

finite hatred, disgust, and horror.—See these scenes painted in strong colours by Dr. Young and Dr. Ogilvie, in their incomparable poems on the *LAST DAY*: in Dr. Gill's singular chapter on the conflagration of the universe: with the Rev. Mr. Benjamin Francis's striking poem, intitled, *CONFLAGRATION*. I cannot wish a richer entertainment to young persons of a chaste and sublime imagination, than to read these pieces all through life: and to established and solid christians, nothing! nothing! can be more powerful to rouse up their whole souls to exert every talent of knowledge, learning, genius, wisdom, wealth, power, interest, and influence, to do the greatest good to all the world, and especially to the church of Christ, under all denominations.

A DEVOTIONAL EXERCISE TO CHRIST, on a survey
of his WISDOM in CREATION.

Thus we have taken a view of the wisdom of the Son of God in the starry heavens; in the air, earth, and sea; in the plants, trees, and flowers; in the birds, beasts, and fishes; in the wonderful structure of the human body; and in the more wonderful powers of the human soul. We have surveyed the amazing capacity of the understanding; the wonderful desires and dominion of the will; the passions of the soul; the power, the comforts, and terrors of the conscience; the
wonders

wonders and uses of the memory; with the objects and actions of the human imagination.

And now, my reader, what ought to be the result of these views and contemplations? can we do any thing better than to fall down at the feet of the Lord Jesus, and admire and adore his majesty in the highest strains of gratitude and praise.

O! my GOD and SAVIOUR! there are thousands and tens of thousands of men in this kingdom, who do not discover thee in this beautiful spectacle of the universe; this grand and striking prospect of universal nature: but it is not because thou art far distant from us, for thou art intimately present with every part of space; and with every thing that exists, that lives or moves in the universe of being: every one of us doth, as it were, touch thee with his hand; but the senses and the passions which thy creatures excite, engross all the attention of our minds. Thus, O Lord Jesus, thy light shineth in darkness; but the darkness apprehendeth it not, so thick and gloomy are it's shades.

Thou shewest thyself every-where; and every-where inattentive men neglect to perceive thy presence: all nature speaks of thee, O! Lord Jesus, and resounds with thy perfections; but nature speaks to men that are deaf, and who owe
their

their deafness to the noise and distraction they raise about themselves: thou art near, O Son of God, thou art even within them; but they wander out of themselves, and are fugitives from their own breasts. O! thou sweet light! thou eternal truth and beauty! thou ancient of days, yet ever young! thou fountain of chaste delights! thou pure and happy life of all those who truly live! Sinners would find thee, they could not miss of thee, if they did but search for thee in the discoveries of the glorious gospel, in the rich displays of divine revelation! It is only by losing themselves, that poor wretched unbelievers lose thee.

Alas! thy very gifts, which visibly flow from thy bountiful hand, amuse them to such a degree, that they see not thy hand, O Lord Jesus, who bestowest them.

It is from thee, O! omnipresent Son of God, that all men exist and live, all round the globe; and yet they live without thinking of thee; or rather, they die in the midst of life, for thou art THE LIFE, John xiv. 6. Men die because they hate to be nourished by thy vital presence and grace; for what death can there be more deplorable than the being ignorant of thee, the TRUE GOD and ETERNAL LIFE, 1 John v. 20. Sinners fall asleep in the tender and paternal bosom

bosom of thy providence; and while they are full of the deceitful dreams which agitate them in this state of absence, they are insensible of the powerful hand that supports their existence every moment!

If thou, O! Redeemer, wert a barren rock, an inanimate body, an impotent mass of dead matter, men would think of thee, and contemplate thy properties: if thou wert a fossil, or a lump of earth, men would consider thee: if thou wert a plant, or a fading flower; if thou wert a river that runs to waste, or an house ready to fall with the decays of age, a picture consisting only of a mass of colours to strike the imagination, or an useless piece of metal that only glitters, men would perceive thee, and secretly ascribe to thee, the power of giving them true pleasure; though in fact, pleasure of which thou art the true and only spring, cannot proceed from dead matter; pleasure cannot proceed from inanimate things* which have it not in themselves. Yes, O LORD JESUS! if thou wert but a gross, frail, lifeless being; a lump of matter, without virtue
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* DEAD MATTER cannot of itself give any pleasure to a rational soul. It is GOD that is the efficient cause of all the pleasure we feel in viewing the visible creation: and this thought may be applied farther, to all the vegetable and animal worlds, and to all the curiosities and beauties of art. It is an eternal maxim of truth, "that every creature is that to us, and no more, than what GOD makes it to be."

