the Children of Men ; for as they Sin *of Choice*, and attempt to take the *Reins of Government out of his Hand*, with the greatest Equity GOD revenges their Insults on his Majesty, and Contempt of his Authority.

IT is the Glory of GOD's Dominion, and our Happiness, that he rules *uncontrollable* and *unlimited* ; for all the Acts of his Power are conducted by a righteous Will, and infinite Wisdom which cannot err. Hence we learn how ignorantly some object against *absolute Authority in GOD* as tyrannical, measuring it with what is called such among Men. Such a Government among Men, is often prejudicial to the Subjects ; the Reason of which is, that it is not properly absolute ; for, being imperfect, *it cannot do all Things*. An absolute Ruler is not laid under the same restraints by the Laws of the Land as other Princes are, he may

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order what he pleases, and do what he Wills, as far as he can; but he cannot obtain all his Desires, altho' no Man oppose him; and as to many Things he does desire, neighboring Princes may lay a Curb upon him; and, when he Acts the Tyrant, his own Subjects too may rise up against, and resist him. Now, the proper Causes of the Injustice practised by such Governors, as well as all others, are, [1] that they have it not in their Power to do what they have a Mind to do, without doing Injury to others: Who would not rather receive a Purse of Money freely, than run the Risque of attempting an Assault for it? [2] They are swayed with violent Passions, to do what they know should not be done; and Passion discovers great Weakness. But neither the Weakness of Passion, nor Inability in any Sense, may be ascribed to GOD, who is so perfect that he can do *whatsoever he Wills*, and Wills Nothing but *what is right*; therefore we may rejoice that the **LORD GOD OMNIPOTENT REIGNS**; for as he is *able to do all Things*, and *none can let him*; so Power is a generous Principle, and it is its Glory to do Good.

Secondly. DIVINE Providence is *JUST*: He judges the People righteously, who governs the Nations upon Earth, and is righteous in all his Ways(2). We speak not here of commutative Justice, which, respecting Exchanges of Rights and Properties, is only found among those that in some Respect or other are Equals: But GOD being Supreme, the Right is all on his Side; there can therefore be no commutative Justice between him

(2) Psalm lxxvii. 4. and cxlv. 17.

him and the Creature. Hence we are only to consider *distributive Justice*, which consists in rewarding and punishing Men *according to their Deeds*; and may therefore be distinguished into *remunerative* and *vindictive*. According to his gracious Promise, God bestows on Good Men, Rewards of *meer Grace, not of Debt*: As far as is conducive to his Glory and their Good, he defends their Persons, vindicates their Character, supports them under all Difficulties, and *withholds no good Thing from them*(a). That they are often afflicted, is no Argument against the *Equity of divine Conduct*, for to chastize his Children, whom yet he loves, is *strict Propriety in a Father's Government*. Our heavenly Father, in Love, proves and chastizes his Children, whose Offences are greater than all their Sufferings. Besides, he executes Vengeance on the impious for their criminal Conduct: *In his Hand is a Cup of Red Wine, full of Mixture; the Dregs whereof they shall wring out, and drink them up*(b). What remarkable Instances of this were Cain, Saul, Nebuchadnezzar, Belshazzar, Judas, Francis Spira, and the overthrow of many Cities, Nations, Kingdoms, and Empires. But to enumerate all the Threatnings and Examples of this Kind would be endless. Frequently, indeed, *the wicked prosper in the World nor are they plagued as other Men*(c). Yet this is no just Objection against the *Righteousness of divine Dispensations*: For as the Justice of Government does not consist in hindering, but in punishing Acts of Injustice; so neither does it consist in always punishing Criminals

(a) Psalm xci. and xxxiv. 9, 10. and lxxxiv. 11.

(b) Psalm lxxv. 8. (c) Psalm lxxiii. 5, 12.

nals immediately as they deserve ; but in adjusting the Time and Measure of Punishment so wisely, as to answer, in the best Manner, the noble Ends of Government. This being a *State of Probation, and not of Retribution*, GOD sees it most proper to defer the Execution of his fearful, but just Sentence against the ungodly. Were they always punished immediately as they deserve, the greatest Part of Mankind would be quickly thrust down to Hell ; which, instead of governing, would be an effectual Method, soon to put an End to the Government of the World.

Thirdly. As GOD is righteous in all his Ways, so he is holy in all his Works(d). He, in whose Sight the Heavens are not clean, and he charges his Angels with Folly, has no Pleasure in Wickedness ; nor shall Evil dwell with him : The foolish shall not stand in his Sight, and he hates all the Workers of Iniquity(e). Representing to Mankind by his Promises, Commands, and Threatnings, the unspeakable Beauties and Advantages of Holiness ; the dreadful Deformity and Consequences of Sin ; he encourages them to all Virtue and Goodness, and discourages from all Kinds and Degrees of Vice and Wickedness. And is not the LORD known by the Judgments he executes(f) ? His holy Displeasure at Sin, is displayed by Pains, Diseases, and Death ; the Plague, the Pestilence, Famine, and Earthquakes ; violent Changes of Government, and all the Miseries and Desolations of War, which sweep Multitudes of Offenders before them, are the woful Effects ; and just Deserts of Sin. Some
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(d) Psalm cxli. 17. (e) Psalm v. 4, 5. (f) Psalm ix. 16.

make a mighty Handle of the Existence of Sin in the World, to fully the Purity of divine Providence. But the Holiness of GOD, does not require him to *prevent the Being of Sin* ; it only requires that he *be not the Author of it*, and that he *direct the Sins of Men* to answer the *wise Ends of Government*. Now, these Ends are answered, (for to Mention no more) by the Mischiefs it does in the World, and all the Punishments inflicted on the Guilty, Sin is rendered most infamous and hateful; the irreconcilable Opposition of a holy GOD to it manifested; the Beauties of governing Holiness illustrated; Sinners are deterred from offending a Sin-hating GOD; and, finally, divine Glories shall be displayed in the *Damnation of some for Sin*, and the *Salvation of others from it*, by JESUS CHRIST. Nor is GOD the Author of Sin; for tho' he *permits*, he does not *command*, nor *influence Men to Sin*: He sustains our natural Powers in a Promptitude for Action, and, enables us to perform *Acts merely natural*; but does not infuse *Moral Evil Principles* into our Souls; we ourselves are *chargeable with the Immorality of Evil Acts*, which flows from their Principle and End. Now, if it was no Crime in GOD to form us capable of natural Acts, it can be none in him, to preserve our Powers, and enable us to exert such Acts.

Fourthly. IN divine Providence, *GOODNESS* rules predominant, and *Justice* is only its Minister, as it must needs be in a State of Discipline, when Corrections as well as Favors are intended for Good. *GOD has not left*

left himself without a Witness, in giving us Rain from Heaven, and fruitful Seasons ; filling our Hearts with Food and Gladness(g). Every Breath we draw, and all the Train of unnumbered Favors we daily receive, loudly proclaim the Surprizing Goodness of JEHOVAH to the disobedient and unthankful. But here, instead of proving, we may wonder and adore ; for the whole Earth is full of the Goodness of the LORD(h) !

THE Eyes of all Things wait on him for Food, at the opening of whose liberal Hand they are bountifully supplied ! No Creature, in this lower World, so mean, or miserable, but is the Subject of innumerable, unmerited Favors ! But GOD is peculiarly Good to those, to whom he gives a Dispensation of the GOSPEL ; disclosing CHRIST, and the glorious Scheme of Redemption through him : Here they may see Mercy rejoice over Judgment, and Grace triumphant take the Field !

