

A  
CONTEMPLATION  
ON THE  
DIVINITY OF CHRIST,  
EVINCED FROM THE  
ACTS OF WORSHIP  
PAID TO HIM IN  
SCRIPTURE.



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 C O N T E M P L A T I O N  
 O N T H E  
 D I V I N I T Y O F C H R I S T,  
 E V I N C E D F R O M T H E  
 A C T S O F W O R S H I P  
 P a i d t o h i m i n S C R I P T U R E.

The clear IDEA of WORSHIP.—The WORSHIP paid to CHRIST by the PATRIARCHS, by MOSES, DAVID, SOLOMON, and the PROPHETS.—The WORSHIP paid to him in the four EVANGELISTS, and the ACTS of the APOSTLES.—The WORSHIP paid to him in the EPISTLES, and the REVELATIONS.

**T**HE clear and proper idea of worship is this:—it is a lively and ardent sense and acknowledgment of the divine perfections with veneration and love, regulated by the revealed will of God, and not according to the fancy or invention of the worshipper.

Worship is an action of the understanding and will on the excellency and dignity of God; and having lively and actual thoughts on his glorious beauties, fulness, and perfections; recollecting  
 Christ,

Christ, with the most tender veneration and delight, in all the shining purity of his attributes and actions, as the supreme Lord of all worlds, equally with the divine Father and the Holy Spirit.

As worship consists in expressing our tenderest sense of the divine and amiable perfections of Christ, agreeable to his will and direction, with all our rational and pathetic powers, by the special assistance of the Holy Spirit in the exercise of all graces, and an ardent zeal for his glory; so we find that all the wisest and best of men in the Old and New Testament, as well as all the angels of God have paid this worship to the Son in the several ages of the church.

CHRIST was worshipped by the PATRIARCHS, by MOSES, DAVID, SOLOMON, and the PROPHETS.

#### G E N E S I S.

Abraham adored Christ as God, Gen. xvii. 3. xviii. xxii. Jacob adored Christ as God, Gen. xxviii. 20--24. Jacob invoked Christ as God, when he came home in distress, xxxii. 7. O! God of my father Abraham. He invoked Christ, and wrestled with him for a blessing, xxxii. 24. he adored Christ, and set up a pillar, xxxv. 14. he adored Christ, and invoked his blessing on his grandsons, xlviii. 15.

EXODUS

## EXODUS to DEUTERONOMY.

Moses adored Christ at the bush as the true and sovereign God, and as constituting the place holy ground, which would be horrid blasphemy for an angel or any creature to assume, Exod. iii. 5. Christ was adored as GOD at mount Sinai, when he descended with all the grandeur and terror of a GOD, xix.--xxiv. 5. Moses adored Christ as GOD, xxxiv. 8, 9. Moses adored Christ as GOD, Deut. xxxii. 3. I will publish Jehovah; ascribe ye greatness to GOD.

## JOSHUA, JUDGES, JOB, and PSALMS.

JOSHUA adored Christ as GOD, with the most ardent and lively veneration and love: he fell on his face with the greatest dread and delight, Josh. v. 13, 14. GIDEON adored Christ as God; whilst he, as Jehovah, looked on him, Judges vi. 14. Manoah adored Christ as GOD: he and his wife fell on their faces,—we have seen GOD, Judges xiii. 22. Job adored Christ as his ever-living and redeeming GOD, Job xix. 25. Thy throne, O GOD, is for ever and ever, Pf. xlv. applied to Christ, Heb. i. 8. David has a most delightful sense of Christ as GOD, Pf. lxviii. 3--35. This is a most sublime action of gratitude and praise! Christ is adored as GOD, in Pf. ciii. civ. cxlviii. and all through the book of psalms he is equally honoured with GOD the divine Father.

The

## The P R O P H E T S.

Isaiah adores Christ as God, and shews us all the seraphim, i. e. the zealous gospel ministers, as adoring Christ incessantly as the holy, holy, holy Jehovah of hosts, Isa. vi. 3. applied to Christ, John xii. 41. Isaiah describes the transcendent perfections of Christ in the very height of sublime conceptions and language, Isa. xl. See Hervey's eloquence all exhausted on this chapter in letters to Wesley, page 60, 61. See Dr. Lowth's translation and notes on this chapter, and likewise the great and elegant Vitringa in his new translation and exposition. In these authors we have food for angels! In Isa. xlv. 22, Christ declares he is God, and he swears by his own eternal existence, that every soul in heaven, earth, and hell, shall bow to his divinity; and every tongue shall confess his Godhead to eternity: and all infidels that are incensed against him shall be eternally ashamed.

