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*The Natural and Moral Government and Agency of
God, in causing Droughts and Rains.*

A
S E R M O N

Deliver'd at the

South Church in Boston,

Thursday, *Aug. 24, 1749.*

Being the Day of the

GENERAL THANKSGIVING

In the

Province of the Massachusetts,

For the extraordinary *reviving Rains*, after the most
distressing Drought which have been known among
us in the Memory of any Living.

By THOMAS PRINCE, A. M.

THE SECOND EDITION.

Corrected by the AUTHOR'S own Hand; and by Him
Dedicated to the ROYAL SOCIETY.

JOB xxxvii. 14. *Hearken unto this! Stand still, and consider
the wonderful Works of GOD.*

*Those Things which are said to be done by Nature, are indeed done
by Divine Power. PLATO.*

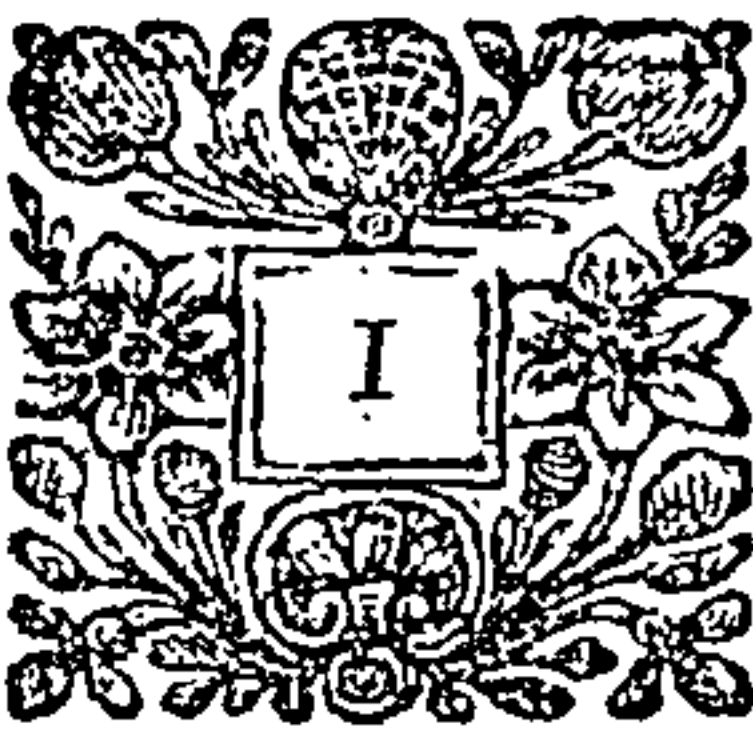
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[Price Six-pence.]



 F it were not too assuming, and at so great a Distance, I would with the utmost Submission ask Leave to Dedicate the following Discourse,

To the Royal Society ;

—in Token of Gratitude for the many admirable and useful Discoveries in Nature which THEIR ILLUSTRIOUS MEMBERS have made and published for near *ninety Years* since their Institution : Whereby they have not only advanced many commodious and entertaining Arts
and

and Sciences ; but also improved the Humane Mind in the sublimest Knowledge, cleared the Way for our admiring Views and Adorations of the SOVEREIGN CREATOR and ACTUAL RULER of the UNIVERSE, driven Atheism out of the knowing Part of the World, and obliged Multitudes in EUROPE and AMERICA : With the most fervent Wishes that they may go on and prosper in their noble Designs to the Consummation of all Things—

By

Their

Most humble Admirer,

THOMAS PRINCE.



The NATURAL and MORAL
AGENCY of GOD,
IN
DROUGHTS and RAINS.



P S A L. CVII. Ver. 33, 34, 35.

He turneth Rivers into a Wilderness, and the Water-Springs into dry Ground: A fruitful Land into Barrenness, for the Wickedness of them that dwell therein. He turneth the Wilderness into a standing Water, and dry Ground into Water-Springs.



S there are two Sorts of Creatures in this visible World in general, viz. (1.) *Material*, as the Elements, &c. (2.) *Moral*, as the Race of Men, who are capable of forming some Conception of the Being, Perfections, Operations, Works, Designs and Will of God; so there must needs be a *twofold Government* of their Creator over them, agreeable to their different Natures, viz. (1.) *Physical* or *Natural*; and (2.) *Moral*.

The *Physical* or *Natural* Government of GOD is exercised in his continual ordering all material Substances and whatever is formed of them, in the main, according to those particular Methods which he sees most proper for the Accomplishment of all those wise Designs for which he at first created them. Thus he continually causes the Sun and fixed Stars to send forth their Rays, the Moon and other Planets to reflect them, or the Rays themselves to fly;
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the Revolutions of Day and Night, and the several Seasons of the Year ; with various Sorts of Attractions, Cohærences, Repulsions, Ascensions and Descensions, and other Operations among the Elements ; the wondrous Formations, Growings and Fruitfulness of a great Variety of Plants and Animals ; the more wondrous Unions of spiritual Substances to material Bodies, with their various Faculties, Powers and mutual Influences ; the Preservation, Increase, and Decay of those Powers, with the Continuance and Dissolution of those Unions, &c. and all these for a vast Variety of extensive and wise Designs, in continual Succession, as long as he sees proper.

In such Things as these does the *Physical* or *Natural* Government of GOD consist. And as every Action and Effect of his have their most fitting Place in his universal System, and he is every where equally always present ; it seems most likely, that in every Action and Effect, he always has a perfect View to every other Action and Effect, both past, present, and to come, throughout the Universe.

But his *moral* Government in *this lower World*, is his accommodating all his Operations, even among material Substances, to the *moral* Nature of *Man* ; the principal Creature he has produced therein, and for whose immediate Use he has chiefly made the Earth itself, with all the Elements, Plants, brutal Animals, and other Creatures ; given and continues to them their various Natures, Forms and Virtues : And for the Sake of *Man*, immediately and chiefly, next to his own Glory, it is, that he therefore exercises even his *natural* Government above described.

In his *moral* Government, I would say, he acts according to the *moral* Nature, Faculties, and Powers of *Men* ; whom he has made to be moral Agents, capable of some Knowledge of Him, of his Being, Perfections, Works, Designs, Will, and Government ; who are therefore under indispensable Obligations of paying him a suitable Respect, and must therefore be accountable to him ; must be wicked, guilty and exposed to Punishment when they do not yield him that Respect they owe him ; and when they humble themselves before him, through the Mediation of His SON, and his boundless Grace, may hope to see, sooner or later, the Tokens of his undeserved Mercy and Benignity.

And both this *natural* and *moral* Government of God, is abundantly observed in *Scripture*, in this Book of *Psalms* especially, and in particular in the *Words before us*.

1.] His *natural* Government; in two contrary Kinds of providential Operations, viz.

1. In bringing grievous Droughts on a Land. Ver. 33, 34, *He turneth Rivers into a Wilderness, and the Water-Springs into dry Ground: A fruitful Land into Barrenness.* i. e. By drying up the Brooks and Rivers, he turns the Channels where they flowed, into silent, solitary, and empty Spaces, like a *Wilderness*: By exhausting the *Springs of Water*, he turns their Places into *Ground* entirely dry; and by such a Drought, he turns a *fruitful Land* into a State of *Barrenness*.

2. In changing his providential Operation to quite the contrary, by giving plenteous and reviving Rains, Ver. 35. *He turneth the Wilderness into a standing Water, and dry Ground into Water-Springs.* i. e. By bringing on abundant Showers, and therewith filling every vacant Place, and covering the lower Grounds, he turns a great Part of the Land which was like a parched *Wilderness*, into the Appearance of *Pools of Water*; and the *Ground* which was entirely dry, he fills again with rising and overflowing *Springs*.

2.] We have then his *moral* Government in the *former afflictive Dispensation* to a Land or People, signified by this Expression in Ver. 34.—*for the Wickedness of them that dwell therein.* i. e. As he continually exercises a *natural* Government among the Elements, and wisely brings a great Drought on a Land, and knows this Drought is very grievous; so he brings it *for the Wickedness of the People that dwell therein*; and this he would have them know by such an afflictive and corrective Work of his, and so be excited to humble themselves before him, to repent of their Offences, return in their Submission to him, and implore his Mercy; especially seek him to forgive them, to change the Course of his Dispensations, and to grant them needful and sufficient Showers.

And though, in the following Verse, we have mentioned only the contrary Instance of his meer *natural* Government in *turning the Wilderness into a standing Water, and dry Ground into Water-Springs*; yet I think we must needs suppose that this Change of Dispensation was an Instance of his *moral* Government also, as well as the other: i. e. as he had brought on them an *afflictive Drought* for their

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Sins against him ; so thereby he brought them to some Confession of their Sins, some Humiliation for them, with solemn Prayers for Deliverance, and Rain ; and then, as a Token of his approving their Confessions, Humiliations and Prayers, or that just Homage they therein had paid him ; he changes the Course of his providential Operations, and gives them *Showers in sufficient Plenty*.

For there seems to be the same Reason, why in the present probationary State, he should exercise a *moral Government* in one Case as in the other.---*i.e.* When he had signified his Displeasure by bringing on them a distressing Drought for their Sins against him, which would have a Tendency to lead them to Humiliations and Prayers ; and when they humble themselves and cry for Mercy, he should equally signify the Removal or Abatement of his Displeasure, at least in such a Degree as to change the Course of his Dispensation, take off his chastizing Hand, and give them the implored Mercy. And this seems therefore to be implied also, though not expressed in the Text before us.