Fifthly. THE Providences of GOD are often tremendous ; for the Rings of the Wheels were so high, that they were dreadful(i). How solemnly awful did they appear to Job, when one Message after another, in thick Succession, informed him of the Death and Captivity of his Sons, his Servants, and his Cattle ; and when to these Distresses were added, the Temptations of the Devil and his own Wife, the Reproaches and false Accusations of his Friends, and sore Afflictions in his Body.

(g) Acts xiv. 17. (h) Psalm xxxiii. 5. (i) Verse 18, of our Context.

dy. Sometimes the *GOD of striking Majesty* cloathis himself with Terror, and seems to scatter Arrows of divine Vengeance around his People ! *Deep calls unto Deep at the Noise of his Water-spouts, and his breaking Waves pass over them(k) !* The Wheels rise high, exceeding high indeed, when Nation's Tumults swell, and the Thunders of War proclaim the *Displeasure of angry Heaven !* The Rattling of Drums, the Roaring of Cannon, Garments rolled in Blood, and Groans of slaughtered Men, strike *Confusion on our Ear*, while they present to our Eye the most *shocking Scene !* And does not the Convulsion of States and Nations, the sudden Revolutions and Falls of Empires and Kingdoms, equally fill us with *Surprize and Horror !* Yet in such *deleful Ideas* there is something awfully pleasing ; for they paint before us the *Execution of Justice*, in which we ought ever to acquiesce !

Sixthly. THE Prophet informs us, that *the Rings of the Wheels were FULL OF EYES* round about them (l), which points out the Skill and Wisdom with which God conducts the whole Scene of Providence. *Non cæco Impetu voluntur Rotæ*, the Wheels of Providence are not moved by blind Chance. The sacred Oracles, and Histories of all Ages, are pregnant with Marks of the most exquisite Wisdom distributing to particular Persons, Familie, and whole Communities, Rewards, Chastisements and Punishments, in the properest Seasons, Measures, and Methods, to display the legislative Glory of God, discountenance Vice, encourage Piety ;

(k) Psalm xlii. 7.

(l) Verse 18, of our Context.

Piety ; and, in short, to answer, in the noblest Manner, all the Ends of Government.

BUT, the Evidences of divine Wisdom, in the Government of the World, croud in such Numbers, that Time would fail to discuss, at any Length, even a very small Part of them ; I shall therefore briefly hint only the few following Particulars, in which it peculiarly appears. [1] It appears in disconcerting, and turning to their own Confusion, the mischievous Schemes of Satan, and his ambitious, ill-designing Instruments ; and making them Subserve the Glory of God ; Interests of the Church, and the common Good of Mankind. Thus the Counsel of *Ahithophel* was turned into Foolishness, and the Mischief designed against *Daniel* by his Persecutors, befel themselves. The wicked Designs of the *Babel* Builders, were frustrated by the Confusion of Languages, which unerring Wisdom (by separating those of different Tongues from each other, and forming them into *distinct Communities* thro' the Earth,) over-ruled to promote Commerce and Industry, the Cultivation of the liberal Arts and Sciences, and to prevent universal Monarchy, which, in this imperfect State, could not so well answer the End of Government, namely, to take care of the Subjects, and direct their Manners. But in Nothing more clearly does this Point appear, than in directing the Malice of Satan and the *Jews*, respecting the Death of the Son of God, (a Crime the most horrid in its Nature !) to the overthrow of the Devil's Kingdom, the greatest Good of Men, and the bright-
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est Illustration of divine Perfections. [2] Means the most likely, and best devised, are frequently baffled, while others that are weaker, nay contrary, prove effectual : By which the God of Wisdom equally pours Contempt on the *Strength and Wisdom of Man*, and instructs the World, that *the Race is not to the Swift, nor the Battle to the Strong*. Gideon, with his three Hundred Men and their broken Pitchers, put to Flight the great Host of the *Midianites* ; yet all the Tribes of *Israel* fled before the single Tribe of *Benjamin*. [3] Infinite Wisdom disappoints our most *sanguine Expectations* and *bodeing Fears*, and that in *Gloomy* as well as *bright Dispensations*, that we may learn to fix our whole Dependence on *POVIDENCE*, in which *only*, our Safety and Happiness lies.

[4] No less evident is the display of *JEHOVAH's* Wisdom, in causing his People to *sing of Mercy and of Judgment*(m). Mercy excites their Faith, Hope, and humble Gratitude ; Judgment suppresses their Pride and Luxuriance ; and a Mixture of both, sweetly moves their Souls to Repentance. Thus does he fulfil his gracious Promise, that *all Things shall work together for their Good*(n), even his most *cloudy Dispensations* ; for if they are left to Sin, their Falls shall make their standing more sure ; if tempted, they have an Errand to the Throne of Grace ; if deserted, they are taught the Necessity of supernatural Influences ; and if afflicted, they learn the difficult, but necessary, Duty of Sub-

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(m) Psalm ci. 1.

(n) Romans viii. 28.

mission. [5] *Sin is punished with Sin*, and that often of the same Kind ; whereby the Crimes of Mankind are marked on the Punishment of them, to humble Delinquents more effectually, and give others a solemn Warning. Thus *David's* Murder and Adultery, were sharply chastised by the Murder and Incest of *Amor*, as well as *Absalom's* unnatural Rebellion ! [6] Divine Wisdom is very conspicuous in deferring to the *utmost Extremity*, the Deliverance of righteous, and Punishment of wicked Men. *Abraham* was just about to sacrifice his well beloved *Isaac*, when a Ram was provided for a Burnt-offering in *Isaac's* Room. Their Calamities were most pressing, when Deliverance arose to *Israel* in *Egypt*, and to the *Jews* in *Esther's* Time. Never did a more terrible Storm of Persecution rage against the Church, than under *Dioclesian*, that most bloody Persecutor, just before *Constantine*, was advanced to the Throne, who not only afforded her Deliverance, but established the Christian Religion thro' the whole Empire. Now, human Power and Counsels, too often monopolize the Glory of Success ; but when Matters are so extreme as to exceed Creature Aids, Relief sweetly Surprizes our Hearts with a Sense of the Goodness of the divine Hand, while it excites our grateful Acknowledgments of its Favors. When the *Jews*, after repeated Warnings, continued rebellious, they were carried Captive to *Babylon* ; when the Cup of their Iniquities was yet farther filled, desolating Judgments at the Destruction of *Jerusalem*, totally destroyed their civil Policy, greatly diminished

diminished their Numbers, and dispersed the shattered Remains as Fugitives amongst the Nations. By these, and *such* Instances, GOD magnifies his *Justice* as well as *Patience*, manifestly charges the Creature with Guilt, and vindicates the Righteousness of his Government.

Seventhly. DIVINE Providence is *very mysterious*: *Thy Way* (says the PSALMIST,) *is in the Sea, and thy Path in the Great Waters; and thy Foot-steps are not known*(o). We are often puzzled to *know* what is the *Design of Providence* towards ourselves or others, till the Event makes it manifest; and are drawing the harshest Conclusions, when GOD has the kindest Intentions of Mercy. *Joseph is not*, (says old *Jacob*,) *and Simeon is not, and ye will take Benjamin away: All these Things are against me*(p). Yet dark as the Scene appeared to *Jacob*, GOD was Working for Good to him, and to his Family.

