

and without any controul; saying, Who is Lord over me? Pf. xii. 5. This is indeed to usurp the majesty of the SUPREME BEING. But how can GOD the Son suffer this to go unpunished? unless we can suppose, he can bear any creature to be equal to him; which would be an open denial of his own supremacy, majesty, and excellence: but this is utterly IMPOSSIBLE, because he then appears glorious in the eyes of sinners, when he inflicts PUNISHMENT on those who throw contempt upon his DIGNITY, prerogatives, and majesty. Thus he swears, that all the earth shall be filled with the glory of GOD, by destroying the sinners in the wilderness, Numb. xiv. 10.— See an admirable demonstration of the holiness of Christ in the renowned Dr. Witfius's Œconomy of the Covenants, book I. chap. v. sect: xxii.--xl. If ever I saw the clearest and most convincing reasoning and evidence, it is to be found in these noble and excellent sections on the PENAL SANCTION of the MORAL LAW. I wish from my soul I had been well acquainted with them above forty years ago!

#### USES of the HOLINESS of CHRIST.

I. See the absolute necessity of REGENERATION, in order to enjoy the presence of Christ in this life, and in the kingdom of heaven. Our blessed Lord has fixed his determination, that except a  
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man be born again he cannot see the kingdom of God, John iii. 3. He repeats his immutable decree: he cannot enter into the kingdom of God, ver. 5. he cannot enjoy the blessings of the gospel; he cannot perform one act of gospel obedience; he cannot enjoy the glories of heaven; he cannot perform the duties of heaven; he hath no clear sense of the beauty of Christ; he has no holy taste or relish for the holiness of Christ; he hath no esteem for his person; no desire of union with him; no good-will to his interest and kingdom; no delight in his presence and love. O! the misery of unconverted sinners; they are without divine life, a divine habit, a divine image, an impression of the divine law, destitute of a divine change, and ignorant of the nature and beauty of the new and divine birth.

2. How happy are all true christians, who are conformed to the holiness of Christ, and have a clear sense of the beauty and fullness of Christ. Such persons must be happy, because they have a taste for all that is holy, sublime, and good in heaven and earth. This is the highest honour and happiness that a rational creature can possess in time and eternity: to have a vital, spiritual power to feel pleasure in all the goodness and spotless purity of God; to feel our understanding, will, affections, conscience, memory, and imagination all full of light, life, strength, holiness,

ness, and joy in Christ. This is heaven begun in the soul, because holiness is the goodness and dignity, the beauty and pleasure of the mind. The very essence of religion is goodness, beauty, and pleasure: as the essence of sin is malignity and mischief, ugliness, deformity, pain, and eternal misery!

3. Love Christ for his holiness with the most intense ardour and delight. You cannot have a better evidence of your real conversion to God than to love him for his holiness. A delight in holiness is a sure mark of an interest in Christ, or that you have a right to call him all your own for ever: and a better mark of grace there never was, nor ever will or can be, than to love the bright and burning holiness of God with all the collected force of our immortal powers and affections; and to joy in God the Saviour with unbounded admiration and esteem, with unlimited benevolence and gratitude, because he is a good, a bountiful, and an holy God.—Read Charnock, on the holiness of God. Dr. Gill, on the holiness of God, Body of Div. vol. I. Charnock, on regeneration, vol. II. folio. Guthrie's Trial of an Interest in Christ, 12mo. This excellent book on the Trial of a saving Interest in Christ, by Mr. William Guthrie, Dr. Owen used always to carry in his pocket with his Greek Testament;  
and

and he used to say, there was more divinity in that little book than in all the folio volumes he himself had written. I can attest it's incomparable use and excellence after an attention to it from April 1741, which is near 42 Years.

4. Imitate the holiness of Christ with the utmost zeal and ardour of soul. Seek to God the Holy Spirit to cherish and nourish the new and divine principle he has created within you. Holiness is a new and spiritual principle infused into the soul by the Spirit of God, and preserved alive by him every moment; yea, from moment to moment; for it cannot live of itself independent of God the Spirit. It is his agency which assists this principle to exert itself various ways to the glory of God, and to the comfort and joyous advantage of those who are the subjects of this holiness.

