

This is a most stimulating motive to exert and draw forth our love to GOD: we ought to esteem him, as infinitely worthy; desire him, as fit to do us good; bear a good-will to him, as worthy to receive good; and delight in him, being pleased to have frequent views of his most beautiful nature and perfections.

2. The GRACE and BEAUTY of GOD.

Grace may be considered as it is in GOD himself; and as it is displayed towards his creatures.

Grace in GOD is himself. He is grace itself, most amiable: hence his name is gracious. I am gracious, Exod. xxii. 27. This character of GOD is expressive of the beauty of his nature.

Beauty is that quality in persons which excites love. GOD is the supreme beauty to attract our esteem, our desire, our good-will, and delight. He is the most pleasing object to our understandings, as the supreme TRUTH; the most suitable object of our will, as the supreme GOOD; and the most lovely object of our affections, as the supreme BEAUTY in the eye of a soul renewed by grace.

Grace, as displayed by GOD in acts of kindness to men, is no other than his free favour. It is love unmerited or undeserved, exercising itself in a free and generous manner, which we are quite unworthy to enjoy or receive.---See Dr.

Gill on the Attribute of Grace, vol. 1. p. 146; and Mr. Booth's Reign of Grace, 8vo.----We select a few rich expressions concerning grace in the sacred Scriptures. The LORD GOD gracious, Exod. xxxiv. 6. Thou art a GOD, gracious and merciful GOD, Neh. ix. 17, 31. The Lord is gracious, Ps. cxlv. 8. No good thing will he withhold, lxxxiv. He will wait to be gracious, Isai. xxx. 18. I *delight* to exercise loving *kindness* in the earth, Jer. ix. 24. He is gracious, and of great kindness, Joel ii. 13. The exceeding riches of his grace, Eph. ii. 7. Grace reigns to eternal life, Rom. v. 21. Ye are under grace, Rom. vi. 14. He gives liberally, Jam. i. 5. The GOD of all grace, 1 Pet. v. 10. My grace is sufficient for thee, 2 Cor. xii. 9. By the grace of GOD I am what I am, 1 Cor. xv. 10.---USES of the grace and BEAUTY of GOD. Hence see the horrid deformity and detestable ugliness of sin, as it is directly opposite to the beauty of GOD. Imitate the beauty and grace of GOD in your lovely tempers and beautiful conversation---long for that blessed world, where our souls shall rise to the utmost beauty and perfection, in conformity to that supreme model, our Lord Jesus Christ.

3. The HATRED of GOD.

Hatred is the aversion of the divine will to any object, and a desire to be disunited from that object,

ject, considered as evil, and fit to do injury to the divine honour and government.

All creatures inferior to man cannot possibly be the object of the hatred of God. 'Tis impossible for God to hate any of the productions of his power, if they are not defiled and deformed by moral evil. No creatures below man are in the least degree tinctured with moral evil. Evil men and evil angels, considered meerly as creatures, are not the objects of God's aversion or hatred: 'tis only as creatures cloathed with sinful qualities that they become the objects of the hatred of God.

The hatred of God, revealed in the Scriptures, includes two ideas.

1. It is an act of the divine will, determining not to raise to honour and glory, by the peculiar blessings of special grace and glory, some of his rational creatures. This God may do without any injustice or real dishonour to his moral perfections, since he is under no obligation to confer special favours or transcendent benefits on his creatures, but may bestow them on whom he pleases.

2. The other act of the divine will consists in his determination to exercise justice and inflict punishment; and this is for sin, and for no other cause but sin. Sin is the cause of the punishment

ment inflicted; which pain is never willed without the consideration of sin.

Our hatred ought to be regulated and animated by the hatred of God. We ought to hate nothing but sin: and here our hatred cannot be too intense. Our hatred of sin ought to be infinite, that is, without bounds and without end.