BUT when the Event discovers the Meaning of Providence, and sometimes even while it is working, we may perceive a beautiful Chain, in which its various Acts and Instruments are linked together, and mutually concur to produce the same Effects, how opposite soever to each other, or to the End intended, they may frequently seem to be. But this is the Point which

III. I AM to *illustrate* and *confirm*.

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You may observe in the *natural World*, a wonderful Concatenation of *second Causes*, which, like Wheels in a *curious Engine*, move in their several Spheres, as they are moved by the *first grand Spring*; and connected with each other, *mutually concur* to promote the same *glorious Designs*. Of this you have an elegant Description, HOSEA ii. 21, 22. *It shall come to pass in that Day, I will bear, saith the LORD, I will bear the Heavens, and they shall bear the Earth, and the Earth shall bear the Corn, and the Wine, and the Oil, and they shall bear Jezreel.* The inanimate Creatures, by a *Prosopopeia*, are here introduced, as tho' endowed with Intelligence, to know their own and others Wants, as well as Source of Supplies; they call for Relief, hear, and answer the Demands made on them. The great End to be answered, is the Sustenance of *Jezreel*, or the People of *Gad*, in order to which, God, the Prime universal Cause, Supplies the Clouds with, and commands them to distil their gentle Drops of Rain on the parched Earth; the Earth, when mollified with refreshing Showers, Supplies the Seed, the Vine and Olive with Moisture; these being nourished, produce Corn, Wine, and Oil, for Food to *Jezreel*, whose Wants are hereby fully supplied.

No less astonishing are the *harmonious Connexion* and *Subordination of Causes* in the *Moral World*, or in God's using Mankind as the *Instruments of Providence*, how different soever their Intentions may be, or the Nature and Tendencies of the various Incidents and Means moving them to act. Of this we have some notable Instances

Instances in God's fulfilling what he foretold, and promised to *Abraham*, viz. that his Seed should serve, and be afflicted by Strangers four Hundred Years, in a Land that was not theirs ; and afterwards he would judge the Nation whom they should serve, and bring them forth with great Substance(q). *Joseph* dreams of his Future Advancement, and tells his Dreams to his Brethren, for which they hate him ; *Jacob* sends *Joseph* to visit his Brethren in the Fields, who, excited by Malice for his Dreams, determine to kill him ; but, in the mean Time, Providence, sending a Company of *Ismaelites* that Way, they cease from their Purpose, and sell him them ; the *Ismaelites* carry *Joseph* to *Egypt*, and sell him to *Potiphar* ; *Potiphar's* Wife tempts him to Lewdness with her, but he nobly resisting the Temptation, she, in Revenge, falsely accuses him to his Master, who cast him into the King's Prison. It so fell out, in the Providence of God, that the King's chief *Butler* and *Baker*, were at that Time, cast into the same Prison ; they dream their several Dreams, which *Joseph* interprets to them, and the Event proved the Truth of his Interpretation. Two Years afterwards, *Pharaoh* had his Dreams of the seven Years Plenty and Famine, which all the wise Men of *Egypt* could not interpret ; the chief *Butler* then informed *Pharaoh* of *Joseph*, who is now exalted from Prison, interprets *Pharaoh's* Dreams, and advanced to the Throne of Dignity. After seven Years of Plenty, seven Years of Famine come on, and *Jacob* sends his Son to *Egypt*, to buy Corn ; *Joseph* is made known to his Brethren, and
sends

(q) Genesis xv. 13, 14.

sends for his Father, and all his Family, who come to, and are preserved in a *Land that is not theirs*.

How *various* and *remarkable* were the Movements of the Wheels in this very *surprizing Scene* ! The Objects that excited Ambition, Revenge, Lewdness, Fear, desire of Gain, &c. were directed in the *propereft Seasons*, to excite these various Passions in their respective Subjects, so as they, in their several Orders, were moved to act in such a Manner, as to bring to pass the grand *End in View*. Who would have thought, that all the Sufferings and Reproach of *Joseph*, were in order to his Advancement, and necessary, as a Mean, to fulfil God's Promises and Predictions respecting *Abraham's Seed* ? Good old *Jacob* himself misunderstood the Meaning of some of these Events : *All these Things* (says he) *are against me*. And, indeed, to *Sense* and *carnal Reason*, they appeared rather to interfere with, than promote, the *general Design*.

AFTER *Joseph's* Death, a King rose up in *Egypt*, that knew him not, and greatly afflicted the Children of *Israel*. But the Time of their Deliverance drawing near, the King gave Commandment to drown all their Male Children. At this very Juncture, *Moses*, the great Deliverer of his People, was born ; his Mother seeing that he was a goodly Child, hid him three Months ; but being able to conceal him no longer, she puts him into an Ark of Bulrushes by the River Side. *Pharaoh's* Daughter coming down to the River to wash, finds, and takes Compassion on the weeping

ing Babe, and orders a Nurse to be called for him, who, without her Knowledge, was his own Mother : By which Means, he became acquainted with his own Kindred, and, no doubt, was instructed in the Knowledge and Worship of the *TRUE GOD*. When *Moses* was grown up, *Pharaoh's* Daughter adopts him for her own Son, and brings him into Court, where he was educated in all the Policies and Learning of *Egypt* ; by which he was fitted for Government. When *Moses* was forty Years old, he slew an *Egyptian* in Defence of one of his Brethren ; which being known, he feared the Rage of the Court, and fled into the Land of *Midian* ; where, by communing with his God in lonely Solitude, and accustomed to a Life of greater Severities, than formerly in *Pharaoh's* delicate Court, he was the more compleatly qualified for all the Tryals before him, and the prodigious Fatigue of leading so numerous a People through the howling Wilderness. Thus *Moses* by sundry remarkable Events, being amazingly preserved, and fitted for so great a Trust, after many surprizing Signs and Wonders wrought in *Egypt*, brought *Israel* thence with great Substance, as God had promised to *Abraham*.

WHAT a remarkable Concurrence of Events paved the Way for the spread of the Mediator's Kingdom, and more extensive Knowledge of *GOD*, than had been given to the Children of Men, in the early Ages of the World ! The *Jews*, for their Iniquities, were dispersed through the World, under the *Chaldean*, *Persian*, *Grecian*, and *Roman* Monarchs. Wherever they were scattered,

scattered, Numbers of the Heathen obtained the Knowledge of the *TRUE GOD*, and were profelyted to the *Jewish Religion*. *Nebuchadnezzar*, *Darius the Mede*, and *Cyrus the Persian*, gave honorable Testimonies to the Glory of the *GOD of Israel*. *Alexander the Great*, the Founder of the *Grecian Empire*, offered Sacrifice to him at *Jerusalem*. When after his Death, the Empire was divided among his Generals, and *Ptolemy* led Numbers of the *Jews* to *Egypt*, *Ptolemy Philadelphus*, his Son, a Man equally admired for his Learning, and Love of learned Men, ordered seventy of the *Jewish Rabbies*, to translate the old Testament, from the *Hebrew* into *Greek*; by which Means, some of that Language had an Opportunity of being acquainted with the Scriptures. The *Jews* were still farther dispersed by the *Romans*, and the Number of Profelytes increased the more; so that many from all Parts, coming to *Jerusalem* to worship, on the Day of *Pentecost*, the Holy Ghost fell on them at the Preaching of the Apostles(r), and the News of Salvation, by *a Mediator, was carried to all Parts, and the Number of Converts multiplied exceedingly. Thus, as the universal Monarchs successively declined, the Knowledge of *GOD* prevailed, and a Door was opened for the glorious Progress of the Gospel; by which, (according to the Promise of *GOD*,) the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the Saints of the most High, whose Kingdom is an everlasting

everlasting Kingdom, and all Dominions shall serve and obey him(f).