**HOLINESS** sees the need of Christ, his suitability to our souls, and applies to him for life and salvation.

**HOLINESS** loves and delights in heavenly things: in the understanding it is an apprehension or perception of the excellent and glorious nature of God: in the will it is a closing with Christ, and an adhesion to all holy objects in heaven and earth: in the affections it is a delight

light in them as holy and spiritual. Delight in heavenly objects, as pure, holy, and spiritual; and as sweetly agreeable to our own holy nature, powers, and passions. No acts of delight in Christ can ever arise in an un sanctified mind.

Holiness hopes for better things than it hath in present possession. Holiness has good things now to enjoy; but there are richer things in hope, in right, and prospect: it expects celestial glory and happiness in God the Redeemer. The christian hopes to be eternally, in a future world, in communion with God, where he now is in desire.—This spiritual principle exerts itself in an holy awe and reverence of God's omnipresent perfections: it disposes the mind to submit to the will of Christ in providence, whether sad or joyful, prosperous or adverse.—Holiness is a disposition to practice all the branches of the best MORAL VIRTUE towards all mankind. Holiness casts contempt and scorn on all the perishing things of this vain world, when compared with eternity.—See Bishop Hopkins, on the Vanity of the World, a new edition just published, pr. 4d. fold by Denham.—Holiness came from heaven; that is it's proper centre; and thither it tends. Our affections are placed on the noblest objects, which faints in glory view with wonder and delight.

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This divine principle of holiness aims at the glory of God the Redeemer, in all it's actions. Real grace is the most generous principle in the world; indeed there is no truly generous principle in the world but this gracious one. Grace is not a sordid, selfish thing; it seeks not it's own honour, but the glory of the God of all grace, from whom it is derived. Unless we design the glory of God in our acts of obedience, there is nothing of true holiness in our thoughts, words, or actions.

#### IV. CHRIST hath the JUSTICE of GOD.

Justice is his ardent regard to the rights of the divine nature; his regard to his own personal rights, and the rights of his people, invariably at all times, and upon all occasions.

From this eternal and immutable perfection of justice, he prescribes equal laws as the supreme governor, and dispenses equal rewards and punishments as the supreme judge.

His infinite blessedness evinces his justice; he hath no need to be unjust to gain what he has not, because he is self-sufficient and self-satisfied; he feels an infinite joy in his own existence and personal excellencies; he hath an invariable rectitude of inclination to do whatever his vast understanding perceives and dictates to be proper and

right to be done. The rules and measures of all his actions and dispensations are wise and beautiful. The rational and just laws which Christ hath written on the hearts of all mankind evince his JUSTICE. His adjusting the manner and method of our duty to GOD and mankind, so as to make it the most easy, rational, and pleasant, and the best fitted to our noblest end and happiness, shews his ardent love of justice, and his regards to the rights of GOD and man. The strong sense and understanding of all the best and brightest beings in the universe; angels, and good men, their honest consent and free confessions, clearly evince the perfect justice of Christ. Even the brightest souls of men, in the light and fire of heaven, declare the spotless justice of Christ. JUST and true are thy ways, thou king of saints; for thou only art holy: thy judgments, i. e. thy wise and just determinations are manifest, Rev. xv. 3. 4.\*

The issue and event of Christ's darkest dispensations of providence, demonstrate his perfect and holy justice. There are many dark and incomprehensible providences in the world, and in the church of Christ; but the issue of all will be bright and beautiful. He will bring forth his righteousness as the light, and his judgments,  
i. e.