JOEL describes the worship of Christ as God, chap. ii. 31. Thus we see that all the greatest men that ever lived for four thousand years, worshipped Christ by acts of adoration, invocation, self-consecration, subjection of soul, delight, gratitude, and praise. Let us imitate them all; and, to animate us to greater ardour of zeal, let us frequently read the psalms, and Solomon's  
grand

grand action of worship, at the dedication of the temple, when he kneeled down upon his knees on the brazen scaffold, and spread forth his hands towards heaven before millions of men, 1 Kings viii. 2 Chron. vi. 13.—N. B. This was the grandest act of public worship that ever was performed by man in all ages of time.

CHRIST is worshipped as the TRUE and MOST HIGH GOD all through the NEW TESTAMENT.

In the four EVANGELISTS.

The wise men from the east adored his perfections as GOD, with the lowest prostration of body and soul, and with the highest actions of adoration, gratitude, and joy, Matt. ii. 11. Peter adored Christ as GOD, Luke v. 8. Jairus adored Christ as GOD, Matt. ix. 18. Luke viii. 41, 42. The poor woman adored Christ as GOD, Matt. xv. 22--25. The disciples adored Christ as GOD, walking on the sea, Matt. xiv. 33. The three disciples adored Christ as GOD on the glorious mount of transfiguration, Matt. xvii. 1--8. One of the lepers adored Christ as GOD, Luke xvii. 13--15. The man born blind, when Christ, who had made him a pair of eyes, asked him, Dost thou believe in the Son of GOD? and revealed his Godhead to his soul; cried out with rapture, zeal, and gratitude, LORD, I believe, and he worshipped him; he adored and loved his per-

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fections

fections with unbounded reverence and delight; his whole soul was melted at his feet, John ix. 35--38. Mary adored Christ as GOD, John xi. The little children adored Christ as GOD, Matt. xxi. 15. they worshipped his perfections with high veneration and love, under the immediate influences of the HOLY SPIRIT of GOD. O! British youth, here is a lovely pattern for you; but ah! alas! you have basely forgot your divine and lovely Redeemer! The very devils tremble, and dread his GODHEAD; they are greater believers than our modern infidels. The devils cry out, Jesus, thou Son of the most high GOD, we intreat thee torment us not, Mark v. 7. Luke viii. 28. O! ye Socinians, learn of the devils to adore the GODHEAD of CHRIST! Five hundred brethren at once adore Christ as GOD, Matt. xxviii. 17. When they saw him, they worshipped him. The disciples adored him as GOD on the mount of olives, Luke xxiv. 52. In baptism we are commanded to adore him as GOD, Matt. xxviii. 19. There never was a more solemn act of worship instituted by GOD: there never will be a more solemn act of worship performed by men than the holy ordinance of baptism. And Dr. Waterland justly observes, that nothing has contributed more towards keeping up a sense of the DOCTRINE of the SACRED TRINITY in the church of Christ, than the ordinance of baptism. And this is the grand  
reason

reason why the enemies of that glorious doctrine pay little or no regard to the ordinance of baptism. And indeed, setting aside the doctrine of the trinity, baptism is a meer cypher, and of no more meaning or use than going into a cold bath.

CHRIST is adored as GOD in the ACTS of the  
APOSTLES.

The eleven apostles invoked Christ as the all-knowing and heart-searching GOD, to direct them in the choice of a new apostle, in the room of Judas, chap. i. 24. Stephen adored Christ as GOD, and committed his immortal soul for eternity to the care and keeping of the Son of GOD, Acts vii. 59. Lord Jesus, receive my spirit. Stephen was full of the HOLY SPIRIT, ver. 55. Can a man, full of the blessed Spirit, be ignorant of the object or the nature of worship? or can such a man die in an act of vile idolatry, giving honour to a meer man in the room and place of the eternal GOD? I defy the whole Socinian world to answer this with firmness and solidity. Saul, when converted, invoked Christ as GOD, ix. 6. And it is the character of all true christians, that they call on his name, ver. 14. And Paul immediately preached Christ, that he is the Son of GOD, ver. 20. And he called on and adored him as GOD, xxii. 16. He devoted his eternal existence, powers and graces to the person and glory of Christ.

CHRIST is adored as GOD in the EPISTLES, and the BOOK of the REVELATIONS.