But for further Illustration, I shall endeavour as the Hour allows, to consider briefly these two general Heads:

I. *The natural Government, or Agency of GOD, in bringing grievous Droughts and plenteous Rains on a Land.*

II. *His moral Government, or the moral Ends of these his various providential Operations.*

I. *The natural Government, or Agency of GOD, in bringing grievous Droughts and plenteous Rains on a Land.*

And here I desire you not to think, I am going to give you a Lecture of *meer Philosophy* ; unless you call the wondrous *Government and Agency of GOD*, to accomplish his holy, righteous, kind and wise Designs, for his Glory and the Good of Men—*Philosophy*. No ! I am going to treat on a noble Subject of *Divinity*, *viz.* on the wise, mighty, and constant *Operations of GOD*—to rescue some of you from that Branch of *Atheism* we are exceedingly inclined to by Nature, in limiting our Views to the *meer Operation of created Instruments*—and lead you to see the glorious God Himself acting in them ; and that you may be moved to some becoming Adorations of him, and to yield him
his

his due Returns of Glory. Yea, as all Things were made both by and for the SON of GOD, consist in him, and are governed by him, I would have you raise your Views to him as *Lord of Nature* in these various Actions and Dispensations.

[1.] In bringing *grievous Droughts* on a Land.

And that we may more clearly see the *Government* and *Agency* of GOD therein, we may (1.) Observe the *principal Instruments* he uses; and then (2.) The *Operation* of GOD in these various Instruments.

1. The *principal Instruments* he uses. And they seem to be these *Four*; (1.) The *Descent* of the *Waters* into the *Sea*; (2.) The *Ascent* of *many* into the *Canals* of *Vegetables*; (3.) The *Beams* and *Atoms* from the *Sun*; (4.) and lastly, the *Course* of the *Winds*, carrying the watery Vapour from us.

1. The *Descent* of the *Waters* into the *Sea*.

And as the want of *Water* is the main immediate Cause of *Droughts*, it may be convenient to observe; that the Creator of all Things did at first from nothing bring into Being a great Variety of *material Substances* for various Ends and Uses in this lower World. Some are *fixed*; as all Sorts of earthy Substances, Metals, Minerals, Stones, Salts, &c. Others *fluid*; as Quicksilver, *Water*, Oil, *Air*, &c. And 'tis likely, that by various Pressures, Fractures, Divisions, or Coalitions, every kind of material Thing may, seemingly at least, be changed into any other.

Water is a great Part of the material Substance GOD has made for various Uses in this lower World. And this wise and almighty Being has created every Particle so solid, round and smooth, as easily to slide by each other, and by other Substances; so exceeding small as to escape the Sight by the finest Glasses (*a*): And yet 'tis found, there are *forty* Times more *Vacuity* in a Drop of *Water* than of solid (*b*) Matter. By these Properties, and the various Operations of the GOD of Nature in and by them, he has most wisely fitted them to roll along, and carry all other Sorts of material Substances through the Channels he forms in Plants and Animals to their proper Parts, both to encrease their Bulk, supply the Places of those that fly off continually,

(*a*) Dr. *Nieuwentyt* shews, that *thirteen Thousand* Globules of *Water* may stick to the extream Point of a Needle so sharp as to be just visible; and that a Drop of *Water* contains above *twenty Million* Globules; yea, according to Mr. *Leuwenhoek's* Discoveries, above a *Thousand Times a Thousand Million*.

(*b*) So Sir *Isaac Newton* shews in his *Opticks*.

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continually, and form their various Sorts of Fruit and Seed ; yea, to make up a Part of their Consistency, and keep them moist and soft ; or by the Beams of the Sun, and their Perspirations only, they would soon grow dry, and either hard or firm, or brittle and turn to Powder.

Without this Sort of Substance therefore, there could be no such Thing as Growth or Fruit either in Plants or Animals, nor Continuance neither ; but were they ever so well formed in the present State of Nature here below, they would soon waste away, dissolve, and lose all their Form and Usefulness ; yea no living Creature could subsist, and 'twould not be wise to make them.

But upon every Shower of Rain we see a great Part of the Water hastily descending to the lower Grounds, forming into Brooks, running into Rivers, and pouring into the Sea. And though a considerable Part soaks into the Earth, and partly penetrates into the Roots of Vegetables, and rises in their Stocks and Branches to promote their Nourishment ; and another Part appears to ascend in Vapours ; yet it chiefly sinks into various Layers, Canals and Fountains, and thence breaks out in Springs, or runs through other Passages into the Sea, which swallows all. And by this Descent the Ground grows drier every Day ; and unless recruited with a fresh Supply of Rain, the Surface of the Earth would soon lose its Moisture, the very Springs and Rivers fail, and every Herb and Tree would wither.

2. *The Ascent of many into the Canals of Vegetables,* partly adding to their Nourishment, and partly perspiring through them into the Air.

Every green Leaf and Spire of every Tree and Plant is composed mainly of Multitudes of little Bottles to receive a Part of the Rain and Dews : and from those little Bottles are Canals dispersed into various Parts of the Plant, to convey a quick Refreshment ; while a Part of the Rain descending abroad and sinking to the Fibres of the Roots, it enters them, and then ascends in innumerable Vesicles and Tubes through every Part of the Plant, to give a further Nourishment ; and having done its Office, the rest perspires into the Air and dissipates ; and without a fresh Supply in the Summer, the Plant grows drier and drier, till it fades and dies.

3. *The active, swift, piercing, rarifying Beams and Atoms of the Sun.*

The

The *Beams* of the Sun are exceeding subtil, active, piercing: They proceed with wondrous Swiftneſs, of above *ten Million Miles* in a Minute: they fly perpetually and penetrate the Plants and Surface of the Earth: They are ever making powerful Impreſſions on every Particle, and giving additional Powers and Motions to every Atom of every Fluid they come to. They carry a wondrous repulſive Power with them, (c) and are of greater Force than both the Powers of *Gravitation* and *Cohæſion* in the watery Globules, in caſe there be any *Cohæſion* in them: And by ſtriking on and in between them, and it may be forming into an Atmosphere round every Globule of Water, (d) divide and force them from the Sphere of *Contact* into the Sphere of *Repulſion*; and ſo by expanding, rarifying, and raiſing them up into the Air, continually, leave the upper Parts of the Earth more and more dry and parched.

4. And laſtly, The *Course* of the *Winds* carrying the watery Vapours from us.

For though the ſolar Rays and Atoms are continually raiſing vaſt Quantities of Vapours from the Seas into the Air, ſufficient to ſupply the Earth, and all the Vegetables, Animals, Springs and Rivers thereon, with Water; yet the Winds are needful to bring them over the Land, in order to their forming into Clouds above it, and ſhedding down in Rain upon it: Or they would chiefly form in Clouds above the Surface, whence they riſe and fall down to the Seas again. The repulſive and expanſive Powers among them may be indeed ſufficient to bring ſo many over the neighbouring Shoars in the Day, as to come down in Dews at Night: But if the Winds either blow them not over us, or blow them quite beyond us before they collect in Drops, and much more blow the Vapours riſing from our Land to the airy Regions over other Places; no Supply of Rain will follow here, and the Drought

(c) Sir *Iſaac Newton* obſerving the Rays of Light reflecting and bending when they come near the Surface of Bodies without touching them, ſuppoſes an inviſible, *extremely fine active* and *uni-verſal Fluid* as the Cauſe of this *Repulſion*. But with the utmoſt Submiſſion to ſo ſuperior a Judgment, I would humbly ſuggeſt, whether it be not as probable that *every Atom* of *Light* and *Heat*, if not of *Water* and *other Subſtances*, may have an *elaſtical Atmosphere* about it, charged with a repulſive Power; and whether this *elaſtical Atmosphere* may not be the main Source and Inſtrument of Thunder, Lightning, the Aurora Borealis, Electricity, and ſome other Phaenomena in Nature?

(d) I acknowledge this is a Conjecture alſo of mine, which ſeems to ſolve many Difficulties.

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Drought among us will increase continually ; 'till, as the Scriptures represent it, *the Heavens over us become as Brass, the Earth beneath as Iron, and the Rain of our Land only Dust and Powder.* Deut. xxviii. 23, 24.

These seem to be the *chief Means* the *Ruler of the World* employs in bringing and continuing *Droughts* on a Land.

We go on to consider,

2.] *The Operation of GOD Himself* in these various Instruments. And here,

1. As to the *Descent of Waters* into the *Sea*.

This is done by what is called by some the Power of *Gravity*, by some the Power of *Attraction*, but by others, and I think more properly the Power of *Pressure*, from some internal and invifible Agent ; whereby all Sorts of material Substances in this *Planetary System* within the Sphere of *Saturn*, above *fifteen Hundred Million Miles* Diameter, (*e*) are propelled towards all others with a just Degree of Force in exact Proportion to their Quantities and Distances ; so that every Particle, unless hindred by other Kinds of Powers, is always moved exactly as if it knew every other Particle within this mighty Sphere, and as if it always knew exactly both where and how far off they are, and where and how they move ; and as they all are ever changing their Situations, so every Particle is pressed accordingly (*f*).

'Tis by this powerful *Impetus*, that all the Waters in the Earth above the Level of the Sea descend into it. But this Power can be no other than even the actual Power of *God Himself* moving them along to that great Fountain he has prepared for them. For *material* Substances are plainly unintelligent, unvoluntary, unconscious, un-self-active, un-self-moving Things, and are only subject to be moved by some other Kind of Agent ; and it appears most clearly to every careful Enquirer, that this Power
which

(*e*) Mr. *Whiston* computes the *Diameter* above *fifteen Hundred and fifty Millions* ; and Dr. *Gregory* above *eighteen Hundred and ninety Millions* : But Mr. *Whiston* intends the *mean Diameter*, and Dr. *Gregory* the *longest*.