\* SIN is always followed with pain. VIRTUE and HOLINESS is attended with pleasure. This is a striking evidence of the JUSTICE of Christ.

i. e. his wise determinations, as the noon day, Pf. xxxvii. 6. See this great and serious subject set in a clear light, by the Rev. Mr. Joseph Collett, in his Treatise of Providence, 8vo. 1741. In which he gives TEN remarkable facts, which appear in the world and the church: facts which are quite mysterious and incomprehensible, but which issue in a bright display of the justice of Christ. Mr. Halyburton treats the same subject in a judicious manner, in his excellent sermon on Jehovah Jireh; he shews six critical times of distress to the true christian, in which the justice of Christ brightly appears towards his people. So that we may safely and surely conclude, that God is just and wise in all his ways.

The justice of Christ appears in his admitting all his people into heaven, for four thousand years, only on the credit of his own death and satisfaction. Christ did not desire one soul to be admitted into glory, but on the credit of a payment in his own blood: he willingly gave his bond and oath to his DIVINE FATHER, that not the soul of a patriarch, of a prophet, or a worthy king; not the soul of the great statesman Daniel, nor the three heroes who dared the flames for the honour of God, should be admitted into heaven, but on the credit of his own oath, his bond, and payment in blood. He was heartily willing that no apostle, or martyr rolled in blood, should be



admitted into the divine presence, but on the credit of infinitely better blood than that of any meer man, even the precious blood of God.

The justice of Christ shines out through all the worlds of heaven, earth, and hell; in the provision he made for the honour of the divine nature, by his obedience, sufferings, and death. This is such an action of the eternal Son of God, as must for ever fill devils and bad men with terror; angels with pleasing surprize; and redeemed souls with astonishment and boundless GRATITUDE. In this action, Christ appeared for a time as though he valued the glory of justice above his own soul and life, yea above all his other perfections.

#### USES of the JUSTICE of CHRIST.

USE 1. TERROR to all impenitent sinners: all that go on in sin must necessarily be for ever lost. Infidelity and impenitence must bring on utter ruin. The justice of Christ will punish guilty souls. We, therefore, knowing the terrors of the Lord, persuade men.

USE 2. The ways of Christ cannot be unjust, harsh, or unkind; his ways towards us must be just, and right, and good; and the ways he prescribes for us to walk in towards him must be right and pleasant: there is nothing harsh or unreasonable

reasonable in any of his laws. His ways are ways of pleasantness, and all his paths are peace.—See Henry and Grove, on the pleasures of religion.

USE 3. Is Christ just? then never make light of one sin; because sin makes light of divine justice; sin makes light of our own immortal souls; sin makes light of the obedience and blood of GOD; sin makes light of the wrath of GOD, and the eternal torments of hell.—See Stennett's poem on Fools make a Mock of Sin.

USE 4. Imitate the justice of Christ, and convince the world that he is a just GOD, and a Saviour: be just in your temper; just in your words; just in your actions; just to your promises and contracts; just in your friendships and conversation; and just by observing a due moderation, even in your resentments.—See Dr. Watts, on the universal rule of justice; Dr. Wright, on justice in all its branches, 8vo. Dr. Evans on justice, in his Christian Temper, vol. II. Dr. Tillotson's most wise sermon on the golden rule, in the morning exercise; and Mr. John Mason on justice, in his sermons on CHRISTIAN MORALS, vol. II. 8vo.

USE 5. Form no suspicious apprehensions of a just GOD and Saviour: his ways may be dark, his heart cannot be UNJUST; his conduct cannot  
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be unkind. There can be nothing wrong in the purposes, or the words, or the actions of a wise, good, holy, and just Redeemer. Love him, keep close to him, delight in his justice, and then you will always find that this glorious attribute will carry you victoriously over all your sins and trials, and cheerfully through all the duties of gratitude, obedience, and praise.

V. CHRIST hath the TRUTH, SINCERITY, VERACITY, and FAITHFULNESS of GOD.

TRUTH, in existence, is the nature of things: truth, in apprehension, is the conformity of our conceptions to the nature of things: truth, in expression, is the conformity of our words to our conceptions. Christ is the truth in all these views. I am the truth, John xiv. 6. i. e. the truth in existence, in apprehension, in expression.