PAUL invokes Christ as GOD, Rom. i. 7. grace to you, and peace from GOD our Father, and the Lord Jesus Christ. Whosoever shall invoke the Lord Jesus in spirit and truth, shall be saved, Rom. x. 13. PAUL invokes Christ as GOD, 1 Cor. xvi. 23. the grace of our Lord Jesus Christ be with you. And if any man love him not, he shall be accursed when the Lord cometh. Paul invokes Christ as GOD, 2 Cor. i. 2. grace be to you from the Lord Jesus Christ. Paul invokes grace from Christ equally as he prays for love from the Father, and communion from the Holy Spirit. This is a most noble act of worship paid to the three persons in the undivided being of GOD. Paul again invokes Christ as GOD, Galat. i. 3. grace and peace from GOD our Father, and from the Lord Jesus Christ. And when he had a thorn in his flesh, i. e. some sharp and tormenting trial or temptation, he invoked the Lord Jesus thrice, i. e. very often; and Christ fully answered his prayers in the highest and noblest manner, MY GRACE IS SUFFICIENT FOR THEE, 2 Cor. xii. 8, 9. Paul invokes grace and peace from Christ as GOD, for the Ephesians, Eph. i. 2. and for the Philipians, chap. i. 2. and for the Colossians, chap. i. 2. Paul invokes grace and peace from Christ, as the true and eternal

eternal God, 1 Thes. i. 1. He again invokes grace and peace a second time for the Thessalonian church, 2 Thes. i. 2. He invokes grace, mercy, and peace, from Christ, as the true and mighty God, for his sons Timothy and Titus, 1 Tim. i. 2. 2 Tim. i. 1, 2. Titus i. 4. And he adores Christ with gratitude, as the king eternal, immortal, invisible, for putting him into the ministry, 1 Tim. i. 12--17. He commits his immortal soul for eternity, into Christ's hands, as the God and guardian of it, 2 Tim. i. 12. And he charges Timothy before God, and equally before our Lord Jesus Christ, who shall judge the living and the dead at his appearing, that he preach the word, and be instant in season and out of season, 2 Tim. iv. 1, 2. And he again declares his confidence in God his Saviour, who stood with him and strengthened him, and delivered out of the mouth of the lion NERO, that this God of his soul would deliver him from every evil work, and preserve him to his heavenly kingdom; and in the joyful prospect of this he ascribes glory to his saviour for ever and ever. Amen. 2 Tim. iv. 17, 18. And he charged Timothy a former time before God, who enliveneth all things, and before Christ equally with his divine Father; and he declares Christ to be the blessed and only potentate, the king of kings, and Lord of lords, who only hath immortality,

mortality, dwelling in light, which no man in the present life can approach unto; and as to his divine nature, whom no man hath seen or can see with mortal eyes, to whom be eternal honour and power. Amen. 1 Tim. vi. 13--16. Paul invokes grace and peace from Christ, as God, for Philemon, ver. 3. and he gives glory to Christ for ever and ever, Heb. xiii. 21. Peter gives praise and dominion to Christ for ever and ever, 1 Pet. iv. 11. and he again gives glory to Christ, as God, for ever and ever, 2 Pet. iii. 18. John invokes grace, mercy, and peace, from God the Father, and equally from the Lord Jesus Christ the Son of the Father, in truth and love, 2d epist. ver. 3. Jude ascribes to the only wise God our Saviour, glory and majesty, dominion and power, both now and for ever. Amen. Ver. 25.

In the REVELATIONS, CHRIST is adored, invoked, and praised in the most sublime and astonishing manner, as the most high God over all, blessed for evermore. Here we see in a light as clear as ten thousand suns, that all men ought to honour the Son of God, even as they honour the Father, John v. 23. John invokes grace and peace from Jesus Christ, who hath loved us and washed us from our sins in his own blood: to him be glory and dominion for ever and ever, Rev. i. 5, 6. All the angels of God were commanded to adore him, when he became incarnate,  
Heb.

Heb. i. 6. And here, in the book of the Revelations, we have glorious evidences of their obedience to this command. Here we see all the personal and divine graces of angels exerted in their full force and glory, on the person and perfections of Christ. Here we see all christian preachers in every age, with the understanding and sagacity of men, the elevation and penetration of eagles, the labour and patience of oxen and the courage and daring fortitude of lions, and full of eyes, before and behind, and within, adoring Christ as the holy, holy, holy LORD GOD Almighty, which was, and is, and is to come, Rev. iv. 8. And we have, in chap. v. 11. 12. the most noble, beautiful, and affecting action of worship in the whole book of GOD. No man of spiritual sense and taste can read it without astonishment, ardour, gratitude and delight: and he will wish to go with the full force of his soul into such sublime strains of worship every day of his life, whilst here below. And I cannot possibly wish my reader a greater pleasure on this side heaven, than that he may, every moment of his life, be disposed to cry out personally, and in a social manner, Worthy is the Lamb that was slain, to receive POWER, and RICHES, and WISDOM, and STRENGTH, and HONOUR, and GLORY, and BLESSING. And again to repeat the noble strain every hour, BLESSING, and HONOUR, and  
 GLORY,

GLORY, and POWER, be unto HIM that sitteth upon the throne, and unto the LAMB for ever and ever.