(*f*) I should also mention what I call the *Cometary Sphere*, of at least a *Hundred thirty-two Hundred Million Miles* Diameter round about our *Sun*, and within the Compass of his *Attraction* ; Sir *Isaac Newton*, and Dr. *Halley*, having from History and Observation found therein about *twenty several Blazing Stars* of different Magnitudes and Degrees of Motion, and in different Orbits and Directions, by Virtue of the *Sun's Attraction*, coming down towards and wheeling round him, and then by a projecting Force going up again, and so revolving at their several Periods : But the Learned are waiting for more clear Discoveries.

which moves them, is both every where, always present throughout this vast planetary System, always acting on every Particle therein, perfectly intelligent, wise and regular in all its Actions, without the least Mistake or Intermision; and such a universal, powerful, all-knowing, wise and constant Agent, can be none but G O D. Thus, as in *Psal. civ. 10. He sendeth the Springs into the Valleys, which run among the Hills: ver. 6,—8. The Waters go down by the Valleys unto the Place which Thou hast founded for them.*

2. As to the *Ascent of many Waters into Plants—*

This is a Motion looking contrary to the former Power of *Gravitation*: and seems to be owing partly to the wondrous *Forms* of the several Fibres, Tubes, and other Parts of Vegetables; partly to the *Attraction* between the Juices and the Sides, and upper Parts of their containing Vessels; partly to the *elastical Air* within them ever contracting and dilating; and partly to the piercing and rarefying *Heat* of the Sun, which putting their Juices into a State of Repulsion, and altering the elastical Consistence of the Air among them, or in their neighbouring Vessels, forces the watery Particles upwards in their Vessels and Tubes to every Part, and through their Extremities into the Atmosphere.

But so curiously and wisely formed is every *Vegetable* for this and other Designs, that none who nicely examines them, can think, that any other than a wise and universal Agent, ever a working all over the Earth, can be their Former, which is none but G O D.

And as to the *Air's Elasticity*; it is that Sort of Power whereby it is capable of being compressed and dilated, and when forcibly compressed, as the Pressure ceases, the Air will ever immediately return to its natural Expansion, till it comes at least to a Balance with the Power of *Gravitation*: And this expansive Power is so wonderful as to be dilateable to above *fifty Thousand* times greater Extent of Space at some times than at others (g). But though the Author of Nature, for various Uses permits us to compress it to a great Degree, and in some Degree compresses it himself

(g) Mr. Boyle found *fifty Thousand* times: Dr. Harris computes *one Hundred and eighty Thousand* times: But, Mr. B. Martin says, that by the bare Power of its Spring, it will dilate into *thirteen Thousand* times greater Space than it possesses on the Surface of the Globe, and yet may be compressed by Force into *sixty* times less Space than this: So that the Air may dilate itself to *seven Hundred and eighty Thousand* Times greater Extent than it may be compressed to.

himself by his Power of Gravity; yet in this he ever bounds *our* Power, as no Power of Man can so compress it as to make its Particles touch, or unite into a compact Body. And as this irresistible Power on the one Hand, and this expansive Power on the other, is universally existing, and continually, and most regularly and wisely acting; it is as evidently the acting Power of God, tho' acting in a different Manner, as is that of *Gravitation*. By such Means as these, the inspired Poet sings, in *Psal. civ. 16. The Trees of the Lord are full of Sap, the Cedars of Lebanon which he hath planted: And Ver. 14. He causeth the Grass and Herb to grow.*

3. As to the active, swift, piercing, rarifying *Beams* and *Atoms* of the *Sun*—

Of these there are many wondrous Properties; and every one displays the universal Presence, Wisdom, Power, and Agency of God. But I would now only consider their surprizing *Force* and *Swiftness*. And as from the Creation, they have been constantly and directly flying from that great central Source of Light and Heat, to its whole System of Planets and Satellites, above a *Million* times faster than a Ball out of a Cannon in its greatest Celerity (*b*); who can imagine they could do so without a perpetual Source and Exertion of Almighty Energy? And who can imagine these Millions of Millions of Millions of Rays, continually, and most regularly, and wisely emitted and carried along directly, without a divine Presence, Knowledge, Wisdom and Power, in perpetual Concert and Operation?

For such a Being must be perpetually present and active, not only with these innumerable Millions of *Rays*, but even with every one of the innumerable Millions of *Atoms* in every *Ray*; giving this amazing Force to every *Atom* as it leaves the Sun, forcing it up from this vast Body which has above *two Hundred Thousand* times more attractive Matter than our *Earth*, in opposition to this other Power of *Gravitation*, perpetually moving and guiding them in so quick and exact a manner, that not a Ray or Atom should slide astray; and in so vast a Multitude and Progress, as continually to fill the *Sphere* of *Saturn* all round about the *Sun*, above *fifteen or eighteen Hundred Million* Miles Diameter, as we observed before:
Yea,

(*b*) Dr. Harris computes above a *Million*, and B. Martin since, above *fifteen Hundred Thousand* times faster.

Yea, were the *whole concave Surface* of this *vast Sphere* of *Saturn* as solid as the Surface of that Planet ; by the constant flying of the Sun-Beams to it, and reflecting from it to us, *the whole concave Surface* of that mighty Sphere all around us would continually shine as bright as he. But how many Millions of Miles the Sun-Beams are continually flying further, even as far as some of the *fixed Stars*, which appear also to be other Suns at immeasurable Distances, is yet undiscovered, and beyond Description (i). But they all demonstrate the constant Agency of God himself in these innumerable, mighty, and unceasing Actions. Agreeable to this we read in *Psal. lxxiv. 16. Thou hast prepared the Light and the Sun : Matth. v. 45. He maketh his Sun to rise : Isaiah xlv. 7. I form the Light : And Job xxv. 3. Upon whom doth not his Light arise ?*

4, and lastly. As to the *Course* of the *Winds* carrying the watery Vapours from us——

Winds are only Air in Motion, and directed in a sensible Current from one Part of the Atmosphere towards another. And their instrumental Causes seem to be in general, partly the *solar Beams and Atoms* either direct or reflex, or dispersed, or all, making unequal *Rarefactions*, and partly *Particles of Cold*, making unequal *Condensations* in the Atmosphere ; whereby either a greater expansive Force, or a greater Power of Gravitation in one Part than another, bears on the neighbouring Part where there is the least Resistance, and drives the Air before it, till the bearing and resisting Forces come to a Balance, and then ensues a *Calm*.

But all those Actions both of Radiation, Gravitation, and Expansion, we have shewn already to be the Exertion of the Power of God in those Ways and Instruments. And the same may be said of *Particles of Cold*, and their powerful Condensations. For though *Heat* and *Cold* are only contrary Sensations in us ; yet as some Sort of *Atoms*, which may be called *sulphureous*, seem to be peculiarly fitted to *rarefy*, and give us the Sensation of *Heat* ; so some other Sort of *Particles*, which may be called *nitrous*, seem to be fitted to *condense*, and give us the Sensation of *Cold*.

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But

(i) Mr. *Whiston* and other Astronomers compute the mean Distance of the *Sun* from us to be *eighty-one Million Miles* ; and Dr. *Gregory* the farthest Distance, above *ninety-four Million* ; And from Mr. *Bradley's* wonderful Discovery of the Parallax of the bright Star in the Head of *Draco*, Dr. *Desaguliers* computes, that this *fixed Star* shines so brightly to us above *four Hundred Thousand* times farther than from the *Sun* to us,

But they being *alike material*, must needs derive their Force from GOD ; and in all their Actions it must be his continued Power exerted in them. So that all the Rise, Motions, Directions, Forces and Effects of the Winds are justly to be ascribed to him.

But though he may *commonly* operate in those various Substances according to the *particular Methods* he has seen fit to appoint for his *usual Action* in them ; yet for certain Reasons I cannot but apprehend, that the Case of *Winds* is one of those Cases wherein he does not always confine himself to those usual Methods, but has *wisely reserved* his *Liberty* of varying from them, and often improves it when he sees proper (*k*) : So that unknown to us, he raises, moves, directs, increases and abates the Winds, both where and when, and in what Degree he pleases, to accomplish his wise Designs.

Agreeable to this, Inspiration tells us, that ‘ *He who createth the Wind—the Lord God of Hosts is his Name,* Amos iv. 13. That *He commandeth and raiseth the stormy Wind,* Psal. cvii. 25. That *He bringeth the Wind out of his Treasuries,* Psal. cxxxv. 7. That *He causeth his Wind to blow,* Psal. cxlvii. 18. That *He maketh the Clouds his Chariot, and walketh upon the Wings of the Wind,* Psal. civ. 3. And that *Fire and Hail, Snow and Vapour, stormy Wind* are fulfilling his Word, Psal. cxlviii. 8.

Thus have we seen something of the *natural Government and Agency* of GOD, in bringing *Droughts* on a Land. And by such Means as these he puts forth his Power, and we may say as *Job*, in Chap. xii. 15. *Behold he withholdeth the Waters, and they dry up:* As *Asaph*, Psal. lxxiv. 15. *Thou driest up mighty Rivers :* Or, as the Prophet *Nabun* i. 4, 5. *He drieth up all the Rivers ; Bashan languisheth, and Carmel, and the Flower of Lebanon languisheth ; the Earth is burnt at his Presence, yea the World and all that dwell therein.*

We go on to consider,

II. His *natural Government, and Operation* also in giving *plenteous Rains*.

And here we may observe, that as the *Instruments and Operations* in giving *Rains* are chiefly the same he uses in
pro-

(*k*) See something further of *these reserved Cases* at the End of this first General Head.

producing *Droughts*, tho' some he employs in a different Way; we may be therefore briefer in treating on them. And that these may be more distinctly viewed, we may likewise (1.) Observe the *principal Instruments* he uses; and (2.) his *powerful Actings* in these various Instruments.

