

and improvement on Mr. Addison's papers. And Mr. Hervey has advanced upon both, by shewing the practical application of this beautiful power to all the beauties of creation, and all the sublimest exercises of devotion to Christ; he read Le Pluche's four volumes of Nature Displayed, and Thompson's Seasons of Spring, Summer, Autumn, and Winter; and then applied all the warmest powers of the richest genius that ever man possessed, to paint the transcendent glories of that God incarnate, who is the first-cause of all worlds, the sovereign Lord of all consciences, the supreme good and beauty to the souls of men, and the last end of the universe.*

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* The original, EFFICIENT CAUSE of all the innocent PLEASURES of the IMAGINATION, is GOD himself, our creator and redeemer; GOD the Father, GOD the Son, and GOD the Holy Spirit, who is the executor and beautifier of all the works of creation.

The NECESSARY CAUSE of our being pleased with what is great, new, and beautiful, is unknown; that is, we know we are pleased, but we can assign no other reason but this, that God has made us in such a peculiar manner, that we cannot avoid being pleased when we see any thing new, beautiful, or great.

But the FINAL CAUSES of our being pleased with the grand, the new, or the beautiful, are better known, and may be easily discerned by every person of common sense and virtue.

The FINAL CAUSE of our being pleased with what is great, is evidently this. GOD the Son has so formed the soul of man, that nothing but himself can be it's last end, and it's adequate and proper happiness: and because the whole of our happiness must arise from the contemplation of his divine person, and the FRUITION of his perfections: therefore, that he might give our souls
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The 15th chapter of Exodus, the 32d chapter of Deuteronomy, the 5th chapter of Judges, the 8th Psalm, the 19th Psalm, the 23d Psalm, the
103d

a just relish for such a glorious contemplation and fruition, he has made them naturally delight in the apprehension of what is great and unlimited like GOD.

Our admiration, which is a very pleasing emotion of the mind, immediately rises at the view of any object that takes up a great deal of room in the imagination; and by consequence will improve into the highest pitch of astonishment and devotion, when we contemplate GOD the Redeemer in his infinite person and perfections, who is neither circumscribed by time or place, nor can he be comprehended by the largest capacities of men or angels. Such an object as Christ, who is unbounded by time, and therefore eternal; unbounded by space, and therefore omnipresent; and unbounded in power, and therefore almighty; is the most glorious object of the imagination and taste of a real christian.

The FINAL CAUSE of our pleasure in objects which appear new, rare, and uncommon, is this: GOD the Son has annexed a SECRET pleasure to the idea of any thing that is new or uncommon, that he might encourage us in the eager and keen pursuit after the knowledge of himself; and to rouse and kindle up our best passions to search into the wonders of his attributes and actions in the works of creation and redemption: for every new idea brings such fresh pleasure with it as rewards any pains we have taken to acquire it, and consequently serves as a striking motive to put us upon fresh discoveries in GOD the Son, and his word and works of grace, nature, and providence.

The FINAL CAUSE OF OUR PLEASURE IN BEAUTY, or in objects that are beautiful, is easy to be apprehended.

GOD the Redeemer has made every thing that is truly beautiful and good in our own species, pleasant to us, that we might exercise love to all mankind; for this reason he has given beauty of countenance, beauty of person, of voice, of temper, of manners,

103d Psalm, the 104th Psalm, all belong to Christ, and are richly suited to raise the highest pleasures in a chaste and sublime imagination, if
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ners, that these might all conspire with their finest impulses, to strike our sense and imagination with chaste and delicate pleasure.

The FINAL CAUSE of the BEAUTIES of CREATION is to please the senses, the imagination, the taste, and the passions. GOD our Saviour has made every thing that is beautiful; and has made so many objects appear beautiful and pleasing to our taste, that he might render the whole creation more cheerful and delightful to our souls.

He hath, in the exuberance of his love, given almost every thing about us the power of raising an agreeable idea in the imagination; so that it is impossible for us to behold his works with coldness and indifference, and to survey so many beauties of creation and revelation without an inward satisfaction and complacency, which shall increase in us to eternity.

The final cause of BEAUTY in the discoveries of SCRIPTURE is to fire up our passions to love and study the word of GOD with an ardent attention and delight. Thus did that sublimest genius, † who is the glory of this county, the pattern to all divines, the ornament of Great-Britain, and the honour of human nature.