CONCLUSION of the WORK, in a practical IMPROVEMENT of the WHOLE.

Let us study more than ever to know Christ in his whole character as GOD\* and man, connected with us in all the most endearing relations that can ever enter into the human understanding. Let us exercise the most realizing and lively faith in his revelation, person and offices, and grace.  
Let

\* In order to strengthen serious young christians in the grand fundamental principles of the gospel, it will be proper and right to shew them the amazing difficulties which clog the SOCINIAN SCHEME, and sink it for ever.

We all agree with our opponents, that GOD is a being infinitely good; but we strenuously maintain, that, on *their* principle, he hath not provided for us vile sinners a sufficient and sure ground for hope in his goodness; because we can demonstrate, GOD is equally just as he is good; and we know ourselves to be exceedingly guilty before GOD; we can make no satisfaction to justice for our crimes; we have no righteousness of our own, nor can any creature provide us with it; for there is not an angel in heaven that has one good thought to spare: therefore, on Socinian principles we are lost; we perish without help, and without hope to eternity.

We charge our opponents with this absurdity, which loads their scheme, that the writers of the Scriptures have expressed themselves like strange, wild, irrational men, ascribing Deity to a meer man in a vast variety of places in their writings; and they have talked strongly concerning a price of redemption, a reconciliation by a sacrifice, and a surety bearing sin, dying for sin, and for sinners: and yet there is no such thing properly; it is all figurative

Let us put our utmost trust and confidence in his faithfulness, and exert the most vigorous hope in his mercy and promises. Let us love him with vast admiration and esteem, with unlimited benevolence and delight. Let us give free scope to the fullest joys in him, and our vital connexions with him. Let us seek above all things to have

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figurative and metaphorical: and as to a real redemption, reconciliation, and satisfaction, made by the death of Christ, it is all a falsehood, a lye; there is no such thing; it is a meer delusion.

We have another observation to make, which loads the Socinian scheme: on their principles, the greatest number of the most wise and learned and holy men, in all ages, have been in the greatest errors, concerning the true object of worship, and the true method of acceptance with God. We allow, that in the latter end of the second century, Theodotus, citizen of Byzantium (now Constantinople) pretended that Christ was no other than a meer man, 192: a few years after, Artemon held the same; Paul, of Samosata, bishop of Antioch, was the third, 272; and Photinus was the fourth, who held the same principle, 330.—See Lampe's Ecclesiastical History, 12mo. page 149; with Dr. Owen's preface to his answer to Biddle, the Socinian, 4to. 1655. After these four, there arose Laelius Socinus, in Italy, 1560; and Faustus Socinus, his nephew, and their followers: an account of which may be seen in Mr. Toulmin's life of Faustus Socinus, 8vo. lately published. Now if these few men only have known the truth, then millions of men of equal parts, learning, and penetration, have been in the worst of errors; they have been quite blind, with respect to the genuine meaning of the Scriptures, in their most important and essential truths and principles.—Dr. Owen, Dr. Bates, Mr. Howe, Charnock, bishop Bull, the great Humphry Ditton, and Dr. Waterland, were all blind, mistaken idolaters, with thousands and millions more in all ages of the christian church.

These

the deepest peace of conscience through his atonement, and the greatest tranquility and serenity of mind through his divine and infinite righteousness. Let us feel the utmost contentment and satisfaction in him, if we have no earthly comfort to support and please us, Hab. iii. 17. Let us exert an unbounded gratitude and thankfulness arising  
from

These writers of the Bible have imposed upon us with strange, mysterious nonsense; and yet they have persuaded millions to believe this jargon, and depend upon their stupid, silly stuff for life and salvation.

On Socinian principles,—all the EXPERIENCE of sober, wise, good, and learned men, who have believed the doctrine of the Trinity and the satisfaction of Christ, hath been all lyes and delusion, because those doctrines have no existence in the Bible, and therefore they never gave them one particle of true solid comfort from God in their whole lives.

On their principles we urge this absurdity, “That a sovereign, wise, and good God; a God of holiness, justice, truth, sincerity, veracity, and faithfulness; has stood by, and looked on for seventeen hundred years: he has seen the error and delusion of the doctrine of the Trinity, and the satisfaction of Christ prevail amongst millions of the best of men, and the bravest of witnesses and martyrs for his gospel; and he hath not interposed to undeceive them and set them right in matters of such vast importance, in which the glory of his infinite perfections and their happiness were most deeply and eternally concerned.