4. The ANGER of GOD.

The anger of God consists in his being displeased with sin, and with sinners on the account of sin. There is a difference between anger and hatred: God may be angry with his children, but not hate them. There is a difference between persons and actions: God may be angry at our actions, and hate them, but not our persons. There is a difference between desert and fact: his people deserve his hatred and wrath, but are not the objects of it in fact. There is a difference between what is real and what is imaginary: they may imagine themselves to be hated by him, when they are not. And there is a difference between hatred and a non-discovery of love: Christ may not manifest his love, and yet not hate his people---Dr. Gill on Eph. v. 29. We ought to tremble to commit any sin, as sin is the only thing in the world that is the object of God's anger.

5. The

5. The ZEAL of GOD.

Zeal in GOD is a mixture of love and anger; of the most intense love to himself, and of anger against every thing that is opposite to himself, and injurious to his glorious character. It is impossible that GOD should not love, in the tenderest manner, himself, and his majesty, holiness, and glory: therefore he cannot but resent an injury done to what he intensely loves. He calls himself a jealous GOD, and declares that his name is jealous, Exod. xxxiv. 14. The Lord, whose name is jealous, is a jealous GOD. The original word which we translate jealous, denotes resentment for the dearest thing: hence jealousy and great fury are joined together in Zech. viii. 2. I was jealous with great fury. But above all things GOD is zealous for his NAME, that is, his pure nature and attributes: that his glorious name be made known to men as it is, without concealing or denying his character. It is impossible that GOD should deny himself, that is, 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 and perfections truly divine. He therefore never will suffer man to conceal or slight his majesty without just and dreadful punishment.---See the great John Reynolds, on the Nature of Zeal, 12mo. 1716; Dr. Evans on Zeal, in his Christian Temper;

Temper; and Dr. Gill on Zeal, in his Body of Divinity, vol. 3. p. 198.

6. The WRATH of GOD.

Wrath is the highest degree of hatred and anger at sin. It is no other than GOD's ardent desire to punish sin, according to its desert, with pain, and shame, and death.*

The wrath of GOD includes three ideas---his invariable will to punish---his most dreadful words---and terrible actions. He has a fixed hatred against all sin wherever he sees it: and as he is so great a lover of holiness, if he could see an act of holiness in a devil he would love it---so he is so great a hater of sin, that if he could see an act of sin in an angel or a saint in glory he would intensely hate it. His wrath is declared in most dreadful threatenings, or terrible words, that he will punish sin; and to complete the idea of wrath, it implies likewise the actual execution of his threatenings, producing most awful effects on the souls, and bodies, and societies, and kingdoms of men.---The book of GOD abounds with the most terrible declarations and dreadful actions of GOD against SIN. We must only select a few---The fierce anger of the Lord, Numb. xxv. 4. The fierceness

* The great Dr. Witsius has given us the clearest definition of the wrath of GOD:---"Ira DEI est, illa divinæ mentis prompta inclinatio ad id faciendum quod odium peccati, et justitia adversus peccatorem, et supremi judicis ratio exigit. Oecon. lib. 1. cap. v. § xxxi.

fierceness of his anger, Deut. xiii. 17. The heat of this great anger, Deut. xxix. 24. The indignation of his anger, with the flame of a devouring fire, Isai. xxx. 27--30. Who can dwell with devouring fire and everlasting burnings? Isai. xxxiii. 14. GOD is jealous; the LORD revengeth and is furious, who can stand against the fierceness of his anger? his fury is poured out like fire; the rocks are thrown down by him, Nahum i. 2--6.