THE Point under Consideration, may be clearly illustrated from the *RISE*, and *PROGRESS* of the *Reformation from Popery*, of which I can take Time to give you but a transient View. When the *Papists* had put *John Huss*, and *Jerom of Prague* to Death, and banished the *Waldenses* from their Vallies, they rejoiced as if the Day was all their own. But they presently found their Mistake : For a Spark was kindled they could never totally extinguish, and the *Waldenses*, sowing the Seeds of Reformation wherever they were dispersed, the Spirit of *Life from GOD* soon re-entered his *Witnesses*. The *Pope* having prodigiously stretched his usurped Authority, made exorbitant Exactions on the Princes of *Europe*, and their Subjects, to support his Power and Grandeur. *Ambitious France*, unwilling to be so far under his Jurisdiction as he wanted, formed the *Pragmatic-sanction*, which contained sundry Decrees made to oppose and repress his avaricious Claims, and boundless stretch of Power. Their Example, in this Instance, was afterwards followed by the *German-Powers*. The *Pope* perceiving his Treasures, by this Means diminish, and that his lawless Authority was contemned, devises a new Scheme to supply his exhausted Funds, and support his sinking Dignity, “ under Pretence of carrying on a War with the *Turk*.” And “ having formed the Design of going on with the magnificent Edifice of *St. Peter's* Church

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“ Church

(f) Daniel vii. 27.

“ Church at *Rome*,” he sent over all *Europe* his *Indulgences* and *Bulls*, promising Pardon to the most *notorious Offenders*, who would give *Money* for the fore said *Uses*(t). *Luther*, a young *popish Monk*, abhors, and opposes these base *Impositions*; for which, loud *Clamors* were raised by the *Indulgence Mongers*, and *Complaints* made against him to the *Pope*, who commanded him to appear, and answer for his *Crimes*, before his *impure Holiness*. These Things put *Luther* on defending his *Propositions*, in a great Number of printed *Theses*; and the farther he searches into *Truth*, he sees it more clearly; is converted; preaches up *Reformation*, and soon gets a great Number of *all Ranks* to follow and patronize him; particularly the *Dukes of Saxony* and *Lunenbergh*, *Marquiss of Brandenburg*, *Prince of Anhalt*, and *Land Grave of Hesse Casel*; who, with other leading *Men of the Empire*, and *fourteen free Cities*, joining him in a *Protestation against POPERY*. Now, how evident was the *Hand of God* in this remarkable *Chain of Causes*! One poor *Monk* was not only protected and preserved amidst a surrounding Croud of *popish Beasts of Prey*, but used as an *Instrument* in promoting a most glorious *Work*, and confounded the whole *See of Rome*; whose *Opposition*

(t) *TECELIUS*, one of the *Hucksters* of those *Pardons*, declared, such was the *Efficacy* of these *Indulgences*, “ that there “ could be no *Wickedness* so great, but might thereby be forgiven; “ and that those *Souls* which are tormented in *Purgatory*, as soon “ as the *Money* was flung into the *Basin*, skipped for *Joy*, and being released from their *Pains*, flew to *Heaven*: Nay, “ tho’ one had ravished the *Virgin MARY* herself, yet by these “ *Bulls* he should obtain present *Remission*. Adding, that if the “ *Sum* were one *Farthing* less than *Ten Shillings*, it would not at “ all avail them.” See *History of Popery*, Vol. II. Pag. 307, 308.

sion to him, contrary to their Expectations, turned out to the Defence, and brighter Display of Truth ! And the very Means by which the *Pope* attempted to advance his Wealth and Power, God chose to diminish both ! The Minds of the Princes, being previously soured by the *Pope's* Coverousness, and extravagant Claim of Authority, were more easily won to embrace, and defend, the Reformation : Thus *the Earth helped the Woman*(u) !

MOREOVER, a Wheel within a Wheel, raised King WILLIAM, the III. of *England*, (of glorious Memory,) to deliver the Protestant Interest in general, and particularly in *Britain*, from the slavish Yoke of *popish Tyranny*. King CHARLES the II. that impolitic, infamous Prince, designing to give Countenance to a *popish Faction*; shake off the Restraints of a Parliament, and introduce arbitrary Government, entered into a League with LEWIS of *France*, to subdue his own Subjects ; in which League, it was agreed, first to fall on and reduce the *Netherlands*, lest they should come to *England's* Assistance. Accordingly, the two treacherous Kings go to War with the *Dutch*, and bring them to the very Brink of Ruin. The *Dutch*, after fundry fruitless Attempts to defend themselves, chose the Prince of *Orange* to be their chief General, by whose Courage, and prudent Conduct, under Providence, the Enemies Troops were broken, and drove out of their Territories. His Conduct and Success in

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(u) See these Accounts more fully, in DUPIN's History, Vol. II. and History of Popery, Vol. II

this Affair, procured the young Prince so much Credit with the *States-General*, that they settled the *Stadtholdership* perpetually on him, and the Male Issue of his Family ; and gave him so much Interest in the Affections of the *Protestants* in *England*, that some of them exceedingly desired a Marriage between him and Princess MARY, the Duke of *York's* Daughter, to secure a Protestant Succession to the Throne of *Great-Britain*, as the King had no Issue by his Queen, and the Duke was an *avowed Papist*. To this End, a Scheme was wisely, and secretly laid, speedily, and successfully executed, to the great Confusion of *France*, and all the *popish Party* in *London* ; particularly, the Duke of *York*, and the King himself, who, tho' he gave Consent to the Marriage, yet soon perceived the Consequence of it. When the Duke afterwards came to the Throne, and endeavoured to introduce *Popery*, and enslave the Nation, the *Protestant Party*, in *Britain*, sent for the Prince of *Orange*, who, in a successful Voyage, soon made the *british Shore*, vanquished the King's Army ; ascended the Throne ; humbled the *popish Party* ; defended and promoted the *Protestant Interest*(w); the happy Effects of which, the Church has ever since experienced. What Reason have *Britons* ; what Reason has every *true Protestant*, and what Reason have we this Day, to rejoice, and adore divine Goodness, that by a Concurrence of so many Causes, and Events, sundry of which seemed rather to threaten the Churches Ruin, wrought such a glorious Deliverance for her !

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(w) See Bishop BURNET's ecclesiastical History, Vol. II.