or power, and the meer shadow of existence; thy vain fantastic nature would employ their vanity, and thou wouldest be an object proportioned to their groveling and brutish thoughts: but because thou art too intimately within them, and they never enter into themselves, they never consider thee as the supporter of all existence, and as the life of all living; therefore thou art to them an UNKNOWN GOD; for while their imagination roves abroad on external objects, the deep recess of their own immortal minds is of all things the most remote from their view; and the glories of thy person, offices, and grace, are equally remote from their thoughts and affections.

That order, beauty, and grandeur, which thou spreadest over the face of thy CREATION, are like a veil that conceals thee from their distempered eyes. How, Lord, is this! Does the very light that should illuminate, serve only to dazzle and strike them blind! Do the rays of the sun hinder men from perceiving the sun himself!

In fine, because thou art a TRUTH too pure and too elevated to pass through the medium of our gross senses, men having debased themselves to a level with the beasts, cannot conceive thee! and yet thou daily, though man disregards it, givest him such instances of thy omnipresence, power, and wisdom, as the evidence of sense
could

could not demonstrate to him; for thy divine perfections and virtues have neither sound, colour, odour, taste, figure, nor any sensible quality!

Why then, O! my GOD and SAVIOUR, do men doubt rather of thee and thy DIVINITY, than of those other very real and manifest objects, whose existence they receive as a certain truth, in all the most serious affairs of life, on earth and sea;* and which nevertheless, as well as thou, escape their senses! O! miserable state! O! hideous night of darkness, that involves the children of ADAM! O! monstrous stupidity, and ignorance of GOD! O! wretched desolation of GOD's whole image on the soul! Man hath eyes to behold only shadows, and TRUTH appears to him as a phantom: CHRIST is treated as a cypher, or an unexisting fiction!

That which in itself is nothing, is treated by man as if it was to him *every* thing: and that REDEEMER, who, in truth, is ALL, seems to him as nothing! What do I see in the whole survey of NATURE; in the whole unbounded SPACE! GOD, GOD every where! GOD the Saviour, ever present, and still only GOD! When I think, O! LORD, that all existence is in thee; all the universe is actuated by thee! all my thoughts
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* Lord Howe ventures 35 ships of the line, with near 30,000 men's lives, on the point of a needle, moved by an agent quite invisible to the eyes of all mankind.

are exhausted and swallowed up in the contemplations of thee! O! thou ABYSS of truth! thou OCEAN of goodness: thou FOUNTAIN of love! I know not whither I soar, nor what I become. All that is not thou disappears, and of myself scarce so much remains, as to discover to me, that I am. He who sees not thee, hath seen *nothing*: he who doth not feel thy presence and life, is a stranger to all true sentiment and dignity of mind: he exists as though he existed not, and his whole life is no more than a dream.

Arise, O Lord Jesus! arise, O! sun of righteousness in all thy brightness! arise brighter than ten thousand suns. Let all thine enemies be melted into love, or vanish like smoke before thy face. Wo! wo! to the unbelieving soul, who, remote from thee, is without God, without hope, without life, without heaven, and destitute of ETERNAL CONSOLATION!

Happy is he, even now, who searches after thee; who pants and thirsts for a union of heart with thy divine beauty and love! but more happy is he upon whom the light of thy countenance shines, whose tears thou hast wiped away, and whose ardent desires thy love has already accomplished! When, when, O! Lord Jesus, will that time come? O! glorious day, without cloud, without night, without an end! Thou
thyself

thyself shalt be the SUN to enlighten it, and thy emanations of grace shall flow through my soul in oceans of DELIGHT. In this pleasing hope, my soul trembles and adores, my spirits ferment, and my bones shiver and cry out, Who is like unto thee, O GOD the REDEEMER. My heart melts, and my flesh faints, O! GOD of my soul, and my eternal portion, Amen!

Select BOOKS on the WISDOM of CHRIST.