SINCERITY is the upright intention of his heart, to advance his own glory, and the eternal happiness of his people. VERACITY is the ardent inclination of his will, to speak the real sense of his mind whenever he speaks at all to his creatures.

He speaks the delightful sense of his own mind in all his promises of spiritual and temporal BLESSINGS.

He speaks the dreadful sense of his own mind  
in

in all his threatenings of temporal and spiritual MISERIES.

FAITHFULNESS is the conformity of actions to all his promises and threatenings: he speaks nothing but what he sincerely thinks; and he will do every thing in justice and in grace, which he has expressed in his threatenings and promises.

He is a most upright God, and with the upright he will shew himself upright, Ps. xviii. 25. He will shew himself upright in the free pardon of all sin; he will shew himself upright in hearing and answering all sincere prayers; he will shew himself upright in putting an honour on all the exercises of vital faith and love; he will shew himself upright in supporting and comforting us in all sorts of trouble and sorrow; he will shew the integrity of his heart to all persons of real integrity, i. e. ardent lovers of justice and truth; he will shew himself upright in making his grace sufficient for all our duties and difficulties; he will shew himself upright in making all events of providence work together for good, to them that love God, Rom. viii. 28.—He will demonstrate and display all his glorious uprightness in cherishing and increasing VITAL GODLINESS in every regenerate soul, till it arrives to the full resemblance and fruition of God. Godliness hath the promise of both worlds, 1 Tim. iv. 8. Godliness, with contentment,

contentment, is great gain, 1 Tim. vi. 6. Who will or can harm you if you be followers of God in his goodness, 1 Pet. iii. 13. In keeping thy commands is great reward, Pf. xix. 11. When a man's ways please the Lord, he maketh even his enemies to be at peace with him, Prov. xvi. 7. —See the faithfulness of God the Redeemer, displayed in a light as bright as ten thousand suns, by the great Robert Fleming in his Fulfilling of the Scripture, in three parts, 8vo. and folio. See Dr. Newton's dissertations on the Fulfilment of the Prophecies, 3 vols. 8vo. See an abridgment of them in the second volume of our Contemplations, page 41--176. Mr. Bennett on the Inspiration of Scripture, 8vo. 1730. And Fleming on Fulfilling of Scripture, in verse, by John Ryland, jun.

#### USES of the FAITHFULNESS of CHRIST.

USE I. IMITATE his faithfulness towards GOD and towards the whole world. Be faithful to the person and glory of Christ. Do not perfidiously betray the honour of his supreme and eternal character, as GOD over all, blessed for evermore. Treat him as being what he is: be zealous to make him known in the most illustrious manner, to the very uttermost of your capacity: aim at nothing so much as to please Christ in all your thoughts, words, and actions: search into all the wonders

wonders of his attributes and actions: apply, with the utmost ardour of soul, to the display of his person and grace: paint, in the most lively colours, all the divine and human excellencies which relate to his incomparable and wonderful character: let it be your glory and joy to do every thing, to say every thing to make him appear lovely and adorable: and to allure perishing sinners to close with him with their whole heart, and be for ever happy in his boundless love.

USE 2. Compare all his promises and providences together, and observe how his providence fulfills his promises and threatenings to all good men, and to all bad men in the whole world.— Read the excellent book of Mr. Joseph Alleine, intituled, the Voice of God in his Promises, 8vo. 1766, Keith; and the Voice of God in his threatenings, in that excellent but unknown book of FAITH and PRACTICE, collected intirely from the scriptures, by the Rev. HUGH GASTON, 8vo. 1764, Becket, in the Strand: this is the best scriptural body of divinity for young students and inquisitive christians I ever saw, and I wish it well wrought into the head and heart of every lover Christ in the world.