The FINAL CAUSE of beauty in the Son of GOD is to attract and attach our souls in the most intimate and intense manner to himself; because he is the supreme truth to suit the understanding; the supreme good, to suit the will; and the supreme beauty, to ravish and fix the best affections. All the beauties of material nature; all the sweetness of sensitive good; all the graces of a perfect man; all the glories of an angelic mind; and all the infinite perfections of the immortal GOD, are united in Jesus Christ. So that our Lord Jesus, as the glorious IMMANUEL, is the most
pleasing

† The Rev. James Hervey, born at Hardingstone, within one mile of Northampton, Feb. 26, 1714, and died rector of Weston-Fawell, two miles distant, Dec. 25, 1758, aged 45.

you read them ten thousand times : to these add the Song of Songs, which is the most beautiful pastoral in the world : and to compleat all, read that

pleasing object of contemplation ; the full fountain of our noblest life ; the firm basis of our immortal hopes ; the true centre of our perpetual rest ; the richest fund of our purest joys, and the final cause of our eternal existence.

He is our head of vital influence ; the ocean of pleasure ; the centre of attraction, and the rock of security from eternal ruin !

GOD'S holy SPIRIT knows the nature of man, for he has made our frame and constitution, and he has wisely adapted the discoveries of Christ to the human imagination ; and by this medium he sweetly insinuates the knowledge of the supreme beauty and good in the richest imagery in the whole system of nature.

The fragrance of the rose—the beauty of the lilly—the fruitfulness of the vine—the sweetness of the apple-tree—the vigour of the tree of life—the strength of the bread of life—the brightness of the morning-star—the grandeur of the sun—the firmness of the rock of ages—the meekness of the lamb of GOD—the splendor of his father's glory, and the express image of his person—the image of the invisible GOD—the wonderful—counsellor—the mighty GOD—the everlasting Father—the prince of peace—the prince of the kings of the earth—the Lord of glory—the king of glory—the king of kings, and Lord of lords—our LORD and our GOD—Emanuel GOD with us—the only-begotten and well-beloved Son of GOD—the son of man—the Lord from heaven—the second Adam—Christ the Lord—Jesus the Saviour—the captain of salvation—a horn of salvation—the salvation of GOD—the wisdom and power of GOD—the MERCY promised, Luke i. 72.—the angel of the covenant—the prince of life—the king of righteousness—the mediator of the covenant—the surety of a better testament, Heb. vii. 22.—the author of our faith—the finisher of our faith—the friend of sinners—the head of the church—the apostle and high priest—our advocate—JEHOVAH, our righteousness—the way—the truth—the life—the light of the world

that grand piece of eloquence, the 40th chapter of Ifaiah, which is a noble representation of the eternal Divinity of Chrif. Sir Richard Blackmore's, Dr. Watts's, and Dr. Gibbons's poetic tranflations of many of thefe pieces, will afford us great and devout pleasure.

8. PERSONAL BEAUTY is an object which pleafes the TASTE of Chrif.

Beauty

world—the pearl of great price—our life—our peace—our hope—our fhepherd—our brother—our father—our husband—the defire of all nations—our all in all, Colof. iii. 11. Thefe, with many more names of Chrif, ftrike the imagination and paffions in the moft lively and grateful manner: and thefe images are full of grandeur to aftonifh—of novelty to furprize—and of beauty to allure and fix the affections for ever.

So then, upon the whole, my dear reader, let us come to a happy conclusion of this long, but ufeful Note.

If the greateft perfonal excellencies and BEAUTIES imaginable—if the moft intimate RELATION to GOD and his higheft glory, with the deepeft interest in his heart—if the moft aftonifhing LOVE to us—if the neareft UNIONS with us, and the moft ufeful and endearing relations to us—if the moft arduous WORKS and fufferings undertaken for us—if the greateft VICTORIES gained for our welfare, and the richeft PRICE paid for our REDEMPTION—if the greateft BLESSINGS beftowed on us for the happinefs of body and foul—if the moft exceeding great and precious PROMISES made to us, fealed with blood and confirmed with the oath of GOD—if any of thefe feparately, and much more if all collected together, render Chrif pleafing to the imagination, amiable to the understanding, good to the will, and attractive to the affections: if all thefe are reafons invincible, and motives irrefiftible to excite us to love Chrif, then furely he hath demands upon us which are infinite upon infinite, through an eternity of duration.