1.] The *principal Instruments* he uses in this Affair: And these may be reduced to the following Articles; (1.) The *Seas*; (2.) The *solar Beams* and *Atoms*; (3.) The mutually *attractive Powers* between the *Sun* and *Moon* with our *Atmosphere* and *Waters*; (4.) The *Course* of the *Winds* in bringing the *watery* and *nitrous Vapours* over us; (5.) The *condensing* and *uniting* them in *Clouds* and *Drops* by the *Powers of Cold* and *Attraction*, and their descending by the *latter* of these two Powers.

1. The *Seas*.

These are the great Reservoirs and perpetual Fountains from whence the Rain is drawn: The watery Substance in their Surface, being first divided from the Salts adhering to it, then raised into the Atmosphere, expanded, carried about by Winds, formed into Clouds, joined in Drops, distilled in Showers; some infused and rising into plants and perspiring in the Air, the rest running into Springs and Rivers, then by constant Circulations returning to the *Seas* again; and from thence employed on the same kinds of Circuits and Designs, in perpetual Revolutions. So *Solomon* observed above *twenty-seven Hundred Years* ago, Eccles. i. 4. *All the Rivers run into the Sea; yet the Sea is not full; unto the place from whence the Rivers come, thither they return again.*

But as the Springs and Rivers run into the *Seas*, and without a fresh Supply from thence would quickly fail, the Earth grow dry, and every Herb and Tree would wither; the arduous Question is—How shall the *Water* which is 800 Times heavier than *Air* in Winter, 850 in the Spring and Fall, and 900 in Summer (1), rise up against all the Laws and Power of *Gravity*, into this vastly lighter Medium, and form in Clouds, and there for a Time suspend and float aloft on this thinner Element, till it unites in Drops and falls in Showers? And especially how can these Waters rise, when every *square Foot Column* of the *Atmosphere* is found to press with a Weight of

(1) So Dr. Desaguliers in the *Transactions of the Royal Society*.

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of above *two Thousand Pounds* on every *Foot square* of *Water* in the Surface of the Seas and Earth (*m*) ? One would be apt to think that here they would be bound down for ever. But,

2. The primary Means of their rising seem to be, the exceeding active, swift, piercing, separating, rarefying *Rays* and *Atoms* from the Sun.

How they operate we have considered before: And shall here only observe, that as the *Sun* is computed about *eighty-one Millions* of Miles from the Earth, they fly this Distance in about *eight Minutes*; and in a hot Summer's Day, they divide and raise a *tenth Part* of an *Inch* from the Surface of *Water*; which from every *four Foot square* will make a *Gallon*, and from every *square Mile* above *six Thousand Tons* (*n*). And as these divided *Globules* rise, they are by the repulsive and reflecting *Atoms* of Heat, so rarefied or driven so far asunder from each other, as to extend to *two Thousand* times greater Space than they did as they lay in the compact Form of *Water*; till the *rarefying Force* diminishes and comes to a Balance with the other *Power of Gravitation*.

3. The mutually *attractive Powers* between the *Sun* and *Moon* above, and our *Atmosphere* and *Waters* below.

For, to speak in the usual Style, as *those great Bodies* every Day pass over the *Seas*, the *Waters* nearly under them rise up towards them; And tho' the *Moon* be abundantly less than the *Sun*, yet she is so much nearer to us, being but about *two Hundred and forty Thousand Miles*, that our *Seas* rise *five times* higher towards her, than towards the *other* (*o*); and this higher Rise is called the *Tides*. And tho' the *Attraction* of the *Sun* and *Moon* conjunctly are insufficient to divide a single *Globule* of *Water* from the *Sea*; yet as they either jointly or separately go
over

(*m*) Mr. Boyle found the *Atmosphere* to press on a *square Foot* with a Weight of *twenty-one Hundred and sixty-eight Pounds Averdupoise*, or *twenty-six Hundred and ten Pounds Troy*.

(*n*) So Dr. Halley in the *Transactions of the Royal Society*.

(*o*) Sir Isaac Newton in his *Principia* says, when the *Sea* rises towards the *Sun*, one Foot eleven Inches and an Eighth of an Inch, it rises towards the *Moon* eight Feet and eight Inches: which is a little above *four and an half* times more towards the *Moon* than towards the *Sun*: But Mr. B. Martin says, Mr. Domkey has since found it to be *five times* more to the *Moon* than *Sun*. And yet both Computations may be right, according to the various *Perigees*, *Apogees* and *Latitudes* of those attractive Bodies: Yea, these two Gentlemen may mistake Sir Isaac; for he immediately adds, that *when the Moon is in her Perigee, the Tide rises two Feet higher, and more* 3- which is above *five Times and an half* higher than towards the *Sun*.

over it, the *Force* of *Attraction* in the *Waters* towards the *Earth* must in proportion be abated, and therefore more easily and plenteously raised by the solar Atoms; and the watery *Globules* being once divided, rarefied and raised into the Air, the less is their *Attraction* towards the *Earth*, and the greater in proportion towards *those heavenly Bodies*. And as the *Sun* and *Moon* are every Day passing round our Globe; even the whole *Atmosphere* nearly under them, unless prevented by other Powers, successively rises towards them, increases its Extension, and helps the Vapours upward. Though after all, the superior Power of the *Earth's* Attraction, being so near these Vapours, as long as it continues, will hinder every Atom of *Air* and *Water*, though not of *Light*, from flying away.

Thus we in some measure see how the *Waters* of the *Sea* are raised into the *Atmosphere* in great Abundance, and thereby Preparations made for plenteous Showers. But how shall they come over us and rain down upon us? To this I answer,

4. The *Course* of the *Winds* are a principal Instrument in bringing both the raised *Vapours* and condensing *Cold* or *Nitre* over us.

For tho' the rarefying Powers we mentioned before have a Tendency to spread the Vapours raised from the Sea into the Atmosphere over the Shoars and Countries round about; yet as some particular Winds may either hinder their coming over us in plenty, or carry them away before they contract in Clouds and Drops, and thereby continue and increase a Drought among us; so other Winds may both bring and make them meet and croud above us in great Abundance, and both drive the Atoms of Heat away, which kept up their Rarefaction and hindered their Condensation, and may also bring a nitrous, cold, or less warm Air; which helps to condense the rarefied Vapours into Clouds and Drops.

5. And lastly,—The uniting them in *Clouds* and *Drops* by the Powers of *Cold* and *Attraction*, and their *Descent* in *Rain* by the latter of these two Powers.

Whether the Particles causing *Cold* be a peculiar Kind of Substance, or are only without that Motion which causes Heat; it is enough that what we call the Particles of *Cold* help to contract the watery Vapours, or bring them so near together as sensibly to intercept so great a Number of Rays of Light, that we cannot see the Sky, and then

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then they appear in the Form of *Clouds* (*p*). And the like no doubt is also the Effect of the *Attractive Power* of these watery Vapours, when it is not hindered by the contrary *Force of Repulsion* or *Expansion* from the more powerful Atoms of Light and Heat.

Yea 'tis highly propable, that by the *interchangeable Predominance* of all those Powers, occasioned by the Revolutions of Day and Night, and the different Seasons of the Year, and other instrumental Causes—the *Atmosphere* round the Globe is continually, in every Part, either expanding above or contracting within its *Balance* of Gravitation; and that this is a main, continual Source of our Varieties of Winds and Weather. While by the *Power of Heat* it is expanding over us, or kept above the Balance, we have *droughty Weather*: And when by the contrary *Powers of Cold* and *Gravitation* it contracts and comes below the Balance, the watery Vapours draw nearer to each other, till they form in *Clouds*; and as their attractive Power predominates, they join in *Drops* and descend in *Showers*.

These seem to be the *various Instruments* of *plenteous Rains*. But we must now consider,

2.] The *Agency* of GOD in these various Instruments.

And in particular,

1. As to the *Seas*, the material Source of all.

These great and perpetual Fountains the wise CREATOR has provided for the necessary and continual Supply of the Earth with sufficient Rain. They seem to have been prepared at the Creation of this Globe (*q*): and he has
so

(*p*) The *Particles of Cold* seem to be unequally dispersed thro' the *Atmosphere*: And as there seems to be a peculiar *Repulsion* between them and the *solar* or *sulphureous* Atoms on the one Hand, so a peculiar *Attraction* between them and the *watery* Globules on the other. And as *Heat* may be more or less, either according to the Number or Degree of Activity of the *sulphureous* Atoms, so may *Cold* be more or less, either according to the Number or Degree of Activity of the *nitrous* Particles. When the *solar* or *sulphureous* Atoms therefore become in any Part of the *Atmosphere* either fewer in Number, or weaker in Action; the less are the *nitrous* Particles interrupted in their Action, and the more freely and fully do they exert their Power. In their *smaller* Numbers or Degrees of Action, they seem only to *condense* the watery Globules, or draw them nearer to each other, and so form them into *Clouds*: but in *greater* Numbers or Degrees of Action, *freeze* them: and in freezing act so powerfully as not only to fix the purest and most fluent Globules of Water into *Snow*, *Hail* and *Ice*, but even to break the *Barrel* of an *iron Gun* enclosing them; and in a strong *brass Cylinder* of two or three Inches Diameter, to force up a Weight of *two hundred and fifty-four Pounds*, against all the Pressure of the incumbent *Atmosphere*: as Mr. *Boyle* observed.