VI. CHRIST hath the SELF-SUFFICIENCY and the ALL-SUFFICIENCY of GOD.

He existed with his divine Father millions and

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millions

millions of ages before the world began, and had as perfect a self-sufficiency for his own happiness in the divine nature as he hath now; he felt an infinite self-satisfaction and joy in the contemplation of his own boundless and lovely perfections; and he had no need to produce worlds of rational creatures to make himself happy.

CHRIST IS ALL-SUFFICIENT for the happiness of his people. He has laid himself under most astonishing bonds in his PROMISES and OATH, to do most amazing things for millions of souls now existing on earth, and millions of millions yet unborn. He has entered into most generous contracts with his people, to give them all the blessings of nature, grace, and glory; as they are needful for his honour, and their temporal and eternal happiness.—See a rich collection of the promises by the excellent Dr. Samuel Clark, late of St. Alban's; with a most judicious introduction, shewing the excellency of the promises, and the right manner of applying to them for relief; with a recommendation by Dr. Watts, 12mo. Buckland.

VII. CHRIST hath the absolute PERFECTION,  
HAPPINESS, and GLORY of GOD.

He is perfect in his nature and manner of existence, as a divine person subsisting with the  
Father

Father in the GODHEAD. No perfection of GOD is wanting to him : no property, essential to the being of GOD, is absent from him. He is in the form of GOD, Philip. ii. 6. He thinks it no act of robbery to claim a full equality with his divine Father. He is the brightness of his glory, and the express image of his person, Heb. i. 3. Every attribute of Christ is perfect : his eternity is perfect, or he is absolutely possessed of the highest manner of unsuccessive duration, equally with the Father : his omnipresence is absolutely perfect, so that nothing can be wanting to make him more omnipresent than he is : his immutability is so perfect, that he cannot be more unchangeable than he is : his life is perfect, so that nothing is wanting to make him the living and true GOD : his almighty power is perfect, there is no weakness in him : a weak GOD is an absurdity, or a contradiction of ideas in the human understanding : his knowledge, as GOD, is perfect, so as to admit of no loss and no increase from eternity to eternity : his will is perfectly right in every thing, and his dominion is a most perfect and absolute dominion over all worlds, down to the most minute insect and atom in the universe.

His dignity is most perfect; nothing is wanting to make it complete : his prerogatives are abso-



lutely perfect, and his taste or clear sense of the noble, the beautiful, and the affecting, in the nature of GOD, of angels, and of men, is absolutely perfect. That is to say, Christ takes a perfect pleasure in the attributes and actions of the divine person of his Father, himself, and his blessed Spirit: he has a clear sense of the beauty of holiness in all good men on earth, and in all saints and angels in glory: he is perfect in all his amiable and awful AFFECTIONS; so that nothing can be added or taken away from them so much as in thought or conception, unless we would run into an absurdity in our ideas.

His WISDOM and prudence are perfect; his GOODNESS, love, mercy, patience, and grace, are all so perfect, that nothing can be conceived more perfect in the divine Father. His holiness is absolutely perfect; nothing can stain it; nothing can increase it. His justice is perfect; nothing can increase it; nothing can diminish it. His TRUTH, sincerity, and faithfulness, are so perfect, that nothing in GOD the Father can be more so: and nothing can be added to his faithfulness, to his word in heaven, earth, or hell; although the displays and exertions of all these attributes may become more clear, bright, and striking to millions of rational creatures every hour to the end of time, and to eternity.

His

His SELF-SUFFICIENCY and HAPPINESS are absolutely perfect. Nothing can be added ; nothing can be subtracted or taken away from his happiness. If you consider happiness as consisting in grandeur and dominion—wealth and riches—wisdom and knowledge—might and strength—joy and delight—honour, dignity, and eternal fame,—Christ possesses and enjoys them all in the most unbounded manner equal, every way equal with GOD the Father, who delights in his divine Son.

The USES of CHRIST'S PERFECTION and HAPPINESS.