A REMARKABLE *Chain of Causes*, formed *Prussia* into a Kingdom, fitted her HERO for, and advanced him to that Sphere of Dignity, in which he so gloriously moves, and spreads Confusion on CHRIST'S Enemies, and his own. His Predecessors, the Electors of *Brandenburg*, were notable for defending, and promoting, the *Protestant Interest*; by which they attracted the Hearts of *Protestants* to them. No House in *Germany* produced Princes of greater Merit than this, who distinguished themselves for their Valour; Skill in military Affairs and Politics; great Learning; admirable Eloquence, and strict Justice; whereby, they not only advanced their Glory, but greatly extended their Dominions; were a Terror to their Enemies, and much esteemed by their Friends. FREDERICK the III. the present King of *Prussia's* Grandfather, having had great Success in his Government, and moved to it, as some Suppose, from seeing King WILLIAM, on Account of his royal Dignity, seated on an Arm Chair, at a splendid Congress of Princes, resolved to take the Title of *King of Prussia*; which, after considerable Opposition, he obtained, thro' some strange Incidents. By this Means, he greatly encreased his Power, and extended his Territories; was much more prized as a Friend, and feared as an Enemy. And, tho' the Obscurity and Disgrace of the present King of *Prussia*, during his Father's Reign, seemed to spread a discouraging Gloom over the young Prince; yet, by the over-ruling Hand of Providence, his Difficulties only proved the Occasion of his acquiring a large Acquaintance with Learning, and with Mankind; with the Defects,

fects, as well as the Myſteries of Government ; which have been Means of farther qualifying him for his wiſe Adminiſtration of Government, and glorious Atchievements in War, that ſo juſtly aſtoniſh all *Europe*. This quick-ſighted Prince, early diſcovered, by ſome remarkable Turns of Providence, the helliſh Deſigns of the Courts of *Vienna*, *Petersburg*, *Dresden*, and *Verſailles*, to ruin the *Proteſtant Intereſt*, and ſpoil him of his Dominions ; to prevent which, he ſpeedily entered into wiſe Meaſures, which, thro' the ſmiles of Heaven, he has hitherto ſucceſsfully executed(x). And I hope that this, and ſucceeding Generations, will have Reaſon to bleſs God, for raiſing him up to defend his own Cauſe. O ! how ſtrangely does the Wheel of Providence turn, to raiſe up, and fit Inſtruments, to do his Work, and ſerve the Intereſts of his Kingdom !

I SHALL finiſh the doctrinal Part of this Diſcourſe, with the following Remark, viz. that God the Father, has devolved upon JESUS CHRIST, his Son, as a *Branch of his mediatorial Glory*, the Management of all Things that have, in any Reſpect, a *Reference to his Church* : *All Power in Heaven and Earth, is given unto him*(y). *The Lion of the Tribe of Judah, the Root of David, he hath prevailed to open the Book, and to looſe the ſeven Seals thereof*(z), i. e. CHRIST JESUS MEDIATOR, has obtained Authority of his Father, to diſcloſe all the Deſigns of Heaven,

(x) Time will not admit me to treat of theſe Affairs largely ; but for a more full Account of them, ſee the *History of the preſent State of EUROPE*, the *Gentleman's MAGAZINES*, and the *Life of the King of PRUSSIA*.

(y) Matthew xxviii. 18. (z) Revelations v. 5.

Heaven, in the Womb of Providence, relating to his Church, and its Concerns: A Trust that none could manage but himself! *Ezekiel* saw, in this Vision of the Wheels, *above the Appearance of a Firmament, that was over the Heads of the living Creatures, the Likeness of a Throne, upon which was the Likeness as the Appearance of a Man above upon it*(a); i. e. JESUS CHRIST as GOD MAN, sits enthroned in Heaven, invested with Power to vindicate his own Honor, in the Punishment of some and Deliverance of others, by his Providence. *The Color of Amber, as the Appearance of Fire was round about within it*(b); which Metaphors represent the Augustness of his Majesty who conducts the Wheels, and his flaming Indignation against Rebels. Yet Glory to our GOD, *as the Appearance of the Bow that is in the Cloud in the Day of Rain, so was the Appearance of the Brightness round about*(c), which teaches us, that JESUS sets, in the Firmament of his Church, the Bow of his Covenant, sparkling with the Brightness of Mercy, Grace, and Truth of Covenant Promises. Therefore his People have Ground of strong Consolation respecting themselves, in particular, and the Church, in general; for they shall be protected and preserved amidst the most terrible Storms of Indignation that rage through the World. *Tho' the Earth be moved, and the Mountains be carried into the midst of the Sea; tho' the Waters thereof roar, and the Mountains shake with the swelling thereof; there is a River, the Streams whereof shall make glad the City of GOD: The holy Place of the Tabernacles*

cles of the *MOST HIGH*. *GOD* is in the midst of her ; she shall not be moved : *GOD* shall help her, and that right early(d). Hence the Devil, the Pope, and the French King, may form their *TRIPLE-ALLIANCE*, to extinguish the *Protestant Lamp*, to which, their blinded Votaries too, may add *all their Strength* ; yet, tho' they afflict, they cannot destroy the Church ; for he that sits on the Throne, has fixed in her Firmament, this large and bright Bow, *THE GATES OF HELL SHALL NOT, PREVAIL AGAINST IT*(e).

IMPROVEMENT.

1. FROM what has been said, we infer the *Being of a GOD*. To uphold this stately Fabric, and maintain its comely Order, exceeds all created Strength, and Wisdom. The Characters of infinite Counsel, and Almighty Power, impressed on the Works of Providence, gloriously proclaim the Acts of an invisible, independent Cause.

2. To *GOD* we owe all Homage, and Obedience ; for he alone is our sovereign LORD. To give Being, and preserve it, gives him an indissolvable Right to the Services of all intelligent Creatures.

3. HENCE we learn also, the surpassing Condescensions of *JEHOVAH*. He must stoop to observe the lofty Heavens ; bow to view exalted Seraphs : How low, then,

then, must the LORD of all Things bend, when he casts down his Eyes to our *sinful Earth!*

4. WHAT a curious Piece of Workmanship is the Wheel of *divine Providence!* Almighty Power, spotless Holiness, inflexible Justice, beneficent Goodness, dreadful Majesty, exquisite Wisdom, and surprizing Mysteries, meet in it, and shine with *orient Luster!* The same and different Causes and Incidents, of the same and different Tendencies, concur to bring to pass the same grand Events, while they produce many other less principle Effects! *O the Depth of the Riches both of the Wisdom and Knowledge of GOD! How unsearchable are his Judgments, and his Ways past finding out!*

5. OUR Subject speaks Comfort to every Child of GOD. The Shepherd of *Israel*, that *never slumbers nor sleeps*, guards all your *slumbering and waking Hours*(f). Therefore you need not *fear the Terror of the Night*; nor *the Arrow that flies by Day!* His Feathers shall be thy Cover; thy Rest the *Shadow of his Wing*(g)! If you walk through the Fire and the Water, they shall not hurt you(h)! And in the *Valley of the Shadow of Death*, his Rod and Staff shall be your Comfort(i)!

6. OUR Subject reproves [1] those who are Discontent, and murmur at *divine Dispensations*. Not being satisfied with the Result of his Providence, you enter on GOD's prerogative, and attempt to take the

F Reins

(f) Psalm cxxi.

(g) Psalm xc.

(h) Isaiah xliii. 2.

(i) Psalm xxiii. 4.