(*q*) As both *Up-land*, *Mountains*, *Valleys*, *Rivers* and *Seas*, seem to be
needful

so wisely placed them, as to lie convenient for every Region. The Northern Seas for the northerly Parts of *Asia*, *Europe* and *America*: the *Mediterranean* for the southerly Parts of *Europe*, the northerly of *Africa*, and the westerly of *Asia*: the *East-Indian* Seas for the southerly Parts of *Asia* and the easterly of *Africa*: the *Atlantick Ocean* for the westerly Parts of *Europe* and *Africa*, and the easterly of *America*: and the *Pacific Ocean* for the westerly Parts of *America* and the easterly of *Asia*, (r) &c. And who could create and place them but God alone? *Psal. xcv. 5. The Sea is his, and he made it, and his Hands formed the dry Land. Psal. lxxiv. 17. Thou hast set all the Borders of the Earth. Psal. xxxiii. 7. He layeth up the Depth in Store-houses.*

But yet his continual Influence is needful to preserve not only the *Lakes* and *Rivers*, but even all these mighty *Oceans*, from being totally dried up and lost. For by their watery Substance incessantly rising into the Atmosphere at the rate of about *three Hundred thousand Million Tons* in a Day (s); without his more mighty and perpetual Influence in that Operation called *Attraction*, the Earth in its exceeding swift Rotation in its annual Orbit, of near *a thousand Miles in a Minute*, would leave this watery Substance streaming away behind it, as fast as it arises, until the Seas themselves were totally exhausted without Recovery, and so this whole Globe itself deprived of every Particle of Moisture.

And perhaps this might be one Way of the Earth being delivered from the redundant Waters of the *Deluge*. And a *Comet* passing thro' or near the streaming Vapour, might then attract and carry it quite away: or it might descend to the *lower Planets* which might want them, or to the *Sun* himself if the Rays would let it, or be by them dispersed to the *higher Planets* or *Satellites* of the *solar System*.

But by this his particular Operation which we commonly call *Attraction*, he by an amazing Force continually makes

needful from the *Creation*, both for Health and the full Supply of Water in every Region; so the inspired *Psalmist* signifies the same in *Psal. civ. 3—9*; where he plainly describes the State of our Terraqueous Globe, both *before*, *in*, and *at the Ending* of the *Flood*: which I leave the Reader to consider.

(r) I might also observe the needful Situations of the *Baltick*, *Euxine*, *Caspian*, and *Red Seas*, the *Venetian* and *Persian Gulphs*, and other great *Bays* and *Lakes* in diverse Parts of the Globe, for this Design: But the bare Sight of them in a Map will shew the Wisdom of their Situation.

(s) This Computation I make upon the Supposition that the whole Surface of the *unfrozen Seas*, *Bays*, *Lakes*, and *Rivers* round the *Globe* make but a *Fourth Part* of its *Superficies*.

makes the remaining watery Vapours to keep with the Earth in its swift Rotation, from being left behind it. Thus therefore should we own to God as that righteous Man, Neh. ix. 6. *Thou hast made the Seas and all that is therein, and thou preservest them all.* And how wondrous is the Exercise of his Mercy, Patience, Benignity and Power, for this ungrateful and wicked World, continually!

2. As to the rarefying *Beams* and *Atoms* of the *Sun*.—

We have already considered their Action as the Operation of God. To which I may add—that by the Computation above we may further see, that were *our whole Globe* covered with *unfrozen Water*; such is the still mightier Power of God put forth in these inconceivably diminutive Atoms of Light and Heat, as not only to make them fly up hither with such an amazing Force against the Sun's Attraction, as we observed before, but even to raise from hence *four Times as many Million Tons* of Water in a *Day*, as we just now mentioned, i. e. *Twelve Hundred Thousand Millions*, and this against the united Powers both of Cohæſion and Attraction. Yea if the *whole Sphere* of the *Earth's Orbit* were a concave Surface of *Water*, the *solar Atoms* would have the same Effect to raise them: and how many Million of Million times more would be then raised by them, is beyond our Capacity to comprehend. How amazing is the Power of God put forth in in these extreamly diminutive Atoms (*t*).

And all this Raising and Expansion of Waters is only, either by the *reflexive Power* of the *Sun Beams* which is abundantly weaker than in their direct Descent; or by the unaccountable *Activity* of their *dispersed Parts*, when the Rays being intercepted in their rectilinear Motions have immediately lost their Light, are dissolved into their innumerable Millions of Atoms, and these dark Atoms left to innumerably various Motions from what they had before, and have need of God both to guide them and continue their Activity for these wondrous Purposes.

Yea this Operation of his is both more evident and wonderful, in that he continually steers both these *reflecting Rays* and *dispersed Atoms* of *Light* and *Heat* with the
watery

(*t*) The Atoms of Light are so inconceivably small, as Dr. Nieuventyt shews, that the 14th Part of a Grain of *Tallow* consumed in the 60th Part of a *Minute* in a *Candle* of six to the Pound, produces a greater Number of *Particles* of *Light*, than a *Thousand Times a Thousand Million* of *Earths* equal to ours, would be able to contain *Grains* of *Sand*. And what a vastly greater Number still, do the abundantly denser Beams of the *Sun* produce?

watery Globules, and carries them up between the *descending Sun-Beams*; which else by their vastly greater Force would beat them down to the Seas, or rather never permit them to rise against their mightier Current into the Atmosphere: And yet these *expanding Globules* of Water continually *cross* those *descending Rays* without Interruption. It must all be done by the wise Direction and continual Agency of the Power of GOD. Thus *he divideth the Sea with his Power*, as *Job* declares in Chapter xxvi. 12. So the *Israelites* in *Psal.* cxxxv. 6, 7. *Whatsoever the LORD pleased, that did he in Heaven and in Earth, in the Seas and all deep Places; he causeth the Vapours to ascend from the Ends of the Earth, &c.*

Or if these Rays and Atoms *touch not* the watery Globules, but get under and form *Atmospheres* around them, or raise and force them up before them by *some other elementary Power* exerted at a Distance from them; it will be yet more wonderful, and not less evidential of the Action of GOD, but lead us nearer to view him. For whether this be by an *universal Fluid*, or *their elastical Atmospheres*; this Fluid and these Atmospheres being all *material*, they can only act, as they are acted on by that universal, all-knowing, all-wise, all-powerful Being.

And after all, since Sir *Isaac* has computed, the *Atoms of Light* are so inconceivably small and solid, that their *Attraction* is above a *Thousand Million Million* times greater than the Force of *Gravity* on the *Surface of the Earth*, according to the Quantity of Matter in each;—what but the Power of GOD can first force them up from the *Sun* against the *Sun's* mighty *Attraction*? And as soon as ever they have done their Office here; then in opposition to the great *Attraction* between them and the *Earth*, force innumerable Millions of them back again; Multitudes up to the *Moon*, representing to her the *Earth* as a glorious Luminary *fifteen times* greater than *she* appears to us, as Dr. *Gregory* computes; Multitudes flying to the *Sun* again; and Multitudes of others to unknown Distances *successively* in all the *ætherial Regions* round about (u).

D 2

3. As

(u) I said *successively*—Because the *Sun-ship* Half of the *Earth* being always towards the *Sun*, it in her annual Orbit turns *successively* to every Part of the starry Region in the Course of a Year: Though it seems highly probable that this Day-light Half of the Globe looking always towards the *Sun*, the greater Part by far of his *reflected Rays* are in their Current towards him retracted to him. The like may be said of all the *Planets* and *Satellites* wheeling round him and enlightened by him; their Day-light
Side

3. As to the mutual *Attraction* between the *Sun* and *Moon* above and the *Waters* with our *Atmosphere* here below——

We have already shewn, that this *Attraction* or *mutual Impulse* towards each other, acting always every where throughout the *solar System*, not only in every Atom, even in the very Centers of every Body, but also with a perfect View to all the other Atoms throughout the System in all their various Distances and Situations—must needs continually proceed from an universal, perfectly knowing, wise and powerful Agent, always every where working in them: which can be none but GOD. The like Agency of GOD we have also shewn both in the *Rise* and *Course* of the *Winds*, whereby he brings the *watery* and *nitrous Vapours* over us—in *condensing* them in *Clouds*, and *uniting* them in *Drops* by his Powers of *Cold* and *Attraction*—and in making them *descend* in *Rain* by the latter of these two Powers.

But here we must also observe, that when he has raised *so many Millions of Tons of Water* into the *Air* and hangs them over us like heavy Mountains; then he by the same merciful Power restrains them, holds them up, and permits them not to run into *mighty Lakes* or *Cataracts* at once, and overwhelm and drown us; but joins the *watery Globules* only into *Drops* one after another, and so distils them, sometimes for several Days together, as the *Trees*, *Herbs*, and *Corn* can bear them. So *Job* observed with grateful Wonder, Chap. xxvi. 8. *He bindeth up the Waters in his thick Clouds, and the Cloud is not rent under them.*

This is Part of the *Agency of GOD* in giving Plenty of *Rains*. And thus the Prophet even repeatedly assures us, Amos v. 8. and ix. 6. *He calleth for the Waters of the Sea, and poureth them out on the Face of the Earth.* So the divine Poet in Psal. cxlvii. 8. *Who covereth the Heavens with Clouds, who prepareth Rain for the Earth.* And then, as *Elihu* describes it in Job xxxvi. 27, 28. *He maketh small the Drops of Water: they pour down Rain according to the Vapour*

Sides looking always towards him. And though he emits innumerable Millions of Rays continually to all the *fixed Stars* within their Reach; yet it seems most likely that he constantly receives as many *from* them as he sends forth *to* them: And so these innumerable *Stars* or *Suns*, by the mighty and unceasing Agency of GOD, may only exchange their Rays continually, and constantly supply each other. Or if any be spent in the *Comets* or *Planets*, he may send off the refined sulphureous Substance in them, with the Rays he reflects, and make equal and perpetual Reparations.

Vapour thereof: which the Clouds do drop and distil upon Man abundantly.

And thus have we briefly considered the *natural Agency and Government* of GOD both in bringing grievous *Droughts* and plenteous *Rains* on a Land.