1. Read RAY'S WISDOM of GOD, in the works of creation, 8vo.
2. Dr. DERHAM, on the wisdom of GOD in the starry heavens, and the earth. 2 vols. 8vo. and in small pocket volumes.
3. LEE'S Introduction to Botany, on the plan of Linnæus. 8vo. 1760. Tonson.
4. HERVEY'S eloquent description of the human body. Dial. xii.
5. Dr. LENG, on the wonderful powers of the human soul, in his excellent sermons at Boyle's lecture. Serm. vi. vii.
6. Bp. BUTLER'S admirable sermons at Boyle's lecture.
7. The noble RHAPSODY on the wisdom of GOD, in the Dialogues on Education, 8vo. 1745, by Dr. DAVID FORDYCE, author of THEODORUS, or a Dialogue on Preachers, and the Skill and Spirit of good Preaching. To this elegant and pious author I pay my grateful acknowledgments, for the beautiful ideas which I have here applied to an evangelical purpose.—See likewise his admirable ELEMENTS of moral philosophy, in the Preceptor. Vol. ii. 8vo.
8. CHARNOCK, on the WISDOM of GOD. Vol. i.
9. WISHEART, on the wisdom of GOD, in his THEOLOGIA. 8vo. vol. i.
10. ABERNETHY, on the wisdom of GOD. Vol. ii. 8vo.
11. IREMONGER,

11. IREMONGER, on the wisdom of GOD in REDEMPTION. 8vo.
12. Dr. TURNER, on the wisdom of GOD in the REDEMPTION of man. 8vo.
13. Dr. OWEN, on the wisdom of GOD in REDEMPTION, in his sublime Treatise on the PERSON of CHRIST. 4to. 1679.
14. The eloquent FENELON, on the WISDOM of GOD in CREATION. 12mo.—This is written in the most easy and popular manner imaginable. The devotional exercise at the end of the book is the perfection of piety. I have adapted it to evangelical purposes, with some additions, to close the above Contemplation.
15. Dr. COTTON MATHER, on the wisdom of Christ in creation, in his admirable book stiled the Christian Philosopher. 8vo. 1721.
16. Le PLUCHE's Nature Displayed. 4 vols. 12mo.
17. HERVEY's DESCANT ON CREATION, and his rich and various displays of the beauties of nature, in all his incomparable works.
18. THE RELIGIOUS PHILOSOPHER, 3 vols. 8vo. by Dr. NEUWENTYT, contains such a fund of evidences of the wisdom of GOD in creation, as are sufficient to overwhelm with conviction all the atheists in the world.
19. Dr. GILL, on the POWERS and IMMORTALITY of the soul, is very judicious. The attentive reader will observe, that I have expressed his thoughts in my own manner.—Body of Div. vol. ii. 4to.
20. Dr. YOUNG, on the GRANDEUR and IMMORTALITY of the SOUL, exceeds every thing in our language in point of elevation of thought and ardent expression.—Night vi. vii.
21. THE EVIDENCE of REASON in proof of the IMMORTALITY of the SOUL, independent on the more abstruse inquiry into the nature of MATTER and SPIRIT; by that most sagacious and pious philosopher ANDREW BAXTER, author of MATHO, and of the Inquiry into the Nature of the Human Soul; collected from his manuscripts by Dr. DUNCAN, of South-Warborough. 8vo. Cadell, 1779.—I congratulate the whole christian world on the publication of this masculine work, after lying in obscurity and danger of being utterly lost for thirty years. Here, or no where, you see demonstration as bright as the meridian sun.

A
CONTEMPLATION
ON THE
MORAL PERFECTIONS
OF
CHRIST.

A
C O N T E M P L A T I O N
O N T H E
M O R A L P E R F E C T I O N S
O F
C H R I S T.

PRUDENCE, GOODNESS, MERCY, PATIENCE, HOLI-
NESS, JUSTICE, TRUTH, SINCERITY, VERACITY,
FAITHFULNESS, SELF-SUFFICIENCY, PERFECTION,
HAPPINESS, and incomprehensible GLORY.

CHRIST hath the PRUDENCE of a GOD.

PRU DENCE is an ability of judging what is
BEST in the choice of ends and means. His
prudence appears most wonderful in the redemp-
tion of our souls by the price of his blood; in
reconciling us to God the Father by his atoning
death; and in making real and perfect satisfac-
tion, by enduring the full punishment due to our
sin and guilt. Here we see the demands of
punishing justice and pardoning mercy perfectly
reconciled—two natures, the divine and human,
for ever united in ONE GLORIOUS PERSON—the
honour of the law is vindicated in it's precepts
and

and threatenings—the most intense hatred of Christ against sin is exerted at the same moment with his most astonishing love to the sinner—he gives the surest and strongest ground of hope to our souls; and at the same time displays the most pungent motives to GRATITUDE and obedience, addressed to all the noblest springs of action in the soul.