Reins of Government out of his Hand! [2] It reproves those that are full of desponding Fears, sinking Discouragement, and anxious overwhelming Cares, respecting Events. In this you distrust divine Power and Goodness, that *cloaths the Grass of the Field, and takes Care of Sparrows*; and, if you cast your Care upon him, will much more provide for you, *O ye of little Faith(k)!* [3] Our Subject reproves those who regard not the Works of the LORD, nor the Operation of his Hands(l), and are always severely blaming the real or supposed Authors of their Grievances, but do not observe the Hand of God, in thus, punishing them for their Iniquities. Such practically disown a God, and a Providence; therefore they are destitute of real Religion. Even "natural Religion is founded on the Belief of a God, and a Providence; for if there be no God, there is no Object of our Worship; and if there be no Providence, there is no Reason for our Worship." O practical Atheists, consider that you have to do with a God, who is *jealous for his Glory*; neither is there any *Darkness or Shadow of Death*, where you can hide yourselves from the View of his all-piercing Eye, or the Reach of his Almighty Power! If you ascend Heaven, he is there; if you make your Bed in Hell, he is there! If you take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall his Hand lead you, and his right Hand find you out(m)! By contemning and disregarding his Works, you kindle his Wrath, and dash against Ten Thousand Terrors.

Humble

(k) Matthew vi. 7, 8, 9, 10, 11, 12. (l) Psalm xxviii, 5. (m) Psalm cxxxix,

Humble yourselves then, before your Preserver, your Maker, and your Judge.

7. FROM what has been said, be excited to a *due Performance* of the Duties you owe to Providence.

1. SENSIBLE, that on it you live, and, by its Bounty, enjoy all you do, or can possess, fix your *whole Dependence on Providence*. If you place your Trust in it, *the Angel of the LORD shall compass you about, and deliver you from all Evil. The young Lions may be hungry and lack their Food; but you shall not want any Good Thing(n)*. The LORD will grant all your Desires, or deny them with greater Wisdom and Goodness, than he could grant them.

2. SUBMISSION is another Duty you owe to Providence.

ALL Events are the *LORD's Doings*, and what he does, is his Will ; therefore in afflictive, as well as prosperous Circumstances, you should ever say, *Good is the Will of the LORD; let him do what seemeth him Good(o)*. He has a Right to dispose of your Persons, and Fortunes in the World, as he pleases : In every Thing, then, that befalls you, his Sovereign Authority requires you *to be dumb, and not open your Mouths ; because he did it(p)*. By which you are not to understand, that you should not feel your Afflictions, nor cry for Deli-

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verance

(n) Psalm xxxiv. 7, 8, 9, 10. (o) I. Samuel iii. 18.

(p) Psalm xxxix. 9.

verance from them : No ; Submission is not that dull Apathy, some mistake it for : It is equally opposed to *censuring divine Conduct* on the one Hand, and *stoical Stupidity* on the other. It consists in the *Yielding of the Heart to Sovereignty*, or the *Resignation of the Will*, to the Will of GOD. Now, the Heart may be satisfied that GOD should do what he pleases, because this is becoming his Majesty, while yet *Nature may crave*, and the *Tongue plead for Relief* : *O my Father*, (says CHRIST) *if it be possible let this Cup pass from me* : *Nevertheless, not as I will, but as thou wilt*(q).

3. You should observe, and make proper Remarks on the *Motion of the Wheels* towards yourselves, and others, that you may understand the loving Kindness of the LORD(r), and be answerably affected by it. How unspeakable the Mercy, that the Womb of Providence gave you Existence in a *Land of Vision* ! That you were educated within the *visible Church*, and enjoy its Privileges ! Have been often delivered from Dangers, and snatched from the *Jaws of Death* ! How conspicuous may you see the Hand of GOD, in the *Choice of your Companions in Life*, the Sharers of your Joys and Cares ! Fixing the *Bounds of your Habitation* ! Appointing you to your several Offices, and *Employments in Life* ! With what Pleasure may you recount your several personal, domestic, and *relative Mercies* ! May not some of you especially remark the particular Kindness of GOD to you, in affording you the Opportunity of hearing such Sermons, or directing your Eyes to such Lines and Pages,

as

as convinced you of your *lost State by Nature*, and taught you the Knowledge of CHRIST a SAVIOUR !

You should also observe divine Conduct towards you, in your *various Afflictions*. May not some of you have Matter of daily Humiliation, by viewing the Species and Baseness of your Crimes stamped on the *Punishment of them* ? And may you not see divine Goodness in your *greatest Pains and Disappointments* ? What awful Lengths would you have strayed in Sin, had not the *Voice of Affliction* recalled you to your *MAKER* !

MOREOVER, many Things worthy your Notice, that *respect the public*, have fell out in our Day: The Divisions of the *Presbyterian Church*, together with the Re-union of the most considerable Body of it, in our Land, deserve the Attention of *all that wish well to ZION*. But it will not comport with my Design in this Discourse, to enlarge on this particular ; therefore, I shall only add, [1,] that the LORD has been teaching her Sons, to beware of defacing her Beauty by *Schism*, and not to provoke him by their *Luxuriancy, and Secularity*, to smite her with Breaches. [2,] Let me intreat her Members, to do Nothing that may have a Tendency to open her closed Wounds, and make them bleed a fresh again ; lest, together with the many other Evils, that may be the *Consequence of their Conduct*, they do it to *their own Confusion*.

WITH equal Pleasure and Admiration, may we observe the Motion of the Wheels, in *planting Churches*,
and

and erecting Schools of Learning in the Wilderness, that, not long since, was only the Haunt of Savages, and wild Beasts of Prey; by which Means, the Desert and solitary Places, have been made to blossom and bud as a Rose, and lift up the Voice with Joy and Singing! And let it never be forgotten, that a gracious God has visited our Land with a remarkable Display of his rich Grace, in the awaking, and Conversion of many! Unexpectedly raised up sundry faithful Instruments, to proclaim the riches of his Mercy, thro' CHRIST, to a guilty World! And surprizingly opened a Door for the joyful Reception of the Gospel in many Parts of the Land, that knew little about, and made as little Account of Religion; so that the poor People, that sat in Darkness, now enjoy a marvelous Light, and have their rising Off-spring educated in the precious Truths of our LORD JESUS CHRIST!

THE late Motions of the Wheels, which have risen so high, that indeed they are become dreadful, affords a large Scope of Thought to every attentive Mind! A few French and English Traders disputed the Indian Trade on Ohio; the News of which reaching the Ears of their respective Sovereigns, they become suspicious of each other's Views, and growing Power, form, and prosecute Designs accordingly! From this Spark, a Flame has flashed with Vengeance over the East and West-Indies, the wide Ocean, and many Parts of Europe! The Desolations of War have spread Horror around us! Our Frontiers are wrecked! Numerous Societies scattered! Some of our Brethren inhumanely butchered

butchered by the Heathen ! Others carried into doleful Captivity ! Our Schemes were baffled, and Attempts to defend ourselves generally abortive ! Our Armies fell before, or shamefully turned their Backs on the Enemy ! The Heavens refused their nourishing Influences, and the Earth has been in a Manner parched and barren ! a Brokenness in Judgment distracted our Legislatures, and unnatural Disputes retarded their Business, when the Necessity of the Times called for Action ! The most potent Nations of *Europe* joined in League to destroy the *Protestant Interest*, while sundry of its professed Friends, either stood Neuter, or aided the Enemy ! Under these Afflictions, we have been guilty of an awful misimprovement of the Rod ; abounding Iniquities, the Source of our Miseries, and Heaven daring Impenitence ! And now what could reasonably be expected as the Result of all this, but that our Plagues should become wonderful ! But, O' ever adorable, undeserved Mercy ! In the midst of those Clouds of Darkness and Distress, a glorious Door of Hope opens to us ! Our Ships of War are Masters at Sea ! Our Armies and Fleets waste, and put into Confusion, the *French Coasts* ! Our Councils are more vigorous, and unanimous ! Our Armies and Allies in *Germany* supported and succeeded, next to a Miracle ! The important Fortress of *Louisbourg* is now in our Hands ! *Frontenac* is demolished ! And the *british Flag* flies in Triumph over the Ruins of *Fort Duquesne*, (now *Pitts-burg* !)