And yet after all our Searchings, his Ways of acting in these Matters are not fully discovered to us. So *Eliphaz* seems to intimate, when he speaks of GOD in such Terms as these, Job v. 9, 10. *Which doth great Things and unsearchable, marvellous Things without Number; Who giveth Rain upon the Earth, &c.*

But as we observed under the Head of *Winds*—In these and other Cases, we should not dare to apprehend that the Sovereign GOD in governing this lower World intirely confines himself to act according to his common Course of Nature; but most wisely and justly *reserves the Liberty of acting otherwise* on all Occasions when he sees most fitting.

Such like *reserved Cases* seem to be Earthquakes, Hurricanes and Tempests; Storms of Wind, Rain, Thunder, Lightning, Snow and Hail, with the raging of the Seas; and indeed all Kinds of Weather, hot and dry, cold and wet; the Rising of noxious Vapours out of the Earth, the Corruption of the Air, the Multiplication of Insects and Animalcula, infectious and epidemical Diseases; Multitudes of Alterations in human Bodies; personal Distempers and Mortalities; Lotteries and Accidents; as also innumerable Changes of Ideas and Propensities both in brutal and human Creatures. In all which he rules this lower World and brings about his wise Designs; making all Kinds of Substances, indeed, his fitting Instruments, and using them; but, whenever he sees Occasion, *giving additional Degrees of Power and different Directions, or abating their Degrees of Power* in other ways than in his common Course of Nature, which is only his usual Way of Operation in them.

In this manner he may in the most proper Seasons send both Droughts and Rains, and Sickneses and Health, to particular *Places*; he may point his Lightnings to particular *Persons*; he may raise a Storm to disperse a *Fleet*, and give additional Powers to a Gust of Wind to overset a *Vessel*, or to the Waves to break her; he may direct *Physicians* to a sufficient Knowledge of the Cases of their Patients, and the suitable Means of their Cure, and give additional Forces and Directions to the *Medicines* in their
inward

inward Operations, or otherwise. And so in Multitudes of other Cases: Or there would be no more need to pray to GOD for a safe Voyage, or a prosperous War, or to preserve from Drought, or Plagues, or Enemies, or to save in any Sickneses or Dangers; than to pray in an extream hot Day, that he would make the Sun to go down at the usual Time; or in a dark and cold Night, to rise again; or that he would make the Tide to ebb or flow: which would exceedingly, if not intirely prevent that Reverence of him, which in the present State of human Nature is highly if not absolutely needful, to keep the Race of Men in any tolerable Order, and excite them to pay him their suitable Acknowledgments, both for his own just Glory and their Advantage.

In short, the Wisdom and Goodness of GOD seem to require a *twofold Kind of natural Operation* among his Creatures in our terrestrial World, answerable at least to the present Condition of Men therein: —the one Kind more *stated*, as the constant Revolution of Night and Day, and the Seasons of the Year, the Action of Gravitation, the Ebb and Flow of Tides, the shining of the Sun, &c. that so we may not be at all Uncertainties in ordering our Affairs, but may have these universal Necessaries to depend on. But as we need powerful Restraints from gratifying our evil Appetites, and Excitations to all Kinds of Duties, especially to GOD our Maker, Owner, Sovereign and continual Upholder and Benefactor; it seems both *wise* and *kind* that he should also in Multitudes of Cases keep us in Uncertainty, and *occasionally* operate in all Sorts of Substances; that we may constantly see our Dependance on him, and Need of his gracious Interposals for us, may fear to offend him, and when he chastens us, may be moved to humble ourselves and implore his Mercy in the Change of his Dispensations.

And such a *wise Scheme* of divine Government as this, the *holy Scriptures* clearly give us, as I might easily shew in the above-mentioned Cases. In particular, such Apprehensions of the Operations of GOD has the inspired *Elihu* taught us, as to *his ordering our Atmosphere*, in *Job xxxvi.* and *xxxvii.* ‘ Remember that thou magnify his Work
 ‘ which Men behold! Every Man may see it, Man may
 ‘ behold it afar off. Behold GOD is great, and we know
 ‘ him not. For can any understand the Spreadings of
 ‘ Clouds or the Noise of his Tabernacle? Behold he
 ‘ spreadeth his Light upon it, and covereth the Bottom of
 ‘ the

the Sea. For by them judgeth he the People, he
 giveth Meat in Abundance. With Clouds he covereth
 the Light, and commandeth it not to shine by the Cloud
 that cometh betwixt.—Hear attentively the Noise of
 his Voice, and the Sound that goeth out of his Mouth :
 He directeth it under the whole Heaven, and his Light-
 nings unto the Ends of the Earth :—He thundereth with
 the Voice of his Excellency—God thundereth marvel-
 ously with his Voice : Great Things doth he which we
 cannot comprehend. For he saith to the Snow, be thou
 on the Earth ; likewise to the small Rain, and to the
 great Rain of his Strength : He sealeth up the Hand of
 every Man, that all Men may know his Work : Out of
 the South cometh the Whirlwind, and Cold out of the
 North : By the Breath of God, Frost is given, and the
 Breadth of the Waters is straitened. Also by watering
 he wearieth the thick Cloud : He scattereth his bright
 Cloud ; and it is turned round about by his Counsel ; that
 they may do whatsoever he commandeth them upon the
 Face of the World in the Earth : He causeth it to come,
 whether for Correction, or for his Land, or for Mercy.

But this brings us to consider,

II. His *moral* Government, or his *moral Ends* in these various Providential Operations.

And here we may (1.) take a View of his *moral Government of Men in general* ; and then (2.) in *causing Droughts and Rains in particular*.

[1.] As to his *moral Government of Men in general*—The *Scriptures* are so clear and full in this, that whoever believes them wrote by Inspiration, cannot doubt it. I shall therefore offer something to confirm our Faith therein from *other Arguments*.

And that he always exercises such a *moral Government* over his *moral Creatures*, such as *Man*, must needs arise from his own moral Nature and theirs, and from his natural Relation to them.

For as to HIMSELF—His necessary and eternal *Self-Existence* must needs be owing to the most absolute Perfection of his Essence ; an Essence so supremely and absolutely perfect, that it cannot but eternally exist. And this Essence must be so absolutely perfect, as to comprehend every absolute Excellence therein : there being an equal absolute Necessity of one as well as another, and so of all as well as any : of absolute *Spirituality, Ubiquity, Understanding,*
Power,

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Power, and Knowledge, which are commonly called his natural Excellencies ; as also of absolute Wisdom, Justice, Goodness, Truth, and Holiness, which are commonly called his moral, as well as the other.

And as his *natural* Excellencies plainly include his *moral* ; so the Exercise of his *natural* Excellencies in any Action equally includes the Exercise of his *moral* in the very same Action also. As they are all essentially undivided and absolutely harmonious in him, they must for ever act in absolute Concert and Harmony. In particular ; being absolutely *spiritual*, always *every where* present, and always absolutely *understanding, knowing, and powerful* ; he must be always absolutely *wise* : and being always absolutely wise, he must always have the *wisest Ends* in every Exertion of his *Power*, both in *creating, upholding, and ordering* every Creature, and in every Act of his Power contained therein.

And as he has created *Men* with all their Faculties and Powers, and continually upholds them, continually preserves them from innumerable Evils, and even such as would be most afflicting and fatal, and is continually obliging them with innumerable undeserved Kindnesses of the greatest Moment, according to his sovereign Pleasure ; as they absolutely depend on him, and he has an absolute Propriety in them, is infinitely full of the highest and most venerable and amiable Excellencies, and has given them Power of knowing all this ; they must needs in Justice owe him the highest *Gratitude*, and *Love*, and *Reverence*, and *Honour*, with the most absolute *Devotion, Service* and *Obedience* : And all this he must needs know ; and both his own Perfections require of them, and also engage him to treat them in a Way agreeable to the very Nature of that most absolute *Knowledge, Wisdom, Goodness, Truth* and *Equity*, which are essential in him.

And here I might easily shew, that a *moral Government* of GOD is *most righteous*, and therefore he must in Justice exercise it : that it is the *best* Government both for himself and his moral Creatures ; and therefore his absolute Goodness will effectually move him to it : That it is the *wisest* and *most fitting*, and therefore his absolute Wisdom will lead him to approve and chuse it : and that he perfectly sees all this, with his own absolute All-sufficiency for this most perfect Government ; and all this in the most united Harmony will engage him to undertake and
manage

manage it in the most perfect Manner. But the Time would fail me.

And I would only now remonstrate—How *extreamly absurd* would it be to assert, that *such a Man* is the *most excellent Father*, who only in general provides Things needful and convenient for the *natural Supply* of his *Children*; but takes no Care of their *moral Good*, neither to give them any Intimations that Wisdom, Kindness, Justice, Truth, Hatred, and avoiding of all moral Evil, or Love and doing of all moral Good, are acceptable to him; but wholly lets them alone to do as they list, to revile him, and spoil his Works, and lye, and cheat, and gratify every inordinate Appetite, and hate, injure, and destroy each other; and yet *never* corrects them, or shews any Displeasure at their horrid Crimes, *nor ever* helps those who repent, nor even those who honour him, when in Distress they cry to him for Mercy! And as it would be extremely absurd to assert that *such a Man* is the *most excellent Father*, and as GOD is infinitely more excellent than *Man* can be; it must be infinitely more absurd to imagine that GOD can in such a Manner govern the Children of Men, who are much more the Children of his own Production.

Only we must here observe; that considering the moral Nature of GOD and *Man* and our Condition in *this Life*, it is evidently inconsistent with absolute Justice, Benignity and Wisdom, to limit our Existence to the *present State*: And as the *present State* must needs be designed chiefly to be a State preparatory or *precedaneous* to a *future*; it is not *a thousandth Part* of his absolutely perfect Scheme of moral Government which is exercised here, and that we now can see (*w*): On which Account in Multitudes of Cases it must in the Nature of Things appear exceedingly mysterious to us, and we must therefore refer the Completion, with our satisfying Views thereof, to Eternity.