That the doctrine of the Trinity, and the divinity of Christ; and the divinity of the Holy Spirit, with satisfaction made by the death of Christ, should be all lyes and delusion; and that the few Socinians, who have lived in the several ages of the church for seventeen hundred years past, should be the only men of sagacity and honesty to find out and expose the cheat: that they should be the only judicious and honest few, who have had the  
courage

from a most delightful sense of his blessings, and a clear sense of his beauty and benevolence. Let us preserve and cherish the most humble consciousness of our guilt, unworthiness, and dependence: and let us be willing to deny ourselves of any worldly enjoyment for the sake of his will and honour. Let us be resigned to the orders of his providence, the commands of his law, and the influences of his spirit. Let us exercise the

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courage amongst millions to detect falshood, unravel delusions, discern capital errors, and expose imposition on the human understanding: they are the only men of *sense*, of learning, of science, of wisdom, of genius, of sagacity, of honesty, of fortitude, and zeal, to tell the real truth, and defend it by their preaching, their conversation, and by their learned labours from the pen and the press: no other men ever equalled them in wisdom, zeal, and honesty, for near six thousand years past.

Upon the whole, the Socinian scheme has no clear, rational, or scriptural evidence to support it; they have no solid pleas and arguments to back their scheme. The objections against them are strong and unanswerable; their ends are ignoble and base, very dishonourable to GOD, and most degrading to the immortal souls of men; they have no sound advantages for holiness and sublime virtue; they have very low conceptions of the holiness of GOD, and of that holiness in us, without which we can never see and enjoy GOD; their scheme affords no sweet comforts in life, no strong consolations under trials and troubles, no solid supports against the approaches and terrors of death.

In fine, their scheme impoverishes the noble character of GOD, eclipses the person and glory of Christ, and reduces him down to a creature and a meer cypher as a saviour; they make the Bible a more absurd book than the Alcoran, as hath been well demonstrated by Mr. John Macgowan, in his Socinianism brought  
to

utmost patience in waiting his pleasure, in expecting his favours, in bearing his rod, and in working for his glory all through life: thus, let waiting, expecting, bearing, and working patience, have her perfect work, James i. 4. Let us in Christ's strength, exert the most firm and noble fortitude, in the performance of all religious exercises, in bearing all afflictions; in fighting all our spiritual enemies; and in bravely meeting death at our last hour: thus we shall richly glorify the power and grace of Christ. Let us exercise the most generous

to the Test, 8vo. 1773. and by Mr. Abraham Booth, in his new edition of *Abbadie on the Divinity of Christ*, 12mo. 1777. Their scheme robs God of the glory of his natural, essential, and immutable justice; undervalues the divine and infinite satisfaction of Christ, and reduces it to a cypher, a bubble, and a dream; this scheme makes nothing of sin, for upon their plan, it is no greater crime to offend God than to offend man, because if they allowed it to be a more heinous offence to sin against God than against a fellow-creature, it must be infinitely more on account of the infinitude of the object: but this they will not allow, but utterly deny; and consequently they are obliged to affirm, that it is no greater evil to offend God than a fellow worm. Their scheme despises and vilifies souls, denies their immortality, and affirms that they die with the body like the soul of a beast. Their system gives no hope to one awakened and distressed conscience in the world; makes no provision at all for the power, and beauty, and pleasure of vital religion in the soul; it impoverishes and tarnishes all the glory of public worship in every branch of it; and destroys all the meaning of Christ's offices, as the teacher, the saviour, and the governor of souls. And their whole scheme is calculated to ruin all our comfortable transactions with God, and bring our affairs for eternity to the most desperate issue imaginable.

rous ardour and zeal for God our Saviour : let us defend his honour to the very utmost, at the hazard and even the expence of our blood and life : let us be zealous for his gospel, and his cause and interest in the church and the world : let us love his glorious ordinances and the pure worship and discipline of his house : let us exert a wise and noble ardour of soul against all errors in doctrine, especially all such as affect the grand essentials of revealed religion : let us be zealous against idolatry and all kinds of false and corrupt worship : and let us be equally zealous against all lust and impurity of our hearts, and all sorts of immorality in practice : let us sigh and mourn for the sins of the nation and in the churches : let us be zealous in all the duties of religion, and in the propagation of the interest of Christ : let all preachers be exceedingly zealous to preach his glorious gospel in the very best manner : let us exercise a noble and beautiful ardour in prayer, in praise, in hearing and reading the inspired Scriptures of God, in shewing love to all the saints : let all good men be the objects of our zeal ; and let us have as fervent a mind or zeal to make all good men happy, as the Corinthians, in their best frames, had towards the apostle Paul, 2 Cor. vii. 7. be zealous in coveting the best gifts, 1 Cor. xii. 31. and let us seek, that we may excell, for the edifying of the church,