How evident may we see the Hand of God in all these Successes! What fearful Havock was made (by an inconsiderable Number) among our largest Army on the Continent, under the Direction of the Commander in Chief! While the brave General *Amberst*, with the loss of very few Lives, soon reduced *Cape-Briton*, notwithstanding the prodigious Strength of its Fortifications, and tho' the Roughness of the raging Billows, and so many terrible Instruments of Death, obstructed the Landing of his Troops! Collonel *Bradstreet*, with his Troops, penetrating *Canada*, undiscovered to our unspeakable Advantage, destroyed the Enemies Fortifications, and Shipping, and quite disconcerted their Schemes! And did not General *Forbes*, tho' in a weakly State of Health, his Army being in great Want of Provisions and other Necessaries, march them, in a cold Season, through the Wilderness, to attack the Enemy; in which Circumstances, they could not possibly have stood a long Siege? But the LORD fought for them; for their Terror so seized the Enemy, that they abandoned to our Forces the Refuge of Murderers!

Thus, as is his usual Method, God has made us sing of *Mercy and of Judgment*; wounded, before he healed us; distressed, before he granted Deliverance; that our Eyes might be turned to himself as the Author of our Salvation, and we prize the Goodness that granted it the more.

4. **THANKSGIVING** is another Duty we owe to Providence.

PRAISE is comely, and befits our Lips, who are the Partakers of so many Mercies, personal, family, and national. Displeased Heaven fought for us, in Queen **ELIZABETH**'s Time, by destroying the prodigious *Spanish Fleet*, impiously called the *invincible Armada*, which was equipped of Design to make an *intire Conquest of England* ! Remarkably was our Nation delivered from the terrible Consequence of the *Gunpowder Plot* ! In what Mercy to us, as well as Indignation against them, did divine Vengeance sweep from the Throne and Island of *Britain*, the popish, faithless, and bloody *House of STEWARTS* ! In Queen **ANNE**'s Time, when Schemes were laid to bring in the *Pretender*, how seasonably did Providence interpose for our Relief, by suddenly taking away the Life of the Queen, and advancing to the Throne of *Britain*, King **GEORGE** the I. of *noble Birth* (1) !

Not can we ever sufficiently prize our Mercy,
that, under the mild Reign of our present Sovereign,
G King

(1) The King was by Inheritance from his Father, Duke of **BRUNSWICK-LUNENBERG**, and Elector of **HANOVER** ; by his Mother, the Princess **SOPHIA**, Daughter to **FREDERICK**, King of **BOHEMIA**, by **ELIZABETH STEWART**, Daughter to King **JAMES** the I. of **ENGLAND**, and VI. of **SCOTLAND**. He had in him the Royal Blood of three considerable Kingdoms of **EUROPE**, viz. **ENGLAND**, **SCOTLAND**, and **BOHEMIA**. And as he was nobly descended, so being the next Protestant Heir to the Crown, he had an undoubted Right to it by Lineage, as well as by the unanimous Consent of the People.

KING GEORGE the II. we enjoy Privileges, exceeding those of any other Nation upon Earth ! And is it not yet fresh in our Memory, from what mighty Fears the LORD delivered us, when the *Rebels* were defeated in the last War, and the *Pretender* fled the Kingdom ! By these, and many other kind Interpositions of his Hand, has GOD maintained the Throne, and guarded the Coasts of *Britain* ! Supported the Church, and transmitted the pure Rays of *Gospel Light* to Posterity ! Delivered us from the Bondage of *arbitrary Government*, and the yet more to be dreaded Bondage of *popish Tyranny* ! Besides, our several Successes this Campaign, Sirengthen the enervated Springs of our Hope, and afford us *new Matter of Praise* !

THE terrible Masacre of *Protestants* in *Paris*, by LEWIS the XIV. of *France* ; the late severe Persecution under LEWIS the XV. the Fires of *Smith-Field*, in wicked QUEEN MARY's Reign ; and all the tragical Scene of Blood-shed, in *Britain*, and *Ireland*, since the Reformation, teach us what we had to expect from *popish Conquerors*, had we been delivered as a Prey to their Teeth !

UP to him then, that views our Nation from his lofty Throne, and distributes to it with a liberal Hand ; let our *unceasing Praises* ascend, and tell the *Largeness* of his *Bounty* ! Not in *Bacchanalian Routs*, mingling with the *Notes of Drunkards*, while we profusely waste the Bounties of Providence, which, alas ! is the Practice of too many ; but with a serious thankful Sense of
divine

divine Benignity on our Hearts, expressed by *warm Devotion to GOD*, in public, and in private.

5. THE present, as well as the former Motions of the Wheels, loudly proclaim to us the *Necessity of Reformation*. *The LORD's Voice crieth unto the City, and (to the Country too,) the Man of Wisdom shall see his Name: Hear ye the Rod, and who hath appointed it(t).*

THO' he has begun to deliver us, the War is not yet over; and what Turn Affairs may take, or to what farther dreadful Heights the Wheels may arise, before the bloody Scene will be drawn, God only knows. But this we may know, that the Fury of his Jealousy has not awaked without Cause; for Afflictions do not *arise out of the Dust*: He ever takes up the Rod for some Reason, and with some Design. All Ranks and Degrees of Men, in our Land, and Nation, have abounded in profane Practices of every Kind, Drunkenness, Uncleaness, Sabbath-breaking, Blasphemy, Lying, profane Swearing, Defrauding, Oppression, Pride, Luxury, &c! We have abused the greatest Mercies, spiritual and temporal. And, while Iniquity has abounded, the Love of many has waxed cold! Gentlemen of Ease and Pleasure, have formed to themselves a *Set of Principles*, that sate their *vicious depraved Dispositions*! Alas! to what a *dreadful Pitch* has the Contempt of *all revealed Religion* arisen, in many Parts of the *british Dominions*! Many have rejected the *Foundation Articles of the Gospel*, in Place of which, they have introduced

roduced *Heathen Morals*, new vamped with the Name of CHRIST, thrust by Force, or accidentally dropped into them ! Have not *practical and experimental Religion* been the Scoff of an *ungodly World* ; and pious Men their *Derision* ! A *due Attendance* on divine Ordinances has been *saaly neglected* by Multitudes, and scorned by the *satyrizing Wits of the Age*(u). Besides, we have been awfully guilty of contemning, and neglecting divine Providence : Our Fleets and great Armaments have been boasted in, and our public Prints swelled with the Atchievements, and Miscarriages of Mortals, while the *Hand of GOD*, in those Things, has been *little regarded* ! In Fine, our rejecting CHRIST, and making light of the *Offers of Salvation by him*, has put the Cape-stone on all our other Provocations ! These, with many other Evils, have provoked JEHOVAH to unsheath

(u) Will such advance as the Reason of their Conduct, that they know already all that the silly Preacher can tell them, or his plain and home Method of dealing with Mankind ? But let them know, that by this Method of Preaching they esteem Foolishness, GOD saves them that believe. That DAVID, the King of ISRAEL, the Type of CHRIST, and inspired Prophet, who was wiser than all his Teachers, Psalm cxix. 99. and much greater than our Objectors can pretend to be, longed, yea even fainted, for the Courts of the LORD, Psalm xlii. 1, 2, and lxxxiv. 2. Divine Ordinances are the Means by which GOD gives his People Discoveries of his Beauty, and a Taste of his Love, Psalm xxvii. 4. Cant. ii 4, 5. therefore did DAVID prize a Day in GOD's House better than a Thousand ; and a Door-keeper's Place there, rather than to dwell in all the splendid Tents of Wickedness, Psalm lxxxiv. 10. So would our sneering Gentlemen too, if they loved the LORD ; but their hating him, and preferring their carnal Ease, and obscene Impurities to him, is the true Reason of their Conduct, if all the Truth was known ; for I can appeal to themselves, whether they do not desire to be, where they may have an Opportunity of seeing, and conversing with the Persons they love.

unsheath the Sword of Justice, and stain it with the Blood of the Slain ! And would to God, we had sufficient Ground, in Charity, to exclude them from the *Bench*, the *Bar*, the *Counsel Chamber*, or even from the *Pulpit* !