Beauty is that quality in an object which excites love. Holiness in a christian is the greatest beauty on earth. Holiness is an assemblage of all the christian and personal graces; the divine and social graces of the believers heart; and this is the most lovely object in the universe.

With respect to the CHRISTIAN GRACES.

Faith in Christ is the greatest beauty; and unbelief is the greatest ugliness of the soul. Love to the Redeemer is beautiful; enmity is an horrid deformity. Imitation of Christ's temper is a beauty; and an imitation of the temper of the devil is the greatest ugliness. Obedience to Christ as our Lord is beautiful; rebellion is most horrid deformity. Learning at the feet of Christ is a lovely temper and position; a stubborn scorn of his instructions is the spirit of hell. Dependence on him as our advocate and intercessor is a beautiful action, a refusal of that dependence is the most detestable insolence.

The PERSONAL GRACES are an object of Christ's taste for beauty: he loves to see humility, but he abhors pride; he loves meekness, but hates rash anger; he approves of contentment, but detests discontent; he likes patience, but dislikes fretfulness; he is charmed with wisdom and prudence, but despises the folly of fools; he approves of fortitude and bravery of soul, but disdains

cowardice and fearfulness in the cause of God; he is delighted with chaste souls, but he hates the lewd and unclean; he looks on self-government and self-possession with the highest approbation and delight, whilst all ungovernable appetites and lusts are the objects of his keenest abhorrence.

The DIVINE GRACES are the objects of his taste: he loves to see his people possess a clear knowledge of God, but he hates ignorance, as the plague of the human understanding; he approves of our most ardent love to God with the highest delight, but he abhors all enmity to his Father with his whole soul; he is delighted to see his people possess the greatest degrees of the fear of God, but he disdains that practical atheism which is in all our hearts; he sees obedience to be very grateful to his taste, but he is infinitely disgusted with disobedience and rebellion against God; he hates to see his people distrust the providence and promises of their heavenly father, but admires and rewards all vital faith, trust, and confidence; he ardently loves to see his disciples cultivate warm and lively communion with God in his works, word, and ordinances, but conceives an infinite indignation at all indifference of mind, and disaffection of heart to the nature and beautiful character of God.

The Lord Jesus hath an high delight in our
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most fervent gratitude to the HOLY SPIRIT, but he hates to see us grieve the Holy Spirit of God, by whom we are sealed to the day of redemption; when we grieve his Spirit we grieve Christ, and if he is offended the divine Father is displeased, and the eternal GODHEAD is infinitely affronted; but when we please the blessed Spirit, all the divine persons smile upon us with approbation and delight.

The SOCIAL GRACES are objects of the sublime taste and relish of the Lord Jesus. Nothing appears to lie nearer his heart than that his people should love one another: this gives him infinite joy and satisfaction, he is pleased to see us put on bowels of mercy; generous forgiveness, indefatigable beneficence, invariable truth and faithfulness, with inflexible justice and integrity towards each other: on the other hand, all hatreds, strifes, and contentions among brethren he infinitely abhors; all cruelty, implacableness, and shutting-up our bowels to our poor brethren are the object of his utmost indignation: he says to such persons, "how can the love of God dwell in you?" Christ has an eternal aversion to all injustice, lying, and every species of deceit and falsehood; they are an abomination to his soul. Let us therefore conform our taste to the taste of the Son of God, let us hate all that he hates, and

love all the objects and qualities which are the objects of his invariable delight and approbation.

The GENERAL GRACES which run through all the branches of the CHRISTIAN TEMPER, and stamp a dignity on every other grace, are SINCERITY, in opposition to hypocrisy—constancy or perseverance, in opposition to backsliding and apostacy—tenderness, as the opposite to impenitence and hardness of heart—zeal, in opposition to lukewarmness—and prudence, as the opposite to imprudence.