USE 1. Admire and love him for the perfection and beauty of his divine and moral character. He is an object of our perfect esteem, without the least reason for contempt ; of the most perfect desire, without the least aversion ; of the most perfect benevolence and delight, without the least disgust or loathing. The infidel world have not the least reason for their prejudices against him ; and all true believers have infinite and eternal reason to love him in the most transcendent manner and degree, even to an intenseness which the nature of God demands from creatures so redeemed and so obliged, that no thought can ever reach whilst God and eternity endures.

USE

## USE 2. BOAST and GLORY in him.

His glory is the ground of our glorying in him. His glory arises from the bright assemblage and union of all his perfections; and from his illustrious actions in creation, providence, and salvation. And his infinite glory is the matter, the ground, reason, and motive to our glorying in him.

Glorying is a mixture of joy and self-love. Joy in the most pure good and a vehement love to ourselves on account of our interest in that good, or our right to call it our own. Now Christ is a pure good, an infinite good, eternally the SUPREME GOOD. Our love to ourselves makes us rejoice in this good, and a sense of this good increases our purest love to ourselves: and thus joy and self-love act on each other; they act and react on each other; and raise each other up to the most intense tone and energy. These are the most sublime employments of our immortal powers and passions in the present life, and in heaven for ever.—Read the great John Maclaurin on glorying in the Cross, a sermon most remarkable for elevation and penetration of thought, and strength of expression. Read Mr. Hervey's sermon, The Cross of Christ the Christian's Glory: and great John Reynolds on Joy in God; see his life, 12mo.

VIII. CHRIST hath the INCOMPREHENSIBILITY  
of GOD.

If Christ was not fully possessed of this character, we should despise him; but his incomprehensible attributes raise him infinitely above all contempt from men, angels, and devils. Men cannot despise him if they know him; and all men who do undervalue him, know him not: angels love and adore him: devils and lost souls cannot despise him; they are forced to feel the sensations of his hatred and wrath. We rejoice to think that Christ can never be for one moment undervalued by any part of creation, except for a short time, on a small corner of our globe.\*

In the perfections of Christ, of which we have very clear and vivid ideas, there are many things to us inexplicable, and with which the more deeply and attentively we think of them, the more we find our thoughts swallowed up and lost. As for instance, his necessary existence with his divine Father; his eternity or unsuccessive duration, i. e. that he is no older in his divine nature than he was five or six thousand years ago: his omnipresence through universal and unbounded SPACE, whether his omnipresence be conceived as diffusive or not diffusive; his creation of the material world; his creation of all the millions of immortal spirits of men and  
angels;

\* Wherever the gospel is proclaimed.

angels; his producing of the most astonishing effects by a meer volition or motion of his will; his omniscience, or knowledge of all things past, present, and to come; and peculiarly his knowledge of what is past from the creation of the world, bears no proportion to the knowledge of what is yet to come, as all the worlds of rational creatures are most certainly immortal; especially his knowledge of all future contingencies is quite above our understanding. How he was first excited to act in creation and redemption, as he was perfectly happy, and had nothing to desire to increase his felicity; and how, being perfectly good and almighty, he permitted moral evil to enter into this world. These, with a thousand other difficulties and mysteries, bid defiance to the pride of our understandings.—See a masculine account of the incomprehensibility of God, in the great John Abernethy's discourses on his natural and moral perfections, vol. II. serm. VI. VII.

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### Select B O O K S,

The FAITHFULNESS of GOD in the Fulfilling of Scripture, is a most useful and wonderful book, by the great Robert Fleming, 12mo. and folio, in three parts.—See the first part turned into verse, by J. Ryland, jun.—Bennett, on the Fulfilling of Scripture in bad and good men, 8vo. 1730.

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I. The works of CREATION demonstrate the eternal DIVINITY of CHRIST.

**C**REATION is the first external action or astonishing work of the Son of God, in the first moment of successive duration; in which, by the exertion or volition of his almighty will, he produced the structure of the UNIVERSE, for the display of his own glorious perfections of POWER, WISDOM, and GOODNESS, shining in the work, and to be more and more thrown open to the view of men and angels, in the preservation and government of his whole empire, and the salvation of his people produced in the several ages of time, and called by grace in it's different periods to the end of it's duration.