The prudence of Christ appears in the way in which we enjoy his great salvation; not by speculative knowledge, not by our own imaginary merit in good works; but by vital faith, which always humbles the sinner to the bottom of his being, exalts the Saviour above all worlds, and promotes holiness to the uttermost in heart, lip, and life. Christ's prudence appears in the whole method of addressing sinners, in order to apply his salvation to our souls. Every mode of speech, which contains a beauty, or expresses a tender passion, is used by him to allure our souls into an eternal union with God. Well might his divine Father say of him, Behold! my servant shall deal PRUDENTLY, Isaiah lii. 13. And truly did the officers affirm, "Never man spake like this man!" John vii. 46. And he hath done all things well, or with the highest circumstances of beauty and prudence.

Christ, as a God of prudence, is fit for the
government

government of the universe; hence see the necessity of the last day for him to judge the world. How amazingly wicked is the contempt of Christ's wisdom and prudence. Here is strong consolation arises to all true christians from his wisdom and prudence: meditate daily on the wisdom and prudence of Christ in creation, providence, and salvation; imitate the wisdom of Christ, and seek to him for an ability of mind to propose the best end, to use the best means, to observe the best time of action, and to secure the best consequences.

II. The GOODNESS of CHRIST.

CHRIST hath the GOODNESS of a GOD. Goodness is the ardent inclination of his will to make his people happy with delight; it pleases him; it is agreeable to his nature to make us happy. Delight in us is a mixture of love and joy, arising from a sure prospect that we are recoverable creatures: it pleases his will and affections to view us as recoverable creatures. My delights were with the sons of men, Prov. viii. 31. The original is full of strength; the radical letters are doubled; but this is not enough, he will have it likewise in the plural number, to denote the intenseness, the ardour, the eternity, immutability, and immensity of his love. None but a God can conceive of the infinitude of his good

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will

will to lost man, considered as washed in his blood, clear of guilt, cloathed with a divine and infinite righteousness, adorned with all the graces of GOD the SPIRIT, and made rightful heirs of eternal glory! Christ rests in his love, he rejoices over us with singing, Zeph. iii. 17.

Good is that which removes evil, i. e. pain; or prevents evil, i. e. pain; which prepares for pleasure, and spreads happiness through all the powers and affections of the soul.

The idea of GOODNESS in Christ is unavoidable; it is impossible to conceive of Christ at all without conceiving him to be good: goodness, beauty, and love enter into the essential character of a redeemer, a saviour, a friend, a GOD.

Christ is a divine person of kind affection; who, from a principle of infinite good-will, exerts all his active powers and perfections in diffusing happiness or pleasure through all his people in heaven and earth, according to the different capacities of his creatures, who are the proper objects of goodness; and according to the infinite wisdom and prudence of his understanding.

Christ's infinite inclinations and active powers terminate in doing good, meerly for the sake of doing good; as the ultimate end of the Son of
GOD,

God, in which his nature and perfections rest with love and joy in his people.

The goodness of Christ is the desire of his generous will to do good meerly for *it's own* sake.— A desire and a propension to do good with delight, resting in the action of doing good with all the love and joy of an infinite God, without the least inducement in any creature either before time, or in time, or when time shall be no longer. What a lovely idea of Christ's infinite goodness is this! and how should we burst out with admiration and gratitude. How great is his goodness, and how great is his beauty! Zech. ix. 17.

The GOODNESS of Christ shines out brighter than ten thousand suns, in the work of REDEMPTION. Goodness appears in his first resolution to redeem, and in giving himself in his body, soul, and GODHEAD; which is a greater gift than all worlds: it transcends all conception; a gift that includes all the nature, powers, perfections, eternity, and life of his eternal DIVINITY.

The goodness of Christ appears in the astonishing advancement of the human nature, in the incarnation of the Son of God: and this advancement was made after we had debased our nature and powers below the beast and the devil; polluted and poisoned in our rational powers; and

after we had so heinously struck at the being and glory of God. His GOODNESS shines in his taking us into a precious vital union with his eternal person for ever.