There are select places in the Bible, wherein the wrath of GOD is declared in the most striking and alarming manner. In Deut. xxviii. we have eighteen curses---in Isai. xxx. 27. we have ten terrible words---in Isai. xxiv. we have a prophecy of the destruction of the whole world---in Isai. xxxiv. 2--10. we have fifteen terrors of GOD---in Nahum i. we have near twenty awful and tremendous words, expressive of the wrath of GOD---and in Rev. xiv. 10. we have the most terrible threatening in all the book of GOD. If to all these expressions, we add the awful actions of GOD, we shall then have the most clear and comprehensive idea of DIVINE WRATH. Such actions are these---expelling the sinning angels from heaven---driving our first parents out of Paradise---drowning the whole world---burning four cities with fire and brimstone---drowning Pharaoh and all his host in the Red Sea

Sea---destroying the nations of the Canaanites---
 burning the city and temple of Jerufalem---
 bringing deftruction on Nineveh and Babylon---
 and above all thefe, the dreadful ruin of the Jews
 by Titus Vefpafian; the terrible effects of which
 have lafted for 1700 years, to this very day.
 But above and beyond every thing elfe, we have
 the moft tremendous action of GOD, in punish-
 ing his own fon with fhame and a curfed death.
 Here we have the deepeft depths of GOD's
 hatred and wrath opened up and poured out,
 without the leaft mixture of mercy, on the
 head, and heart, and foul of the faviour of his
 people.

R E F L E C T I O N .

We have, in this Contemplation, furveyed
 the will of GOD in its nature, objects, and pro-
 perties: and this is a fubject in divinity, con-
 cerning which I fear moft christians have very
 imperfekt and confufed ideas; efpecially if I may
 be allowed to judge of others from my own ex-
 perience for above thirty-eight years paff.---It is
 a matter of vaft ufe and importance to have as
 clear and juft apprehenfions of the nature and
 objects of the will of GOD as we can attain in
 the prefent life. The comfort of our fouls, and
 the freedom and ftadfaftnefs of our obedience,
 very much depend upon it. Therefore, let us
 fpare no labour and attention to gain a proper
 conception

conception of this glorious subject.---The DOMINION of GOD is a most sublime, glorious, and useful truth: it hath the highest tendency to dignify the understanding and humble the heart. If we study it with continual attention to Christ, our great mediator, it will be of unutterable use and comfort to our souls. This I can attest from long experience.---The DIGNITY and PREROGATIVES of GOD have the happiest fitness to enlarge the capacity of the mind, and inspire the soul with the greatest dignity and humble obedience both at once.---The TASTE of GOD, or his pleasure in the BEAUTY of holiness, has the highest tendency to produce in us a similarity of taste and sentiments, corresponding to the sublime taste and sentiments of GOD. And what can be more glorious for all true christians, than to have their minds formed to the model of infinite perfection, both in their pleasure in moral beauty and divine purity, and likewise in a quick and keen disgust and loathing of every temper and action that is deformed, ugly, and abominable. To hate sin with the most intense and unbounded opposition, and to love holiness with the most ardent affection, is the highest glory of every true christian in the world.---The AFFECTIONS of GOD exhibit a most precious and useful object of our best attention and affection.---His LOVE has the happiest fitness to draw forth our love to him.

him.---His BEAUTY and GRACE have the sweetest attractions on our whole heart.---His HATRED has the same objects with ours: and his ANGER should teach us to be angry with nothing but sin.---His ZEAL should awaken our zeal to the utmost exertions, under the conduct of prudence, and regulated by the beauty of holiness.---His WRATH or his will to punish, his dreadful threatenings, and the most awful executions of them on the wicked in this life, and in hell, should excite our utmost gratitude to our dear redeemer, who has delivered us from the fierceness of the wrath to come, 1 Thes. i. 10. The consideration of this awful affection in God should likewise excite us to conceive of sin with the utmost horror, and to avoid every thought, word, and action, which may give us the least reason to dread his holy displeasure.---Let us search the Scriptures for all the displays of God's love and hatred, his grace and vengeance; because revelation abounds with these discoveries on purpose to keep up a just balance in our affections and conduct through life.