DIVINE

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DIVINE WORKS demonstrate the eternal DIVINITY  
of the LORD JESUS CHRIST.

The CREATION of the whole universe is, in the fullest manner, ascribed to him. Without him was not any thing made that is made, John i. 3. By him were all things created, visible or invisible; all things were created *by* him and for him, and by him all things consist, Col. i. 16, 17. On the first day he created the heavens, and the earth, in their chaotic state, and the wonders of universal space; and produced the light in one moment with a word. On the second day he created the expanse, or atmosphere, to divide between the waters in the clouds, and the waters in the seas; and this body of air he created in a moment. On the third day he divided the waters from the earth in one moment; and in another moment he created all the trees, plants, herbs, and flowers, all round the globe. On the fourth day he made the sun, moon, the planets, the comets, and the thousands of fixt stars, all of which are suns shining by their own light. On the fifth day he created all the fowls of the air; and in another moment of the same day, he made all the fishes of the sea. On the sixth day, in one moment, he created out of the earth, the beasts, wild and tame, with all the reptiles and insects, whose kinds are the most numerous and various above all the other creatures of GOD; and in another

another moment of the same day, he formed the body of man, and breathed into him a living immortal soul, whose wonderful powers and passions we have described in page 347--380 of this work; and in another moment of the same day, he formed the female sex out of a part of the body of man, and created her immortal soul by the same breath of God.

MILTON describes the beautiful process of creation, in the six days work, with all the most charming colours of rich imagination and harmonious language, in his VIIth book of *Paradise Lost*. Read him above all authors, as the first and best expositor of the history of creation, in Gen. i. but you will read him with the highest advantage if you add Mr. ADDISON's admirable notes on *Paradise Lost*, *Spectator*, No. 239. After you have read this richest work, Sir Richard Blackmore's excellent poem on Creation; Baker's poem on the Universe; Brown's poem on the Six Days Work of Creation; Boyse's poem, styled Deity; Brookes's poem, intitled Universal Beauty; Bishop Patrick's exposition of the first chapter of Genesis; with the amiable Henry and the learned Dr. Gill; will all open their treasures to your understanding, imagination, passions, and taste; and will prepare you to read, with high relish and joy, Ray, Derham, Fenelon, and Le Pluche's *Nature Displayed*: and then you will  
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be able to give an answer to that question, What are the glorious uses of NATURAL PHILOSOPHY? especially, if you add to them the MATHO of that incomparable philosopher Andrew Baxter, 2 vols. 12mo.

II. PROVIDENCE, or the preservation and government of all things, is ascribed in the fullest manner to Christ. Christ sustains all creation like a GOD; he preserves and actuates the whole universe like a GOD; he rules all empires and kings like a GOD; he supplies the wants of every creature, and especially the wants of his own people, like a GOD.—See page 169--223.

III. His CONDUCT and actions in his personal ministry on earth, proclaim him to be the true and eternal GOD. He taught like a GOD; he worked miracles like a GOD; he turned water into wine, he cured all diseases, stilled the tempests, fed five thousand, stretched out withered arms, opened blind eyes, cleansed lepers, cured palsies, cast out devils, walked on the raging waves of the sea, and raised the dead; and all these wonders he effected in a moment, like a GOD.

He invited poor sinners like a GOD; he promised, he pardoned all sins, he converted to himself, he threatened impenitent rebels, like a GOD; he saved like a GOD; he damned like a GOD.

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He wrought out salvation; he paid the ~~pad~~ price of redemption; he delivered by price and by power; he offered a divine and infinite sacrifice; he made a divine and infinite satisfaction, and harmonized the divine perfections in man's salvation: and all these actions he performed in a wonderful and godlike manner, worthy of his great and eternal divinity.