Goodness shines in all it's meridian brightness, in the most illustrious manner, in Christ's restoring us to a more excellent condition of holiness, dignity, and joy, than that which Adam lost; or than that which angels enjoy with God in glory.

We have a more intense union with Christ; a brighter impression of Christ, than angels ever had; and a more sure and durable enjoyment of Christ's beauty and love, than man had in his original purity and perfection. The glorious ordinances of the New Testament are a bright demonstration of the goodness; and display bright views of his death, burial, and resurrection, in one institution, and contain a rich discovery and memorial of the sufferings and satisfaction of Christ in the other; and as long as baptism and the Lord's supper are faithfully celebrated in the church of Christ, it will, as Dr. Doddridge observes, be as vain an attempt to overthrow the divinity and atonement of Christ, as it would be for a child to pierce a coat of mail with a bulrush or a straw. Here we triumph over the Socinians for ever!

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The goodness of Christ appears in all his gracious PROMISES: in one form they are kind and tender invitations; in another, they are most sweet and loving expostulations; and in another mode, they are generous propofals; and in a fourth form, they are absolute assurances of his good will to make us happy to the full extent of our vast desires, and immortal duration. Every method of winning kindness, and every form of ardent passion, are made use of to attract millions of souls into everlasting friendship with himself.

The goodness of Christ is the most beautiful object in the universe; it is full of grandeur to astonish; of novelty to excite curiosity; and it is full of loveliness to allure our esteem, our desires, our good-will, and our most intense delight. If there is any object in the heaven of heavens, that is more calculated to charm the soul of a christian than all others, it is the goodness of Christ, displayed in all the forms of love, patience, grace, and mercy! O! how detestable and wicked is the contempt of his goodness at this very moment, all over England, by all ranks and orders of men. How deep and dreadful a guilt is included in the abuse of his generous goodness all through this nation! O! let us repent of our abuse of his goodness, grace, and patience: let us return to him with tears of gratitude and holy delight:

delight: let us derive all our comforts from his boundless goodness in his PROMISES: and let us seek ardently the most intense union with his goodness and love; and the richest fruition of his grace, as our true and supreme happiness. Let us meditate on his goodness in creation, redemption, and providence, every morning; let us boast in GOD our Saviour all the day long, and bless his name for ever, Psalm xlviii. 8. Let us imitate the goodness of Christ in our temper and actions towards all mankind; and towards all true christians in a peculiar manner. Let us ask ourselves every morning when we arise, What GOOD shall I do this DAY? How shall I best glorify Christ this day, by doing good to his world? How can I discover the most ardent BENEVOLENCE to being; to all beings in this world; to all beings in the heavenly world? How shall I multiply happiness, and increase the sum of it in the universe? How shall I spread wisdom, goodness, and happiness in the churches of Christ; and especially amongst those christians with whom I live in the most friendly connexions? This! this! was the practice of Dr. Cotton Mather for forty years together. See his life, published by Dr. David Jennings, 12mo. 1744. See the christian urged to live to all the grand purposes of usefulness, in the Rise and Progress of Religion, chap. xxviii. by Dr. Doddridge.

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To imitate Christ in goodness is the highest dignity and glory of a christian. Under the head of goodness, we place the love, the grace, patience, and mercy of Christ. LOVE is the purest goodness of his nature and will towards his people. This is displayed in a very rich manner by Mr. HUBBARD, in his sermons on love to Christ, 1728.—GRACE is the free favour or good-will of his heart, and the good work of his spirit towards most unworthy objects. This is demonstrated in an able and striking manner by Mr. BOOTH, in his treatise on the Reign of GRACE, 8vo.—PATIENCE, or Christ's power over his own wrath, and the delay of it towards the wicked; and the deferring of his anger towards his own people; is displayed in a most ample and glorious manner by the great and good CHARNOCK, in his large discourse on PATIENCE, vol. I. folio.—The MERCY of our Lord Jesus, which we look for unto eternal life, Jude, verse 21. This mercy, which is his tenderest goodness towards sinners in misery, is richly demonstrated by Dr. OWEN, in his noble exposition of the cxxxth. psalm, 4to. 1669; in which he gives, from page 140--217, thirteen bright demonstrations of the pardoning mercy of God, arising from his actions towards mankind in the old and new Testament; especially that grandest of all the actions towards God, in the death and sufferings of Christ: and
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in page 277, he lays down ten excellent rules, to be observed by all serious souls who would attain stability in obedience, and strong consolation from Christ: which excellent rules he pursues to page 317. And I do most cordially and earnestly recommend these rules to all distressed consciences in the world, assuring them that they contain the very spirit and life blood of comfort to all serious and mourning christians, who feel the intolerable burden of the guilt of sin; and I pray God the Saviour they may find as sure relief and as strong CONSOLATION as I have done in the course of more than forty years.