REFORMATION, or *Judgment*, is the *End for which GOD afflicts us* ; and if we fail of the *former*, have we not just Reason to fear the *latter* ? But are we reformed ? A few, I hope, are ; but, (alas !) that is far from answering our Calls ! Our Provocations, our Punishments, and our Threatnings, have been general ! Consequently our Repentance should be general ! A sovereign God may, indeed grant Deliverance, where a general Reformation does not precede, and make Judgment and Mercy conspire to promote it ; or both these may serve only as an Occasion to prepare us for yet more severe Strokes, when the Righteousness of his Procedure against us will be more manifest, and we the more inexcusable. We were called to Repentance by the last War, and succeeding Peace ; but persisting in Impenitence, heavier Strokes have fell upon us ! God has many Arrows in his Quiver ; and tho' one Storm blow over, another may arise, that will carry all before it ! Of this the *Jews* are a Striking Instance, who are scattered through the whole Earth, as Examples of divine Displeasure, for misimproving the repeated Calls of Providence ! The *Chaldean*, the *Persian*, the *Grecian*, and the *Roman* Empires, that over-topped all the World, at length fell for their Iniquities ! Divine Threatnings have been fully executed on the
noble

noble Churches of *Asia* ! And has not the once famous Church of *Rome*, whose Faith was spoken of throughout the whole World, been long since enslaved with *popish Darkneſs and Tyranny* ! God can eaſily deſtroy the *britiſh Nation, and Church*, and yet fulfil his Promiſes to the Church in general, by promoting her Interests more gloriously, in ſome other Parts of the World. O ! that *we*, and our *whole Nation*, might ſolemnly lay *theſe Things to Heart*, and turn to God by our preſent Calls, that he may take delight to dwell with us as a Church, and as a Nation.

6. REVELATION and the Law of Nature teach us, that *Prayer is a Duty we owe to Providence*. It is the common Senſe of Mankind, that the indigent ſhould *ask Favors* of thoſe that can grant, and from whom they expect Relief. Much more ſhould we, who are ſunk into the moſt preſſing Indigency, and Miſery, ask a Supply of our Wants from him, who *will not for a Fiſh give a Serpent, nor for Bead will he give a Stone*. To this we are encouraged by his own Declaration, and Promiſe ; for he tells us, *he is ever nigh to all them that call upon him, that call upon him in Truth*. That he *will fulfil the Deſire of them that fear him* : He alſo *will bear their Cry, and will ſave them*(w).

AND, while you plead for yourſelves, be mindful of the *laboring State*. Let *Zion*, the City of our Solemnities, lie near your Hearts. Plead importunately, that God would *heal her Breaches* ; pour down divine Influences

Influences plentifully upon her, that his Priests may be clothed with Salvation, and his Saints shout aloud for Joyfulness ; that he would revive his Work in the midst of these declining Years, and purge out all the Impurities, that yet cleve to the Protestant Reformation ; that the Nations of the Earth might be made to stoop to the royal Scepter of JESUS CHRIST ; particularly, the various *Indian Tribes*, that have imbrued their Hands in our Blood : And, in short, that all the glorious Things spoken of the City of our God, may be *speedily accomplished* in their brightest Gory.

THE Womb of Providence is big with Events, more glorious to the Church, and terrible to her Enemies, than any she has ever yet seen : And, perhaps the present Motion of the Wheels, may pave the Way for the Accomplishment of them. The Wheels will presently move with dreadful Vengeance, to tumble *Anti-Christ* from his usurped Seat, and give the *Whore of Babylon her double Cup* ! In Order to which, what Convulsions may we expect among Nations ; for *the Antient of Days will cast down the Thrones of those Kings(x)*, that had given their Power to the Beast ! In what glorious Triumph shall the living Creatures then proceed with the Wheels, to destroy *Mahometan Delusion, Jewish Infidelity, and Pagan Idolatry* ! To carry the Gospel to the remotest Ends of the Earth, which shall Influence Multitudes of all Nations to flock to JESUS, as the Doves to their Windows ! Then will commence the
brightest

(x) Daniel vii. 9.

brightest Period of the militant Churches Glory ; to which Glory, all the Influences of Light and Heat she has hitherto enjoyed, only bear a Proportion, as the Light of the Moon to the Light of the Sun, or the Light of one Day to that of seven !

THESE are *Events* that Demand our Attention, and shall be accomplished as an *Answer of Prayer*. When GOD visits his Church in a remarkable Manner, he usually does it in *Answer to the Prayers of his People*. The pious *Jews* were expecting, and continually praying for the Coming of CHRIST, when he made his Appearance on Earth. And may it not afford us Ground of Hope, that the Dawn of the foresaid glorious Day is not far off, that sundry, not only individuals, but whole Societies, have been for some Time past, engaged in expecting, and wrestling in Prayer for the speedy Accomplishment of it. Let us also join our Mite, and resolve *not to cease*, till the LORD make *Jerusalem* a Praise through the whole Earth, whatsoever intermediate Scenes of fearful Judgments, he may see necessary to prepare the Way for it.

DID you need Motives to excite you to perform the forementioned very necessary, and important Duties, I might enlarge on many ; but having already continued much beyond my first Intention, I can only take Time barely to Mention the following. In the due Performance of the Duties you owe to Providence, you will glorify GOD by *answering its Calls* ; be enabled to conduct becomingly under the *Vicissitudes of it* ;

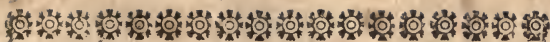
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see more clearly, and walk more steadily under its *Frowns* ; be comforted in your *weary Pilgrimage thro' the World*, and supported in the *grand Article of Death*. Finally, in Heaven, it will be a Part of your Exercise, and Happiness, to review the several Motions of the Wheels. There shall you behold infinite Beauties in them, that your most penetrating Searches cannot now discover. Particularly, you shall see with unspeakable Satisfaction, that, if one Drop had been taken out of your Cup of Affliction, Heaven would not be so sweet to you. Every fresh View of these Things, will excite triumphant Allelujahs to the glorious Conductor of the Wheels, while your Hearts, full with the Song of *Moses and the Lamb*, shall incessantly rise with your Notes, and keep Way with your Voices.

To which Happiness, may GOD of his infinite Mercy bring us all, for CHRIST'S Sake. AMEN.

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