And now,

[2.] As to his *moral Agency* and *Ends* in causing *Droughts* and *Rains* in *particulars*— As

(*w*) Herein I speak much *within Bounds*; his *absolutely perfect Scheme* reaching to *endless Successions* in *Eternity*: Tho' for the Satisfaction at least of the Blessed, that they may not be ever kept in intire Suspence, it seems to be requisite, that in this eternal Scheme, there must be such *successive Periods*, so complete, as to give the Saints and Angels a clear View of the perfect Harmony of the divine Perfections in them: and then go into *new ones*, for their further Wonder and Delight, and so successively for ever.

As GOD has made *us* the *most superior* of Creatures in this lower World; he has also made this terraqueous Globe and Atmosphere, with all the Substances and inferior Creatures in them, in a gradual Subordination of Nature to our Use and Benefit, and so he commonly orders them in his Course of Providence: And as in this he makes them in the Course of Nature terminate, this was his Design, and this Design he carries on continually: And herein is not only the Exercise and Display of his *natural* Excellencies of *Spirituality, Ubiquity, Understanding, Knowledge and Power*; but also of his *moral*, especially *Wisdom and Benignity*.

And as not an Atom of Light or Heat, or Particle of Air, Cold or Nitre, or Globule of Water, in his Course of Nature moves but by his active *Power*; wherever he exerts this Power, especially in causing *Droughts and Rains*, he therefore always acts in perfect *Wisdom*, for the *wisest Ends*; tho' to us in their very Nature inscrutably various and extensive, in their numberless Connections, Branches and Trains of Consequences: And these *wise Ends* must needs be *moral* as well as *natural* with respect to *Men*; for whom they are chiefly made, who are chiefly affected with them, and in whose *Affliction or Advantage*, under GOD, they supremely terminate.

But tho' I said *Affliction or Advantage*—as these two Ends more clearly seem to be different in a *natural* Sense; yet in a *moral* Sense, in our present depraved and mixed State, which is a State of Probation, and so of needful Discipline for our greater Benefit, all Afflictions may be advantageous, even eternally advantageous, excepting those that hinder any in preparing for Eternity: And these must needs be meer Punishments to the particular Persons utterly ruined by them, tho' they may be Advantages to others.

As to the *natural End* of God in *Droughts*, it must in general therefore be as he in his Course of Nature makes them terminate, *viz.* in *afflicting* us. And as to *Rains*—when they are unseasonable or immoderate, his *natural End* must be to *afflict* us also: But when seasonable and moderate, it must be by reviving and increasing the Fruits of the Earth, and the Cattle, to promote our *Benefit*.

But then those *natural Ends*, with respect to *us*, must needs in *Wisdom* be subservient to his *moral*. And as to *these*, we may observe in general—That as his *natural End* in *Droughts* and unseasonable and excessive Rains, must
be

be to *afflict* us, his *moral* End must be by this Affliction to *correct* us. That as his *natural* End in seasonable and reviving *Showers* is our *Advantage*, his *moral* End must be thereby to *oblige* us :—And as in his constituting Nature he designed and made the *former* kind of Dispensation afflictive, and the *latter* beneficial, and sees they are ; so he knows the *natural* and *moral* *Sentiments* and *Dispositions* he has made them have a natural Tendency to raise up in us and lead us to : And these must be his *wise* and *moral* *Views* in sending them.

In *particular* therefore, they are such as these—

To cure us of those Degrees of Atheism, that are apt to grow upon us in a constant Course of agreeable and fruitful Seasons, and lead us to consider and see his constant Operations, Being, and Perfections, both in these and other of his Works of Nature—To raise up in us an answerable Admiration, Esteem, and Reverence of him.—To move us to pay him that Respect and Homage which are his Due, both on account of his essential Excellencies, natural and moral, and of his wondrous Works both of Creation and continual Providence.

In a scorching *Drought*, to convince us of our intire and constant Dependence on him in these particular Operations of Nature.—To make us feel and see him afflicting and chastizing us, and apprehend his awful Power, Justice, and Displeasure therein.—To stir us up to consider our Relations, Obligations, and various Duties and Behaviours to him.—To excite us to a serious, diligent and impartial Search both of our Hearts and Lives, that we may discover our Sins of Commission and Omission in all their Kinds, Numbers, Aggravations and evil Nature, Fruit and Tendency.—To move us to lament, confess and forsake them, to humble ourselves before him, resolve on Amendment, and implore his Mercy.

And as for *us who live in the Light of the Gospel*—to bring us further on to those peculiar Graces and Duties, which this highest Revelation of God on Earth points out and requires us to seek and labour after : Such as the *sanctifying Change* of our Hearts as the Source of all Sincerity and real moral Excellency, and their being broken and melted for all our Dishonours of God and inward Contrariety to him ; our justifying him in all his Chastisements, and our loathing and condemning ourselves before him ; our hating and renouncing every Sin both in Heart and Life ; our *Desire* of mortifying every Inⁿclination

clination thereto as offensive to him, of being reconciled to him as the highest and best of Beings, of being conformed to him in Holiness, and of glorifying him by universal Obedience; our rejoicing in CHRIST the *Mediator*, our earnest Application to him to reconcile us to GOD, and procure us every Blessing; our hearty embracing him in all his Offices, and our trusting in him to discharge them for us; yea thro' him our returning to GOD in the highest Affection, and giving ourselves intirely to him in an everlasting Covenant; imploring not only Pardon and temporal Help in the present Difficulty, but also his perpetual Friendship, with his effectual SPIRIT to keep from every Sin, mortify every corrupt Affection, grow in every Grace, abound in every Duty, and freely and faithfully serve him for ever; and then humbly and patiently waiting for all these Mercies.

And lastly, upon *answering our Prayers*, kindly changing the Course of his Dispensations towards us, and giving us *seasonable and suitable Showers*;—Then to rise in lively Thankfulness, and Love, and Praises; and proceed in all other due Acknowledgements of our Obligations to him.

These are plainly the *moral Ends* of these his providential Operations, as the very *Nature of Things*, as well as the inspired *Scriptures*, fully shew, had I Time to mention them. But I must now conclude with some

I M P R O V E M E N T.

I. Let us then learn *to see the Operations of GOD in Nature*, with his *Being*, and various *natural Perfections*; in particular his Presence, Understanding, Knowledge, Wisdom, and active Power appearing in them.

It is even contrary to the real Truth and Connection of Things, as well as that Respect we owe the sole CREATOR and Preserver, Owner, Lord and Ruler of the Universe, to look on the Operations of natural Causes as Operations without his continual Influence, Support and Guidance. If we therefore had a due and realizing View of Things, we should view them as Instruments in his upholding, acting and directing Hands, which he continually uses to accomplish his innumerable and wise Designs among his Creatures.

All the Operations of Nature round about us are his continual Actions: And in every lucid Ray and Spark

we should see a Glimpse of his universal Power and Presence, as well as in every glowing Fire, and in every Streak of Lightning. In the diamond Drops of Dew on the morning Herbs, we should see 'tis he that glitters in them, as well as in the Stars of Heaven. When we look and see the Moon and Sun, we should see their Maker shining in them, and how he covers himself with Light as with a Garment. So we should see him acting in the falling of every Drop and Atom, in the boiling of every Spring, in the running of every Course of Water, in the moving of every Wave, in the growing of every Spire of Grass: We should perceive him in every Breeze of Air, as well as in every Pulse of Life: And we should hear him in every Rill and Wind, as well as in the Roaring of the Sea, and the Voice of Thunder.

But we should especially see his natural Operations in *Droughts* and *Rains*, and in all the conspiring Actions of their instrumental Causes, as we have before described; and view them with religious Wonder, Delight and Veneration.

II. Let us endeavour also to see his *moral Government* and *Excellence*, in particular his Wisdom, Goodness, Justice, Truth, and Holiness, with his *moral Ends* in these Dispensations.

In afflictive *Droughts*, we should see his *Holiness*, or Hatred of Sin, in those natural Signs of his Displeasure—his *Justice* in chastizing us—and, as we live in the Light of Inspiration, his *Truth* in answering those Intimations he has given in Scripture of executing this particular Judgment, for acting and persisting in Contrariety to him; it being by Inspiration only that the *Truth* of God can be displayed. Yea, in correcting with this kind of Discipline, he shews, and we should see, his *Goodness*; as 'tis useful to convince us of our Dependance on him, that none but he can help us, and so reduce and bring us to implore his Mercy; but much more still in answering our worthless Prayers, and giving needful *Showers* in our Extremity—And in all, his *Wisdom* in displaying and glorifying both his Excellencies and his Government both natural and moral, promoting our Conviction and Veneration of them, with our present and everlasting Interest, and accomplishing a Multitude of other wise Designs among his Creatures.

And as he has a great Variety of *Ends* both natural and moral in the very same Actions; so in his *with-holding Rains*,

Rains, we should see him making the Vegetables wither and fail in Fruitfulness, the Beasts decline in Flesh and Strength, and so less fit for Food or Labour; and all to terminate both in *afflicting* and *correcting* us, and thereby *awakening* us to suitable Convictions of his Being, Perfections, Providence, our Relation, Obligations and Duties to him, Sins against him, his Displeasure with us, our Interest to return and seek to be reconciled to him, and implore his Mercy; and *exciting* us to a becoming Reverence and Adoration of him, and to all these Duties. And in his *giving seasonable Showers*, we should see him reviving the Vegetables and Animals, promoting their Growth and Fruitfulness, and all to terminate both in *relieving and obliging* us, and thereby *exciting* our religious Gratitude, Esteem, Love and Praise, and every just and grateful Duty to him.