Let me close these reflections with intreating my dear readers to use their utmost efforts in meditation and prayer, to attain large and distinct conceptions of the whole character of the great God. Indeed, my friends, the pleasures and advantages are great beyond expression: to
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have our understandings enlarged and dignified ---to have our reason vastly improved by views of the supreme TRUTH---to have our wills determined and fixed on the supreme GOOD---to feel our affections refined and raised to the supreme BEAUTY---to have our consciences pacified with a sense of his pardoning mercy, and our whole souls conformed to his moral image! O! believers, christians, and brethren, what a dignity! what a felicity! what a joy is this! Let us review the two former meditations on the character of the deity; and let us proceed to the two following contemplations: let us compare all with the scriptures: let us again and again review the whole, and at the same time ardently pray for the light and assistance of the blessed Spirit: let us frequently intreat the Lord Jesus, as the great prophet of the church, to take us under his wise and holy tuition: let us sit at his feet in the humble temper of learners, and we need not fear but he will reveal the divine father and himself to our souls! And what advantages have we for learning every thing great and good, every thing wonderful and beautiful, from so divine a tutor, in whom dwelleth all the fulness of the Godhead substantially, and in whom are hid all the treasures of wisdom and knowledge, Colos. ii. 3---9.

Select

Select BOOKS on the above SUBJECT.

I have already mentioned the great Charnock, the excellent Elisha Coles, and Dr. Gill, on the Dominion and Affections of GOD. I mention this last, to his great honour, that he is the only systematic writer in our language who has treated wisely on the divine affections. I rejoice to follow his example; and, with gratitude, I own my great obligations to that excellent divine.

I am sorry to say it, but it is true, we have very few books and sermons on the Dignity, Taste, and Affections of GOD. Amidst a thousand volumes of divinity, these striking, lovely, and awful discoveries of GOD are forgotten: and the consequence is, that GOD the supreme truth, the supreme beauty and good, is very partially and imperfectly known, and the pleasures of contemplation and devotion greatly interrupted and diminished.

The excellent Mr. Addison wisely observes, that the *final* cause of our passion for what is GREAT, is to give us a relish for the great and unlimited perfections of GOD---that the final cause of our passion for what is NEW, is to excite us to search with ardour into new wonders in the nature of GOD---and that the final cause of our passion for what is BEAUTIFUL, is to excite us to love GOD, who is the perfection of beauty.

The great Dr. Samuel Annesley, in his Sermon on Love to GOD; in the Morning Exercises; and Dr. Watts, in his Discourses on Love to GOD; with Mrs. Rowe's Devout Exercises of the Heart; and the elegant Witfius's Devotional Improvements, in the various chapters of his Oeconomy of the Covenants,---contain the most rational, wise, and noble thoughts and affections I ever read; and I cannot wish my readers greater happiness in this life, than to taste, with the highest relish, these excellent writings.

A
CONTEMPLATION
ON THE
BEAUTIFUL QUALITIES,
OR
MORAL PERFECTIONS
OF
G O D.

A C O N T E M P L A T I O N

O N T H E

B E A U T I F U L Q U A L I T I E S , & c .

O F

G O D .

WISDOM is a strength of MIND to consider all THINGS under the NOTION of MEANS and ENDS. ---GOODNESS is the kind INCLINATION of GOD to make us happy. ---MERCY is his COMPASSION for the MISERABLE. ---PATIENCE is the deferring his ANGER. ---HOLINESS consists in his invariable DISLIKE of all moral IMPURITY; and in the shining PURITY of the divine PERFECTI-ONS. ---JUSTICE is an ardent and immutable REGARD to the RIGHTS of the DIVINE NATURE. ---FAITHFULNESS is the exact CONFORMITY of his ACTIONS to his WORDS, and to the upright INTENTIONS of his HEART.

XIII. The WISDOM of GOD.

THE wisdom of GOD consists in his considering the relations of things one to another, under the notion of means and end; and of their fitness or unfitness for the various purposes for which they were designed, i. e. to display the glorious character of GOD.