And amongst these general graces, sincerity is the chief, and is that which gives all others their real worth: it is this which affords infinite pleasure to the TASTE of our Lord Jesus Christ. It consists in sincerity and soundness of heart—sincerity, in the graces of repentance, faith, hope, and love—sincerity in our ardent attachment to the glorious doctrines of the gospel—sincerity in our worship of prayer and praise—sincerity in our daily walk and conversation. On the other hand, hypocrisy of heart—all counterfeit repentance and faith—all pretended hope and love—are an abomination to him: he abhors all indifference of heart and lukewarmness of soul to the glorious gospel; he disdains all hypocritical worship, all lip service, all formal prayers, and meer praises of the voice;
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he despises all hypocritical fastings and false humiliations, and all external demureness of conversation, whilst the heart is absent from God and rotten in his sight. But, whilst he dooms all hypocrites to eternal fire, he will fill the sincere soul with spiritual joy and gladness: he will bestow on them all blessings of grace and goodness; he will protect and defend them from all evils of body and soul, and from every enemy on earth and in hell. Such who walk uprightly, walk surely, on good ground, in a good path, and by a good rule; they shall grow stronger and stronger, Job. xviii. 9. They shall enjoy the vital presence of Christ now, and see and enjoy his glory for ever.—See Dr. Gill's excellent discourse on Godly Sincerity, which is the very best I have ever read; Body of Practical Divinity, 4to, 1770, chap. xxi. p. 213--219. To which add Dr. Evans's judicious Sermon on Sincerity in the Christian Temper, vol. II. serm. xv.

9. ARDENT FRIENDSHIP towards our BEST FRIEND is exceedingly pleasing to his taste. Friendship is the union of two souls by the means of vital holiness, or the sameness of a divine nature in each, which is the common cement or bond of affection. Christ speaks in such a lively and strong stile as though he never could be near enough to his people. *Ενοικησω εν αυτοις*—I will
indwell

indwell in them, 2 Cor. vi. 16 *και προς αυτον ελευσομεθα και μονην παρ' αυτω ποιησομεν*—and we will come to him and make our abode with him, John xiv. 23.—*Εγω εν αυτοις, και συ εν εμοι, ινα ωσι τετελειωμενοι εις εν.* I in them, and thou in me, that they may be made perfect in one, i. e. that they may be consummated, or finished, or fitted up into one body, John xvii. 23.—He loves to see his people desire to be one spirit with him, and to have his perpetual presence with their inner man; to experience his agency in them, his consciousness of all our thoughts and emotions of soul, his sympathy with us at all times, his attention to every feeling of pain or pleasure, his deep and keen resentment of all injuries done to us by our enemies, and his active care of all our minutest concerns or interests. This, this is that friendship which Christ intensely loves; and this is exactly correspondent to his cordial intercession in heaven.—See our views of Christ as a friend in the former part of this volume, page 84--90.

10. SUBLIME CONCEPTIONS of GOD, and inward GRANDEUR of THOUGHT and PASSION, are objects in his people, which please his taste in the highest degree.

Christ hates to see any mean and poor conceptions of GOD in the minds of his people: he despises all mean, grovelling, and fordid thoughts

thoughts: he pities the littleness and poverty of our minds: but he loves an amplitude of soul. he is displeas'd with mean and earthly passions: but he is vastly delighted to see our affections rise above the skies and soar like eagles into the vast blaze of the OMNIPRESENT SUN OF RIGHTEOUSNESS.

Noble and lofty thoughts are principally those which relate to DIVINE OBJECTS, i. e. the attributes and actions of GOD; or such things as among men are generally esteem'd the greatest and most illustrious, as the persons of the greatest of men, or such actions as have the highest marks of power, wisdom, courage, beneficence, and all other things as are of the highest esteem among mankind.—See Dr. Ward' lectures on Oratory, lect. xxxviii, vol. II. p. 169.

A person of a truly religious and sublime taste will feel unbounded pleasure in contemplating the infinite perfections of Christ, as they are displayed in the amazing extent of the starry heavens—in the periods and distances of the planets—in their surprizing magnitude or quantity of matter—in their annual and daily velocities—in the different weight of bodies on their surfaces—in their diurnal motions on their own axes—in the different degrees of light and heat communicated to them from the sun—in the different
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times which our earth, our moon, and the other planets and moons would take in falling into the sun—in the amazing swiftness of the rays of light in flying to the different planets and moons, which is no other than a constant instance of the power of Christ in moving the bodies which he has made, with what velocity he pleases—and by this power he communicates his influences to immense distances almost in a moment. And farther, when we take a view of another world or species of bodies, i. e. the system of comets, what wonders of the omnipotence of Christ will pour in on our astonished understandings. And after all to rise to the immense power and presence of Christ, discovered in the distance, magnitude, and number of the fixt stars. Add to all these wonders, the miracles of the Old and New Testament; and the infinitely nobler miracle of the redemption and conversion of millions of immortal souls in the several periods of time; and then, great, wonderful, and immortal God, how pleasing must it be to thy taste, to see all true believers on earth, and in heaven, fall down at once and adore thy glorious and lovely perfections!