1 Cor.

1 Cor. xiv. 12. let us glorify Christ by the noblest acts of wisdom and prudence, in our whole conduct towards God and man: let us perform all our duties with simplicity and godly sincerity: let us study to please Christ in all things, to the utmost extent of our powers; because, with the upright Christ will shew himself upright, by giving the most suitable and rich assistance of his Holy Spirit, at all times and upon all occasions: let us aim at the noblest heights of spiritual mindedness, and the best degrees of an HOLY TASTE for all that is great and good and beautiful in the revelation of God, and in the works of creation and salvation: let us preserve a good conscience towards God our saviour, 1 Peter ii. 19. let us see to it that our consciences are truly enlightened by the Spirit of God, well purged and pacified by the blood of God, and well directed and regulated by the word of God: let us live a life of communion with God the Father in love, a life of communion with God the Son in grace, in the grace of his person, and the grace of his fulness for us: let us live a life of communion with God the Spirit in his illuminations and strong consolations in every trial, affliction, and duty of gospel obedience.—See all the above graces described and judiciously amplified by Dr. Gill, in his most excellent work, intituled, a BODY of PRACTICAL DIVINITY, 4to. 1770; with Dr. OWEN, on communion with  
 GOD,

GOD, 1657; and Mr. BRINE, on growth in grace and communion with GOD, in his admirable Treatise on various Subjects, 8vo. 1750.

Upon the whole, our scriptural views of the divinity of Christ have infinite advantages above the Socinian scheme: we have brighter views of the glorious character of GOD; we exalt the Lord Jesus to the very uttermost, to the glory of GOD the Father; we set the Old and New Testament in the most noble and endearing point of light; we give the utmost glory to the natural and immutable justice of GOD; we evince the redemption, the sacrifice and satisfaction of Christ, to be divine and infinite; we demonstrate sin to be an infinite evil and offence against GOD, as it strikes at all possible and infinite good, and fixes a stain in the soul through an infinite duration; we do, on our principles, demonstrate the real immortality and infinite worth of the soul, as it cost the Son of GOD more than all the angels in heaven to redeem it. Our scheme furnishes all possible encouragement to awakened sinners and distressed consciences; and nourishes, in the richest manner, all the power and glory of vital religion in the soul: it provides for the utmost dignity and pleasure of all the parts of public worship; and represents Christ's three offices as full of wisdom, worthiness, grace, and efficacy, for all the purposes  
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of happiness; and invincibly secures for us an happy issue of all our transactions with God for eternity.

Thus, my dear reader, you see that we have brighter evidences of the truth on our side—we have stronger pleas and arguments to back our scheme—we have fewer objections against us, than our opponents have against them—we have nobler ends in view, and more advantages for holiness and brighter virtue—we have on our side sweeter and stronger comforts from God, and better grounds for solid, deep peace with divine justice—we have more substantial supports under all the trials of life, and terrors of death, than they have: and therefore we are determined in our attachment to Christ, and will always say, with the greatest apostle, God forbid that we should glory, save in the cross of our Lord Jesus Christ.

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### Select B O O K S.

I. The OLD SCHEME and NEW compared as to ANTIQUITY, sermon X. The OLD SCHEME preferable to the NEW on many accounts, sermon XI. CURIOSITY to be avoided, sermon XII.—See thirteen sermons concerning the doctrine of the trinity, preached at the merchant's lecture at Salter's-Hall, 1719, 1720, by the calm, pacific, and able Dr. EDMUND CALAMY. These sermons are remarkable for clearness of thought, and discover great dignity and calmness of mind in the author.

II. A farther vindication of Christ's DIVINITY, by Dr. WATERLAND, 8vo. 1724.

III. The importance of the doctrine of the HOLY TRINITY asserted, by Dr. WATERLAND, 8vo. 1734.

The translation of a passage from Dr. LOWTH'S  
PRÆLECTIONES, promised vol. I. p. 161. Vid.  
Lowth's Prælect. 20. p. 273. 8vo. 1763.