Wisdom

Wisdom is the strength of God's understanding, or that power of his mind to judge of the nature, dignity, and importance of those ends and actions which are worthy of God.

Divine wisdom proposes the noblest end of every action of the deity. It adapts the best means to attain that end---it observes the fittest circumstances of time and manner of acting---and it foresees all consequences that can possibly happen, and provides against every disappointment; so that God shall have no need to repent, or to wish he had proposed other ends, or pursued other measures in any part of his conduct or transactions.

Wisdom appears in creation; in the variety, beauty, fitness, connexion, and use of all the parts of the visible world. This will be displayed at large in the third volume of these Contemplations.---Wisdom appears in the general and special providence of God. This will be treated on in the same volume.

Wisdom appears with the utmost beauty in redemption. Here you see the opposite demands of justice and mercy answered and satisfied---two natures united in one person to answer the most astonishing purposes of God---the honour of the law asserted and vindicated in its precepts and penalties---the most intense hatred of God against sin, and his most fervent love of the sinner, shewn

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at the same moment, and in the same act. Here we have the surest ground of hope and comfort, and the most pungent motives to obedience. The wisdom of God appears in the way of our possessing this salvation; not by speculative knowledge; not by imaginary good works; but by means of vital faith. This way humbles the sinner, exalts the saviour, and promotes holiness.---The manner of publishing this salvation, and the rich and fit means of reaching the souls of men with the sweetest attractions of the heart to Christ, all display the manifold and lovely wisdom of God. So that we are forced to say, God has abounded towards us in all wisdom and prudence. And, O! the depth of the riches of the wisdom and knowledge of God!

USES of the WISDOM of GOD.

1. See a glorious evidence of the true and proper divinity of the Lord Jesus Christ. He is stiled the only wise God our Saviour, Jude ver. 25, In him are hid all the treasures of wisdom and knowledge, Colos. ii. 3. In him dwelleth all the fulness of wisdom, and all the fulness of the Godhead substantially, Colos. ii. 9. Therefore he must be the true God and eternal life, 1 John v. 20.

2. The wisdom of God renders him fit to govern the universe in all its vast, and in all its
minute

minute affairs. And here we see a ground of God's patience. He bears with the insolence of the wicked, because he knows how to call them to account at a proper time. You see from God's wisdom, that there is no need of a change in his thoughts and purposes. The infinitely-wise God has left nothing to an after-thought in any of his designs and works. The wisdom of God renders him a fit object of confidence. He cannot be deceived himself; he cannot deceive you; he will guide you continually, *Isai. lviii. 11.*

3. See the necessity of a public REVIEW of all the tempers, actions, and affairs of all mankind at the last day, in order to clear up the character of the only-wise God, and to make wisdom illustrious before the whole world.---Revere the infinite wisdom of God, and seek his guidance and instruction in all perplexed and difficult affairs which distress you.

4. How astonishing is the contempt of God's wisdom by millions of mankind, even in the protestant world! All human inventions in religion are a contempt of the wisdom of God---all neglect of the appointed means of grace, and the means to attain a good end, is a contempt of wisdom---all rash censures of the decrees and actions of God are a contempt of wisdom---all murmuring and fretting at the orders and dispensations of his providence---all
pride

pride and stubbornness of spirit---and all distrust of his promises, are a contempt and insult offered to the wisdom of God.

5. COMFORT to all true believers arises from the wisdom of God. Here you have a sure support and direction in all straits, afflictions, and temptations. In every critical time of distress, God knows how to deliver you: his wisdom can disentangle your most perplexed affairs: and his will, faithfulness, and attention, are every way as great as his wisdom. Here is comfort likewise in the delay of answers to your prayers. God knows the fittest moment of deliverance. Here is comfort for the true church of Christ in her *lowest* state, and under the pressures of the greatest persecutions, God will help us, and that right early, Ps. xlvi. 5.