IV. The DIVINITY of Christ appears, with convincing evidence from his WORKS, since his DEATH and SATISFACTION for sin.

He rose from the dead like a GOD; he ascended to heaven in triumph and glory; he sent the Holy Spirit on the day of Pentecost like a GOD; he furnished the apostles with all sorts of miraculous gifts and powers like a GOD; he convinced three thousand souls at once like a GOD; he comforted those distressed consciences on that day like a GOD; he planted christianity in the Jewish and Gentile nations like a GOD; he protected and encouraged his apostles like a GOD; he converted Saul, the mad persecutor, into Paul the apostle, like a GOD; he carried him victoriously through his amazing work of preaching, and converting millions of souls, like a GOD; he supported his church, from Nero to Dioclesian, under ten bloody persecutions, like a GOD; he blessed his church and enlarged it, in the times  
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of Constantine and Theodosius, like a God; he has preserved his church through all the dark ages of popery like a God. This grand fact is nobly displayed in a series of historical evidence, through the several centuries, to the times of Luther, by Dr. Newton, in his admirable *Dissertations on Prophecy*, vol. III. page 134--186; which he titles an *HISTORICAL DEDUCTION*, to shew that Christ has had some true witnesses against the church of Rome, from the seventh century down to the *REFORMATION*.

CHRIST displayed the *ATTRIBUTES* and *ACTIONS* of an infinite, eternal, and almighty God, in raising up *WICKLIFFE*, as the morning star of the *REFORMATION*, in 1360. He called by his grace, and filled by his power, John Hus, and Jerom of Prague, and to withstand all the horrid corruptions of popery. And one hundred years after, he raised up Martin Luther, and furnished him with lion-like powers to carry on the *REFORMATION*. He, by his almighty grace, begun and carried on that glorious reformation in England, Scotland, Ireland, Germany, Holland, France, Sweden, and Denmark; and although many of the reformed nations have forgot him, have forsaken him, and are weary of his glorious gospel, are willing to go back to popery and paganism again; yet he hath still an interest and a spiritual kingdom amongst these apostate nations, and will  
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have a universal empire, a more extensive and glorious interest all round the globe, till time shall be no more.

V. The glorious ACTIONS of CHRIST in the present and future TIME, evince him to be the true and the most high GOD.

He doth now uphold all the worlds of heaven, earth, and hell, every moment: he is present with every creature, from an angel to an insect: he is now, this moment, regenerating souls like a GOD; he now effectually calls like a GOD; he now converts souls like a GOD; he now, this moment, sanctifies like a GOD; he comforts like a GOD; he supports under troubles like a GOD; he strengthens in temptation like a GOD; he succours our distressed souls like a GOD; he supplies all our needs like a GOD; he delivers out of trials like a GOD; he preserves in a state of holiness, and conserves us in grace like a GOD; he prepares for death like a GOD; he supports in death like a GOD; he receives into heaven like a GOD; he unites all his people's souls intensely to himself like a GOD; he fixes every soul in glory like a GOD; he irradiates all heaven like a GOD; his diffusions of love are the rich and unbounded communications of himself like a GOD.

He will raise all the dead like a GOD; he will

assemble the whole world of rational minds before his bar like a GOD; he will examine all souls like a GOD.

He will compare the qualities of every heart with his holy law like a GOD; he will weigh every action of every soul with the greatest minuteness and accuracy like a GOD; he will give eternal life like a GOD; he assures us on the word and honour and oath of a GOD, of the certainty, the nature, and the eternity of heaven.

He will doom to hell like a GOD; he will fix in hell every wicked soul like a GOD; he swears by his own eternal existence to the certainty of hell, the nature of hell, and the eternity of hell, as it consists in the loss of an infinite good, in feeling a stain and torment of the soul through an infinite duration. Thus we rise up to absolute and invincible demonstration, that Christ is the true, the supreme, and most absolute LORD GOD. We have the names of JEHOVAH, GOD, and LORD, to evince his divinity: we have infinite attributes to support those names: and we have infinite works to support those attributes; and it now only remains for us to shew that we have divine and proper worship to support those works of creation, providence, and redemption.