XII. The AFFECTIONS of CHRIST.

The AFFECTIONS or PASSIONS in the soul of man, are sensible commotions of our whole nature, attended with pleasure or pain, arising from
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from the sight of an object, appearing good or evil, great, new, beautiful, or ugly, suited to excite that commotion.

The **PASSIONS** of Christ's soul are conversant about objects new, or good, or evil, beautiful or deformed.

In men, these sensible emotions arise from a view of objects in their various kinds and circumstances.

As to their **KINDS**: an object appearing **GOOD** excites **LOVE**; if it appear **EVIL**, it excites hatred; if it appear **NEW** and **GREAT**, it excites **WONDER** OF **ADMIRATION**.

As to the circumstances of **GOOD** or **EVIL**: if good be present, it excites joy;—if **EVIL** be present, it excites sorrow;—if **GOOD** be absent, and yet possible, it excites hope;—if **EVIL** be absent, and likely to come, it excites **FEAR**. Thus love and hatred, joy and sorrow, hope and fear, are the six great **PASSIONS** of the human soul; all the other passions are but different modes of these original affections, or combinations of them, to produce some great and good **EFFECT**.

We have the Joy to know that all the holy passions that were originally planted in the heart of Adam in paradise, are now in the heart of the

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man Jesus in heaven; and they all find full exercise every moment towards the various objects in heaven, earth, and hell. In heaven, he exerts all the passions of esteem, good-will, delight, and joy; on earth, he exercises the passions of love, hatred, esteem, contempt, complacency, and displicence, benevolence and abhorrence, desire and aversion, anger, zeal, and wrath; in hell, he exerts the utmost aversion, displicence, scorn, disdain, hatred, and anger: the utmost zeal *for* God and *against* sinners, with the most dreadful demonstrations of wrath continually flame out against the damned: and in heaven and hell, Christ will exercise his different passions TO ETERNITY!

In all our conceptions of the divine and human affections in the PERSON of Christ, we must avoid all ideas of those weaknesses which take place in the nature of fallen man. There are no painful commotions or uneasy perturbations in the mind of Christ. All that is carnal and sensual in our passions, every thing that favours of weakness and imperfection in the exercise of affections in us, must be entirely removed out of our conceptions of the affections of God the Son in his divine and human nature. And with this caution let us proceed to consider a most striking, noble, and beautiful part of his illustrious character.

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The affections which belong to Christ as God-man are love, grace, joy, hatred, anger, zeal, and wrath: and a clear view of these passions hath the highest tendency to produce in us the utmost wonder, veneration, love, gratitude, and joy; with hatred of sin, dread of his anger, terror at the exertions of his wrath, and the highest ardour of soul to speak out his praise, promote his cause, and display his glory.

I. The LOVE of CHRIST,

Is that ardent affection with which he regards himself, his divine Father, his Holy Spirit, his people, his angels, and his other works. Love is the most beautiful perfection of Christ: it is the first and fairest of all his affections; it enters so deeply into the nature of Christ, that it is the very essence of Christ as God and man. God is love, his divinity is love, his human soul is love.

Christ loves himself in the tenderest manner, and with infinite ardour; hence he cannot but make himself [in connexion with the other divine persons] the ultimate end of all his thoughts, volitions, decrees, and works of creation, providence, and salvation.

Christ's love to his people consists in his free good will to raise them to distinguished happiness, honour, and usefulness, by the blessings of special

and peculiar goodness, i. e. the good work of grace in this life, and the good of glory in life eternal.