These *moral Ends* of his we should therefore also have in View continually in these Dealings with us, and labour after an intire, just and wise Compliance with them: Or we behave unnaturally; *i. e.* directly contrary to our moral Nature, Obligations, Interest and Reason; as well as the apparent Tokens of the wise, good, just and holy Will of our Sovereign RULER, Chastiser, and Benefactor:

III. When we view these Things, we should with Pleasure also see, how exactly the *Scriptures* speak, and how clearly the Works of GOD in Nature confirm their Verity.

For besides the *Passages before recited*, we may further observe,—That when the watery Vapours spread not in the Part of the Atmosphere over us, or form not into Clouds, or the Clouds only appear without shedding a Shower, and then break away, and let the parching Sun pour out his insufferable Heat on the thirsty Earth, and no Winds from other Quarters round us bring any Supply; then we should look up to GOD, and hear him speaking with some Displeasure, as in *Amos* iv. 7. *I have withholden the Rain from you*; and as in *Isa.* l. 2. *I make the Rivers a Wilderness*: And then own to him as *Solomon*, *1 Kings* viii. 35. *When Heaven is shut up, and there is no Rain, because they have sinned against thee.*

When the Vapours rise, and gather in thick Clouds, and the Lightning flashes with irresistible Power, let us then lift up our believing Eyes, and see GOD in them: Let us hear him speak with Majesty and Terror, as in
Isa.

Isa. l. 3. I cloath the Heaven with Blackness: And then believe and own as the Prophet, Jer. x. 13. When he uttereth his Voice, there is a Multitude of Waters in the Heavens, and he causeth the Vapours to ascend from the Ends of the Earth; he maketh Lightnings with Rain; he bringeth forth the Wind out of his Treasures. So Chap. li. 16.

When the desired Rain comes down,—Then let us further see and speak of God with *Eliphas*, as in *Job v. 10, 11. Who giveth Rain on the Earth, and sendeth Waters on the Fields, to set up on high those that be low, that those who mourn may be exalted to Safety.*

When the Showers descend on some particular Places, and pass by or stop before they arrive at others;—Then let us with humble Submission hear the supreme Orderer of them say, as in *Amos iv. 7, 8. I caused it to rain on one City, and caused it not to rain on another City: one Piece was rained upon; and the Piece whereon it rained not, withered:—Yet have ye not returned unto me, saith the LORD.*

And when the Rains are plenteous and general;—let us then gratefully see and sing as King *David* with the Congregation of *Israel*, in *Psal. lxxviii. 9. Thou, O GOD, did send a plentiful Rain, whereby thou didst confirm thy weary Heritage.*

While we see the Corn and Grass dying, and the Drought continuing, and growing more intense; let us see the burning of the Divine Displeasure, and say as he, in *Jer. xii. 1, 3. Righteous art thou, O LORD, How long shall the Land mourn, and the Herbs of every Field wither, for the Wickedness of them that dwell therein! And when we see the Rain descending and reviving the Plants and Animals, and causing them to grow and flourish; then let us speak of GOD, and to him, as they in *Psal. civ. 13,—15. He watereth the Hills from his Chambers; the Earth is satisfied with the Fruit of thy Works: He causeth the Grass to grow for the Cattle, and Herb for the Service of Man; that he may bring forth Food out of the Earth, and Wine to make glad the Heart of Man, and Oil to make his Face to shine, and Bread to strengthen the Heart of Man.**

IV. Let us now consider these various Works of GOD, both as to his natural and moral Dispensations to us in the present Summer—The most remarkable on these Accounts we have ever known.

Let us remember how greatly he distressed us in the late most extraordinary long, extreme, destroying Drought,
and

and in many Places *Swarms* of various Sorts of *Insects* devouring all before them. I have met with none that remembers the like Distress. The first Crop of *Hay* which was our chief, yea with many the sole Dependance, to support the *Cattle* for our five Months foddering Season, so far cut off, that most of the People had but a *fourth* Part, many but a *fifth*, many but a *tenth* of what they used to mow; and many *none* at all, being obliged to turn their *Cattle* into their only mowing Ground to keep them from perishing: And how affecting was it to see them empty, pining, and go lowing about for want of Food; their Owners pitying, but unable to help them.

In many Parts of the Land, we saw innumerable *Swarms* of *Worms* and *Grashoppers* concurring to devour the remaining *Herbage*:—In many, both the *Beans*, *Pease*, *Oats*, and *Barley* withering up:—In many, various Sorts of *Vermin* destroying the *Flax*, the *Potatoes*, *Turnips*, and other Eatables:—In some, Millions of *little Worms* consuming the necessary *Leaves* of *Trees* in *Orchards*:—In others, Multitudes of *larger Worms* cutting off the *Roots* of our *Indian Corn*, the main Subsistence of the People:—The Face of the Ground scorched to a reddish Hue:—The Brooks, Springs, and many Wells and Rivers dried away:—The *Roots* of the *Grass* so burnt, as they seemed irreparable, and the remaining *Corn* folding up, and at the Point of perishing.

Never were those affecting Passages in *Joel* i. and *Jer.* xiv. more pertinent to us than in that distressing Season.

And all the while we were languishing under the extremest Affliction, GOD was raising up as great a Quantity of *Waters* out of the *Sea* into the Air as usual: Even in *ten Miles* of the *Light-House*, on every *Day* above *nine hundred thousand Tuns*; and in an *hundred Miles*, on every *Day* above *ninety millions* (x); but directing them to other *Quarters*, and not permitting the *Winds* to bring them over us; or if they did, he drove them on to other Parts of the *Atmosphere* beyond us, kept up the *Heat* and *Expansion* here, and would not suffer the *Vapours* to join in *Drops* and *Showers* on our parched Land.

Let us never forget our great Extremity, our growing Difficulties, our threatening Dangers, our affecting Prospect

(x) To keep within Bounds, I take but *half the Circles* of 10 and of 100 *Miles Radius*: and whereas Dr. *Halley* found the Sun exhales in a square Mile every warm Day 6914 Tuns; I here take no more than 6000 in every square Mile. And the like may be said, of any 10 or 100 Miles of any Part of the *Sea Shoars*, or great Bays of all the *British* Provinces and Colonies,

spect of losing half our *Stocks*; being obliged to send not only *five hundred Miles* to *Pensylvania*, but even to *England* above *three thousand*, neither of which was ever done before, for *Hay*, to save some of our *Cattle* alive;—Yea, the Prospect of more distressing want of *Bread* for *Ourselves* and *Children*; neither having it, nor wherewith to purchase it.

Let us remember how awful the Displeasure of God appeared; and how we humbled ourselves before him, fasted, confessed our Sins, and cried for Mercy. *Thursday June 15th* was our Day of *general Fasting and Prayer* throughout the *Province*.

And now behold in what a wonderful Manner he has *heard and answered*; given us *gentle and moderate Showers*, almost every other Day, with most suitable Intervals of warm Weather, revived many of those Fruits of the Earth which seemed irrecoverable, causing them surprizingly to flourish, that we are like them that dream; destroying the *devouring Insects*, and even giving the Hopes of a plenteous Harvest!

V. And lastly, Let us now consider *what great Obligations* we are thereby under to this SOVEREIGN BEING, who has thus kindly answered us, even exceeded our Prayers and Hopes, and what are *the Duties* we indispensibly owe him.

And here we should see—That this Kindness of his is not because we have in the least Degree deserved it, but quite the contrary: That it therefore flows from his mere Sovereign Grace thro' CHRIST the *Mediator*: That it is to testify his approving our paying a Part of our due Homage to him in our Humiliations and Intreaties in this probationary State; and to signify how much more acceptable would be our cordial, universal, and continual Homage, and how extremely to our Advantage.

Our *first Duty* then, even of every one among us, and of this whole obliged People, must be to be exceeding thankful to him, and most heartily to bless and praise him—To sing, as *David* and *his People* in *Psal. lxxv. 1, 2, 9*,—*e. Praise waiteth for thee, O God, &c.*

Yea, our *further Obligations*—are most highly and fervently to love him, to forsake every Sin, and avoid every Thing offensive to him, especially the abuse of the Fruits of his Goodness—to devote ourselves thro' CHRIST en-
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tirely

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tirely to him for ever : and make it our Business and Delight to do whatever pleases him, keeping in View his Glory as our highest End, and his revealed Will as our unvaried Rule——to value his Favour above every Creature, and never rest 'till we know we have an Interest in it——as also to reverence, adore, seek and trust in him for the future.—Lastly, to consider our Misery under the *moral Drought* or want of celestial Influences ; to get a more affecting Sense of this far more great and fatal Calamity ; and to implore with unceasing Importunity the Sovereign Grace of GOD to deliver us from it, by showering down the *heavenly Rain*, or those efficacious Influences of his HOLY SPIRIT, which will revive and wash our Souls, and produce the Fruits of Holiness and Righteousness, and Joy abundantly throughout the Land. *Hos. x. 12. It is Time to seek the LORD, till he come and rain Righteousness upon you.*

And, to conclude,—Let us long for, and joy in the Prospect of the *most happy and universal Reign of CHRIST* a-coming on this lower World : And whenever we feel a natural *Drought*, or see a *Shower*, let us with Pleasure think on those reviving *Predictions* of HIM in *Psal. lxxii. 6, 7,—16, 17. He shall come down like Rain upon the mown Grass, or Showers that water the Earth : In his Days shall the Righteous flourish, and Abundance of Peace so long as the Moon endureth : There shall be an Handful of Corn in the Earth, upon the Top of the Mountains ; the Fruit thereof shall shake like Lebanon, and they of the City shall flourish like Grass of the Earth : His Name shall endure for ever ; His Name shall be continued as long as the Sun ; and Men shall be blessed in Him ; all Nations shall call Him Blessed.*

A M E N.

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