I will add one of those prophecies of Balaam, which I just now referr'd to, and of which I am frequently making mention. For there is nothing in any part of the Hebrew poesy, more finely polished, or more exquisitely beautiful. But this prophecy, of which I am now speaking, abounds with the most lively and splendid images, all drawn from nature. It is moreover in a particular manner bright with the painting and flowery ornaments of style, and with a rich variety of bold figures. If I attempt to give a faint imitation of it in latin verse, or if I hereafter make an attempt on other parts of sacred writ, you, gentlemen of the university, will exercise your candour, in putting a favourable construction on my endeavours.

Ah! happy Jacob! heav'n's first best delight!

Around thy tents what various beauties shine!

Rich vales, fair op'ning on the ravish'd sight,

And gardens, fresh with living brooks, are thine.

Along thy sacred groves, and silver streams,

See beauteous trees in lovely order rise!

Here bleeds the balsam all it's spicey steams;

There the proud cedar meets the bending skies!

For

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For thee the tendril drops with balmy dews,  
 While living streams thy nursling fruits befriend;  
 Thy king has bless'd thy plains—and curs'd thy foes;  
 And still will curse thy foes, and still thy plains extend.  
 On Nile's proud banks thy God his pow'r display'd,  
 And led thee conq'rør from thy slaughter'd foe;  
 Fir'd with new strength, and warm'd with heav'nly aid,  
 With gen'rous pride how did thy bosom glow!  
 Thus have I seen across some distant hill,  
 With flying feet, the mountain oryx glide;  
 Free as the air, he mov'd at large; and still  
 Tow'rd the wide heav'ns he wav'd his horned pride.  
 Soon shalt thou all thy stubborn foes devour;  
 Soon their crush'd bones shall round thy tents be  
 spread;  
 Shatter'd their spears shall lie, and harm no more;  
 No more infest thy tents, and fill thy plains with dead.  
 When the young brindled lion couches low,  
 What daring beast shall rouse the slumb'ring king;  
 Soon would his breast with wild resentment glow,  
 And the deep forest round with howlings ring.  
 Thus those, who wish thee bless'd, shall blessings see,  
 But ruin seize the wretch, that ruin wishes thee!

NORTHAMPTON, Sept. 25, 1782.

P R O P O S A L S  
F O R  
PRINTING by SUBSCRIPTION,  
VOLUME IV.  
**CONTEMPLATIONS**  
O N T H E  
DIVINITY of the HOLY SPIRIT;  
T H E  
BEAUTIES of CREATION,  
A N D  
P R O V I D E N C E.  
O F  
REGENERATION, SANCTIFICATION,  
O R  
V I T A L H O L I N E S S ;  
A N D  
FINAL PERSEVERANCE in GRACE.

As the Sequel of Vol. III. on the  
DIVINITY OF CHRIST.

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OF NORTHAMPTON.

## CONTENTS of the IV<sup>th</sup> VOLUME.

I. The DIVINITY of the HOLY SPIRIT, demonstrated from the Names of Jehovah, Lord and GOD, which are given to him all through the Scripture.

II. DIVINE PERFECTIONS are ascribed to the HOLY SPIRIT in all the Parts of Scripture.

I. He hath the ETERNITY of GOD.

II. He hath the OMNIPRESENCE of GOD.

III. He hath the IMMUTABILITY of GOD.

IV. He hath the LIFE and OMNIPOTENCE of GOD.

V. He hath the OMNISCIENCE of GOD.

VI. He hath the WILL and DOMINION of GOD.

VII. He hath the DIGNITY and PREROGATIVES of GOD.

VIII. He hath the TASTE and AFFECTIONS of GOD, of a clear SENSE of the SUBLIME and the Beautiful; with the Affections of LOVE, Grace, and Beauty; Joy, Hatred, Anger, Zeal, and the Wrath of GOD.

IX. He hath the WISDOM of GOD.—He hath the PRUDENCE of GOD.

X. He hath the GOODNESS of GOD.—1. He hath the PATIENCE of GOD.—2. He hath the MERCY and PITY of GOD.

XI. He hath the HOLINESS of GOD.

XII. He hath the JUSTICE of GOD.

XIII. He hath the TRUTH, SINCERITY, VERACITY, and FAITHFULNESS of GOD.—The glorious USES of his Sincerity and Faithfulness.

XIV. He hath the SELF-SUFFICIENCY and ALL-SUFFICIENCY of GOD.

XV. He hath the absolute PERFECTION, HAPPINESS, and GLORY of GOD.

XVI. He hath the INCOMPREHENSIBILITY of GOD.

III. DIVINE WORKS are ascribed to the HOLY SPIRIT.

I. He is the AUTHOR of the whole CREATION. The Creation of the Starry Heavens, and the wonderful Structure of all human Bodies, are ascribed to him in Scripture.