This is the love that flames out with such ardour and brightness in his incarnation, life, and actions, all through the gospel. This is the love that reigns over and beautifies all his divine and human perfections: this is that affection which renders Christ so lovely to all awakened regenerate sinners. Christ esteems his people like a GOD; he desires a connexion with them like a GOD; he bears the most fervent good will to them like a GOD; he delights in them like a GOD; he views his people, as washed in his own blood, clear of all guilt; cloathed with his divine and infinite righteousness; enriched and beautified with all the graces; and as heirs of his heavenly glory: in these views of them they always appear beautiful and lovely in his sight. The proper corresponding affection in us towards Christ, considered under the idea of infinite LOVE, is love, i. e. esteem of his supreme excellence; desire of union with his heart, as fit to do us the utmost good; good will to him, as worthy to receive all good; and most intense delight in him, or complacency and rest of soul in his beautiful and lovely nature and perfections.

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2. The GRACE and BEAUTY of Christ.

Grace in Christ is himself: he is grace itself, or most amiable: I am gracious, Exod. xxii. 27. This expresses the beauty of his nature. Beauty is that quality in Christ which excites love. Christ is the supreme and infinite beauty to attract our esteem, our desire, our benevolence, and delight.

GRACE, as displayed by Christ in actions of kindness, is no other than his free favour; it is good will undeserved: yea it is good will to the most unworthy and provoking, the most ungrateful and guilty traitors against his crown, dignity, and prerogative; and this good will exerts itself in a most free and generous manner, and bestowing blessings we have quite forfeited, and are unworthy to receive and enjoy. Christ styles himself JEHOVAH GOD, gracious, Exod. xxxiv. 6. he delights to exercise loving-kindness in the earth, Jer. ix. 24. he hath exceeding riches of grace, Eph. ii. 7. he is the God of all grace, 1 Pet. v. 10. by the grace of Christ I am what I am, 1 Cor. xv. 10. and he saith, with the rich and unbounded generosity of a God, my grace is sufficient for thee, and my strength is made visible and glorious in thy weakness. The uses we should make of the grace and beauty of Christ are these: we should place an entire confidence in, and dependence upon, his grace; we should abhor all
sin,

sin, as it is infinite ugliness and deformity, and directly opposite to the beauty and loveliness of Christ. We should imitate the beauty of Christ in our temper and passions, and perform every action of life with a peculiar beauty and grace; and long for that world where grace and beauty ever, ever reigns.

3. The JOY of CHRIST.

Joy is a lively delight of the mind, arising from a present possession of good; and this joy is always adjusted to the suitableness and the greatness of the good we possess.

Christ hath a lively and agreeable sensation, arising from the presence of immense good always in his possession and within his power. Joy in Christ bears a strong resemblance to the passion of joy in men, otherwise we could not discourse of one from the other: and if we could not reason from analogy, or likeness between the attributes and actions of God, and the powers, affections, and actions of man, we could know nothing at all. For we know nothing but by analogy.

Joy, as ascribed to Christ, is no other than his delight and complacency in persons and things.

1. Christ has joy in himself, and in his divine Father, and the Holy Spirit: he rejoices in his
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own infinite self-sufficiency : he feels a fullness of content and satisfaction, and he rests infinitely well pleased in himself. Joy and delight is a rest of the will in an object infinitely good. Christ must therefore intensely be well pleased with himself. He rejoices in his own existence, attributes, and actions : he rejoices in the existence, attributes, and actions of his divine Father ; and in the existence, attributes, and actions of his eternal Spirit.

2. CHRIST hath JOY in all his WORKS. He has joy in his works of CREATION ; he hath a sublime joy in the boundless and incomprehensible space in which all his creatures exist. Whatever this strange mysterious space may be, and however it may puzzle the understanding of a NEWTON or an Angel to define what it is ; we are sure it is not GOD, if it is not a creature ; and we are equally sure that Christ fills heaven and earth ; Christ fills and possesses unbounded space with his glorious GODHEAD and perfections ; and he views all the vast variety of creatures in this space with infinite delight—every creature, from the sun to a grain of dust. Creatures of the vastest magnitude, or the most minute, are all fitted up, preserved, actuated, and directed to their final destination by his immense understanding, infinite power, and boundless goodness.

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Christ hath joy in the great work of REDEMPTION: he rejoiced in the prospect of it before all worlds; he was daily his Father's delight, and his delights were with the sons of men, Pro. viii. 30, 31. He had joy in the very places on the earth where his people should be born; and he now this moment feels infinite joy in surveying all things past, all things present, and all things to come, with respect to the salvation of his people.