6. Meditate daily on the wisdom of God. This is the end of God in the creation of the world, to shew forth his wisdom to man. This is the great end of our rational faculties. God gave us understanding, that we might meet his understanding in all the parts of his creation, from the sun in the expanse to a grain of dust under our feet: and that we might see God in every creature, and see every creature to be nothing without God. Let us admire his wisdom every moment of our existence: admire him in CREATION and providence: admire him in your

own structure of body and mind : admire him in REDEMPTION. Aim at new views of the wisdom of GOD every day and every hour. Seek incessantly to GOD for wisdom---he always loves to give wisdom to those that feel their need of it, and earnestly desire it. Do not be proud of your wisdom, for this will be a sure sign that you are a fool. Submit to GOD's wisdom in divine revelation, and adore the bright displays of it in every part of the book of GOD. Submit to his wisdom in providence, in all its orders, crosses, and disposals of your affairs. Censure not GOD's conduct by rash and unjust suspicions and reproaches. GOD has a vast plan before him; and every event, even the most minute, or the most mysterious, is a part of that plan, and must contribute to the final issue of the whole. Imitate the wisdom of GOD every day---propose the noblest end of your life and actions---use the best means to attain that end---observe the fittest circumstances of time and place, and manner of acting, and guard against all bad consequences and vexations. The grand point of wisdom is to secure all good consequences, and to prevent repentance and severe self-reflection, which would make us wish we had taken other methods, and used better means to attain our supreme and ultimate end.

The PRUDENCE OF PROVIDENCE of GOD consists
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in his exact inspection of all objects, and taking care of every minute affair in the universe; continuing all creatures in their beings, disposing of their operations and effects in such a wise order as may be most suitable to those ends and purposes for which they are designed.---This glorious doctrine of providence will be treated on at large in the third volume of this work.

Read Ray, Derham, Fenelon, and Dr. Cotton Mather, on the Wisdom of God in Creation. Read Abernethy's masculine discourse on the Wisdom of God, vol. 1. Read the lively and eloquent Iremonger's rich discourse on the Wisdom of God in Redemption, 8vo. And to crown all, read the great Charnock's sublime and immortal discourse on the Wisdom of God, in 50 pages in folio; with the correct and judicious Dr. Gill on Wisdom.

XIV. The GOODNESS of GOD.

The goodness of God is the inclination of the divine will towards his creatures, or the propensity of his heart, by which he is disposed to procure their happiness, in opposition to envy or malice, which delights in withholding good from others, or doing mischief to them. God has none of that envy or malice which delights in withholding good, or in doing mischief to his creatures.

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The idea of goodness is natural and unavoidable to the human understanding. It is impossible to conceive of God at all, without conceiving him to be good.

God is a being of kind affection, who, from an infinite principle of good-will, exerts his active powers in diffusing happiness far and wide, through the creation, in all fitting proportions, according to the different kinds and capacities of his creatures, who are the proper objects of goodness; and according to the direction of his wisdom and prudence.

God's inclinations and active powers terminate in doing good, for its own sake, as their proper object and ultimate end, in which the divine nature rests with full satisfaction and pleasure.

In fewer words, goodness is a propension to do good with delight; that is, resting in the act most freely, without any other inducement whatsoever.

What a lovely idea of God is this!

The goodness of God appears in creation.--- This will be displayed at large in the third volume of this work; and likewise his goodness in providence.

The goodness of God shines out with the utmost splendour in REDEMPTION. Goodness appears in his first resolution to redeem---in his
giving

giving us the highest gift that divine and infinite goodness could possibly bestow---a greater gift than all worlds---a gift that includes the whole nature, powers, eternity, and life of God! Goodness appears in the wonderful advancement of our nature in Christ, after it had so highly and horribly offended; and in our vital union with God in soul and body for ever. Goodness shines in the most illustrious manner in this point of light; that God restores us to a more excellent condition than that which Adam lost, or than the angels have now in heaven. We have a more intense union with God, a brighter resemblance to God than angels, and a more durable possession and enjoyment of God than man had in his original purity and perfection. The glorious ordinances of the covenant of grace shew the marvellous goodness of God: and the beautiful and lovely methods which goodness pursues to persuade and allure sinners to embrace this precious salvation, shews the winning kindness of God in all the ravishing charms of passionate affection.