II. The HOLY SPIRIT sustains the whole CREATION by his Providence, as the true GOD; he actuates the whole World as GOD; he preserves and governs the whole World, as the Almighty

Almighty and omnipresent God; he supplies the Wants of every Creature, as the all-sufficient God; he renews the Face of Creation every Spring, as the ever-active and good God.

III. He TEACHES like a God; he promises like a God; he threatens like a God; he convinces of Sin like a God; he regenerates and converts like a God; he effectually calls like a God; he sanctifies like a God; he supports under Troubles like a God; he strengthens and comforts like a God; he succours Souls in Distress like a God; he strengthens in Temptation like a God; he preserves in a State of Grace and Holiness like a God; he prepares for Death like a God; he supports in Death like a God; he fixes Souls in Glory like a God; he irradiates all Heaven like a God; he gives eternal Life to all his People like a glorious God.

IV. The extraordinary WORKS of the HOLY SPIRIT shew him to be the true and eternal God.

Not only Creation and Providence are ascribed to him in Scripture; but likewise all the Gifts of eminent Wisdom, Skill, Courage, and Strength, in Things natural, civil, or moral. The whole Work of Revelation, or the Inspiration of Scripture.—The Holy Spirit is the great Agent in the Working of all Miracles in the Old and New Testament. He performed glorious Works relating to Christ himself; he formed and furnished his human Nature with all Gifts, Graces, and Comforts; and conducted him through his great Work. He was the Author of all the extraordinary Works and Gifts in the primitive Church; and taught the Apostles to speak fifteen Languages in one Hour at the Day of Pentecost. His Work appears gloriously in the Furniture and Success of Gospel Ministers in every Age. And in all Ages he witnesses to the Truth of Christianity; and is always advancing the Glory and Interest of Christ in the Churches and the World.

V. The INTERNAL WORKS of the HOLY SPIRIT on the SOULS of MEN.

In convincing Sinners; infusing Grace into the Heart at Regeneration; in actuating that Grace in effectual Calling and Conversion; in their vital Union with Christ; discovering to Believers their Justification and Adoption, being the Spirit of Adoption and Peace in their Souls; assisting them in Prayer and Praise; carrying on the Work of Sanctification and Consolation, and thus effecting a glorious Growth in Grace and Holiness; witnessing to their Spirits that they are the Children of God; sealing them to the Day of Redemption; leading them into farther Discoveries of the Gospel, and  
guiding

guiding them into the whole Truth and Counsel of God; enabling them to mortify Sin; to resist and vanquish Temptation; and to abound in all Manner of GOOD WORKS; causing them to persevere in Grace; fitting and preparing them for Glory; putting their Souls into Possession of Heaven; raising their Body at the last; and compleating the whole Man in Glory.

VI. The PERSONALITY of the Holy Spirit will be demonstrated from twelve Sources of Argument. A divine Person is one single Subsistent in the GODHEAD, endowed with Understanding and Will, and Power, of distinct Operation.

The Actions and Operations of the Spirit, with Respect to the other Persons in the GODHEAD, shew him to be a real divine Person. He to whom the Definition of a real divine Person belongs, is a real divine Person. The Holy Spirit is a real Person, because the distinctive personal Characters, as I, thou, he, are ascribed to him in Scripture. That the Holy Spirit is a real Person, appears from that great Act of Worship, instituted in the Form of Baptism, which is an Act as glorious as ever was appointed by God. The Spirit bears witness, as a divine Person, that we are the Sons of God. He appeared as a divine Person at the Time of Christ's Baptism. Personal Affections are, in Scripture, ascribed to the Holy Spirit; therefore he is a Person. Personal Powers and Properties are, in Scripture, ascribed to the Holy Spirit. He performs personal Works. He is a personal Object, or an Object of such Acts as are proper to a Person. As a Person, he bestows Gifts and Rewards. Personal Honours, given to the Holy Spirit, prove him to be a real and divine Person.

VII. DIVINE WORSHIP is given to the HOLY SPIRIT in Scripture.

Worship is an Acknowledgment of the divine Perfections, with Veneration, Love, and Delight. He is equally the Object of Worship in Baptism, with the Father and the Son. Baptism is a glorious Act of Worship, including Adoration, Confession, Petition, Gratitude, Obedience, and Praise.

Subscriptions are received by Mr. DILLY, in the Poultry; Mr. MATTHEWS, in the Strand; and all the Author's Friends in London, Bristol, and Northampton, who have delivered the former Volumes. Price 5s. unbound. Half to be paid on subscribing.