3. CHRIST hath JOY in his PEOPLE.

He had the most intense delight in viewing the whole world of his chosen people, from an unconceivable eternity, as washed in blood and made holy and happy creatures: and when he sweat blood in the garden; when he was apprehended like a thief, and led as a criminal to the high priest's hall; to Pilate's judgment seat; to be made a cypher and treated as a fool by Herod and his insolent blustering bullies: when he was loaded with the cross, and then nailed to the cross he bore; when he hung six hours between heaven and earth, surrounded and filled with the wrath of God; and when he cried, My God, my God, why hast thou forsaken me? It is finished! even through all these dreadful scenes, he felt unbounded joy in the prospect of attoning for sin; breaking the heart of Satan, triumphing over death;

death; but especially bringing all his people to the knowledge, the resemblance, and fruition of God, and of bringing God, and all the riches of grace into the souls of millions, who should be for ever happy in the bosom of infinite love!

The correspondent affection in us is joy in Christ: and it is infinitely reasonable and just, that, as he rejoices in himself, we should rejoice in him likewise: as he rejoices in his works of creation and redemption, we should rejoice in them too: as he rejoices in us to do us good, we should rejoice in him to promote his utmost glory in the church and in the world.

Let us delight in his natural and moral perfections, which are infinite. Let us rejoice in his love, in his choice of us from everlasting; and in the covenant of grace made between him and his divine Father for our eternal happiness. Let us delight in the grandeur and dignity; in the fulness and riches; in the fitness and suitableness; in the beauty and loveliness of his divine person. Let us rejoice in his glorious offices as our teacher or prophet, as our great high priest and intercessor, as our king or governor. Let us delight ourselves in all his connexions and relations to us, as our friend, brother, head, husband, and father. Let us delight in his salvation, as it is a salvation for

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souls,

souls, immortal or deathless souls : a salvation for sinners ; a salvation from sin ; a salvation as free as God can make it ; a great and astonishing salvation ; a plenteous and complete redemption ; exceeding suitable to our case and circumstances as sinners ; and an eternal salvation in it's glorious consequences : it is as large as our wishes and lasting as our immortal nature !

Let us rejoice incessantly in his righteousness : it is a RIGHTEOUSNESS DIVINE and infinite ; it is the righteousness of God ; it is gloriously commensurate to all the demands of the law and justice of God. This point is displayed with exquisite eloquence and beauty by the worthiest of men, HERVEY, in his *Theron and Aspasio*, letter VII. and in his eleven letters to Mr. Wesley, 8vo. This righteousness is matter of our highest joy, as it acquits from all guilt, or absolves our obligation to suffer for sin : it renders us pleasing and acceptable to God ; is entirely free for the poorest and vilest sinner in the world, who cordially applies for it : it speaks peace and strong consolation to those who see their interest in this righteousness : it is an everlasting righteousness, or, as the original Hebrew expresses, it is the righteousness of eternity, Dan. ix. It gives us a full title to eternal life, on the footing of the strictest justice, and to the eternal honour of the holiness, majesty, and dominion of God !

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Let us rejoice in his ATONEMENT or satisfaction for sin! It is amazing to consider that Christ, after a life of such pure and unspotted obedience, should be obliged to suffer such a dreadful and accursed death. This death was the matter of satisfaction to divine justice, which is the wonder and glory of the christian religion.

Let us delight and rejoice in the incarnation of Christ, in order to perform his great work of redemption. His sufferings and death, which wrought out our salvation, are the ground and matter of unbounded joy. The resurrection of Christ is another source and spring of joy: then were the disciples glad when they saw the Lord. His ascension into the heaven of heavens is a sublime spring of delight: they returned to Jerusalem with great joy, Luke xxiv. 52.—The intercession of Christ, and his appearing every moment in the presence of God for us, is a continual fountain of delight to true believers; and his SECOND COMING in amazing glory, so different from his first, is an ocean of joy to every soul that longs for his appearing.

Under the christian dispensation of the gospel, we have rich objects of joy to gracious souls. The clear preaching of the gospel, in all its beauty and glory, is matter of abundant joy to all sensible and awakened sinners: the administra-