III. CHRIST hath the HOLINESS of GOD.

The HOLINESS of Christ is the most shining purity of his nature and perfections; according to which, with perfect reason, he always chuses, refuses, loves, hates, and operates towards all his rational creatures on earth, and likewise in heaven and hell.

The holiness of Christ fills him with an eternal conscioufness of his own infinite excellency, and gives him a deep concern and ardent zeal for his own glory: his holiness is the radiant brightness of the essence of God, the reflection of his own beauty and glory; it is the sum of all his intrinsic perfections. He is the holy one of Israel, *Isaiah* liv. 5.

liy. 5. He is celebrated by the Seraphim, i. e. the flaming gospel preachers, as the holy, holy, holy LORD GOD of hosts; the earth is full of his glory, Isaiah vi. 3. The attribute of Christ's holiness hath an excellency and beauty above all his other perfections. None is so much sounded out in praise, by angels and ministers of the gospel, in all ages of the church. Christ singles it out to swear by. The LORD, or Jehovah GOD, hath sworn by his holiness, Amos iv. 2. Sin is an abomination to his soul, i. e. his holiness. See the hebrew, Prov. vi. 16. My soul loathed them, i. e. my holiness, Zech. xi. 8. Holiness is the glory and beauty of Christ. Power is his arm, omniscience his eye, eternity his duration, mercy his bowels, but holiness is his life and his beauty: hence we read of the beauty of holiness, 2 Chron. xx. 21. And David desires to behold the beauty of Christ, Ps. xxvii. 1. It is Christ's life; he could not live without holiness; he could not enjoy his own existence, nor take complacency in himself if he were not holy: holiness is the glory of all his perfections. As all his attributes would be weak without omnipotence to back them, so all would be deformed without holiness to adorn them: as sincerity is the life and lustre of every grace in a christian, so purity is the life and splendor of every attribute in Christ. If every attribute of Christ's GODHEAD were a distinct

member, PURITY would be the form; the soul, the spirit to animate them all.

Without holiness, Christ's patience would be an indulgence in sin; mercy a fondness; compassion a weakness; wrath a madness; power a tyranny; and his wisdom an unworthy craft, or a low cunning. It is holiness that gives a DECORUM and dignity to all his attributes and actions. Holiness is the brightest jewel in his crown: the life of all his decrees: the brightness of all his deportment. Nothing is decreed by him; nothing is acted by him; nothing is thought of by him; nothing is spoken by him; nothing is declared, commanded, promised, threatened, or foretold by Christ, but what is worthy the dignity, and becoming the honour of this glorious and sublime attribute.

His HOLINESS shines out in the creation of man; in the redemption of sinners; in the sanctification of souls; and in the governing, rewarding, and punishing the universe.

His holiness is so great, that he cannot admit a sinner to union and communion with himself, without a provision for the fullest honour of his holiness in his own death.

His holiness is so unspotted, that, as to sin, he cannot look on evil, or bear it in his sight.

From

From his holiness flows an implacable hatred to sin.

It is diametrically opposite to the holiness of Christ, that he should become like the sinner. Christ is so holy, that he ardently desires to punish sin. It is impossible for Christ to deny himself: that is, that he should conceal his own perfections, or do any thing to make himself appear to be WHAT HE IS NOT; or that he is not possessed of properties truly divine: and for this reason, because Christ is himself the grand ARCHETYPE of all holiness in angels and men. He is the EXEMPLAR or pattern of intelligent creatures; to whom he is to discover in his works, his NATURE, DIGNITY, PREROGATIVE, and EXCELLENCE.

He would therefore deny himself, did he conceal his majesty: much more, did he suffer man to slight his holiness and majesty, which is done by every sin: for the sinner behaves so in his presence, as if there was no God, to whom he owed obedience: he behaves so in Christ's presence, as if he was no God, but a cypher, a fiction, to whom he owes no regard; nay, the sinner, even every sinner, behaves as if himself was God, who had a right to dispose of himself, his faculties, powers, passions, and springs of action, with which he sins, at his own pleasure,