USES of the GOODNESS of GOD.

I. ADMIRATION and LOVE.

The goodness of God is a great object, ever new, and ever beautiful; and therefore suited to excite that first noble passion stiled wonder: and there are new displays of goodness every moment, to keep the passion of wonder ever awake, and
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in its most pleasing and elevated exertion. And what can be a more sublime employment for the soul, than to admire and esteem God, the first good, the first fair, the first wonderful: to admire and desire the effusions of the most charming goodness---to admire and exert the most ardent good-will towards God---to admire infinite love, and to rejoice in this love. This is delight; and who so worthy of our most intense and eternal delight as the ever-blessed God! Here, my friends, you have the richest work for your highest powers and affections, whilst life, and thought, and immortality endures!

2. How unworthy and detestable is the contempt and abuse of the goodness of God! This is done when we forget his acts of bounty to us through life---when we murmur at his providence, and prove impenitent and hard-hearted amidst ten thousand blessings---when we distrust his providential care of us and our families---when we omit duties to God, and neglect prayer and thanksgiving. We abuse and contemn God's goodness, when we rely on our own services. Prostituting our souls and affections to the world, the devil, and the flesh, is an horrid abuse, and a wicked contempt of the goodness of God. Sinning with more freedom and boldness on the account of the indulgencies of divine goodness---ascribing our welfare and happiness to any other
causes

causes rather than to divine goodness. All these are horrid instances of the abuse and contempt of the goodness of God.

Here you may see clearly that man is surely fallen from his original glory and perfection, for he is more like a brute and a devil, than man in his state of holiness and happiness. It is impossible for God to form a creature, in his original state, like man in his present temper, dispositions, and passions---his appetites and inclinations are all earthly, sensual, and devilish. Man being in honour continued not, but became like the beasts that perish, Ps. xlix. 12.---As God is so exceeding good to all mankind, there can be no just complaint against him in all the afflictions he is pleased to bring on the human race.---Here you see the fitness of God for the government of the whole world. A being of such unbounded goodness and mercy is every way qualified for such a vast and important management of all its infinite affairs!---Here you see the ground of all religion: and that is the unbounded goodness of God! This is the spring of all the vital religion that ever existed in the world!---The goodness of God renders him exceedingly amiable to himself: he must always love his own goodness, and delight in his own beauty: and it must render God exceedingly beautiful and lovely to us. O! how great is

his goodness, and how great is his beauty! Zech. ix. 17. He, as a good God, is a fit object of our unbounded confidence: trust and love him without the least reserve. God, as good, is worthy to be obeyed and honoured to an infinite degree: his LAWS are all good, exceeding good; and it is pleasure, it is joy, it is heaven to obey the beautiful laws of God!

3. COMFORT to all true believers from the boundless goodness of God!---In all our devotions and prayers, we have the richest consolation from the goodness of God! Here is the sweetest comfort in all afflictions and public dangers; and mighty ground of perseverance in grace, and assurance of infinite happiness. Rejoice without bounds and without end in this great, this immense goodness of God!

4. Seek ardently the enjoyment of God as good. He is the only glorious object of a rational appetite: the only object of an immortal and unbounded passion. He alone can fill up the desires of a soul that is made for eternity.---God is the purest and the best good: he is the sum and substance, the life and spirit, and spring of all the souls of his dear people.---Meditate on a good God; and let your meditations be Thought engaged, and Thought enflamed with the tenderest love to God. Think deeply; think warmly---this will cherish and promote the most fervent love to God. The