

tion of special and heavenly ordinances, i. e. singing, prayer, baptism, and the Lord's supper, are the sources of ten thousand joys: considering these as acts of worship, they are full of ideas, full of wonder and delight. The interest and kingdom of Christ all over the world, with the spread and prosperity of that interest in the fresh news of numerous conversions of sinners, and strong cordials of believers, will awaken a thousand joys within us. A clear vivid prospect of the spiritual reign of Christ in the LATTER DAY GLORY, with a view of the ruin of popery and mahomedism; the conversion and restoration of the Jews to their own land, and the fulness of the Gentiles all round the globe from pole to pole; these! these are rich and abundant springs of joy to every generous and public spirited christian! But the grand and illustrious appearance of the Son of God, in the reign of a thousand years personally on earth; this magnifies and multiplies our joys ten thousand thousand times: and lastly, add the ultimate glory and happiness of a future state to all eternity; this renders our delight and joy in Christ more than unspeakable, more than full of glory!

LORD JESUS, thou art the efficient CAUSE of this delight and joy in thee; thou art the object of this joy, as well as the author of it; thou art the  
 GOD

GOD of hope who fillest us with joy and peace in believing: we desire to feel the joy of the Lord Jesus to be our strength, Neh. viii. 10. May GOD the Spirit make us rejoice with great joy, xii. 43. Give us the oil of joy for mourning, Isai. lxi. 3. May the Spirit of GOD give us this *first* and richest of all his fruits, Gal. v. 22. And may we find that the kingdom of GOD within us is joy in the Holy Ghost, Rom. xiv. 17. May all the preachers of the gospel increase our joy; and may the word and ordinances of prayer and praise raise our joys in Christ into the greatest strength and duration!

Lord Jesus, let us rejoice in thee with a constant joy; and though our joys will have some mixtures of imperfection in the present life, and meet with frequent interruptions and enemies; yet let our joys be revived and restored, and richly increase; so that after winter nights of darkness may joy come in the morning, may the meek increase their joy in the Lord, Isa. xxix. 19. May lively meditations on the person and glories of Christ increase this joy; may we feel those joys which are unknown to the ungodly world; such joys with which a stranger to Christ doth not intermeddle, Prov. xiv. 10. such joys as surpass the understanding of a natural man; such joys as cannot be fully expressed by true christians; a joy unspeakable and  
full

full of glory; a joy that is immortal as our souls; a joy that can never be utterly lost; a joy that we shall carry into eternity with us at the hour of death; a joy that will burst all bounds the moment we enter into the presence of Christ in the eternal kingdom of heaven!—See all these ideas amplified richly by Dr. Gill, in his *Body of Practical Divinity*, 4to. 1770, p. 119--132. Read the life of the great John Reynolds, in which you have most noble exercises of joy in God's perfections.

#### 4. The HATRED of CHRIST.

Hatred is the desire of Christ's will to be disunited from all objects which are contrary to his nature, injurious to his dignity, disgustful to his taste, opposite to his grand prerogatives, and hurtful to his interest and glory. Whatever is evil, or fit to do injury to his person, laws, and government, is the object of his HATRED. And whatever is agreeable to his nature, promotive of his dignity, pleasing to his taste, and honourable to his prerogative, interest, and glory, is the object of his LOVE.

The hatred of Christ includes two ideas.

1. An act of his divine will, determining not to raise to honour, by the peculiar blessings of goodness and grace, some of his rational creatures:  
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this Christ may do without injustice to his creatures, or dishonour to his perfections; for none of his moral attributes lay him under obligations to confer special favours or infinite blessings of goodness; he has a right to withhold or bestow them just according to his sovereign will and pleasure.

2. The HATRED of Christ includes another idea: it is an act of his divine and human will, determining to exercise justice and inflict punishment on guilty creatures: and this punishment is inflicted for nothing but sin, and sin is the sole cause of all punishment. Nothing can be the cause of penalty but sin. The precise idea of punishment is this;—it is the evil of suffering natural pain for moral evil committed. And this distinguishes punishment from cruelty and oppression on the one hand, and casual pain on the other.

Our hatred ought to correspond, or be exactly conformable to the hatred of Christ. We ought to hate sin, and to hate no creature but for the sake of sin inseparably cleaving to his nature, temper, and actions. Our hatred of sin, or desire to be disunited from it, ought to have no bounds, and no end. It is impossible for us to hate sin too much: it is impossible for us to hate sin equal to its infinite evil, considered OBJECTIVELY,

TIVELY, or the object against whom it is committed; and EXTENSIVELY, as fixing a stain in the soul thro' an infinite duration, unless washed away by the blood of GOD, and purged off by the Spirit of GOD!

### 5. The ANGER of CHRIST.

The anger of Christ consists in his being displeased with sin, and with sinners on the account of sin. There is a clear difference between anger and hatred. Christ may be angry with his people, but not hate them. A father may be angry with his son, and not hate him. He may be angry at our bad actions and hate them, but not our persons. We deserve hatred: we may imagine ourselves hated, when we are not: Christ may not manifest and display his love, and yet not hate his people.

The proper affection in us to correspond with the anger of Christ, is to hate all sin in it's nature, root, and branches; hate original corruption and actual sin; hate all sins of omission and commission; sins against the law and against the gospel; sins against light and love; sins against the light of nature, and sins against the light of grace; sins peculiarly against GOD the Father, and peculiar sins against GOD the Son, and sins peculiarly against GOD the Spirit. Let our hatred  
rise

rife as high as heaven, fpread as wide as infinite fpace, and be as lafting as an endless eternity.

#### 6. The ZEAL of CHRIST.

ZEAL is the ARDOUR of his mind as GOD: it is the ardour of his mind as man: it is the fervent affection which he has for himfelf, confidered as the glorious GOD-man, or GOD incarnate; with anger and indignation againft every thing which is pernicious and hurtful to his perfon, intereft, and glory. Chrift hath equal zeal for the glory, of his Father, and the glory of the Holy Spirit: he hath a vehement affection for his own honour, and an earneft will and defire, by all proper means, to promote and advance the difcovery of his perfections; with an infinite refentment againft every perfon and action that tends to obfcure and diminifh his higheft character and glory. It likewise includes that ardent affection which he bears to his own people and intereft in the world; with his lively indignation and wrath againft all perfons and things which injure them, or his kingdom of grace in their hearts.

Chrift abhors a NEUTRAL SPIRIT in religion, or an halting between two opinions: he hates all careleffnefs and indifference in his caufe: he fcorns LUKEWARMNESS in divine and heavenly things; he difdains it with all the difdain and indignation of a GOD.—Lukewarmnefs, or a care-

less and indifferent frame of soul under a profession of religion, is the very opposite to Christ's whole heart: it is a vile treatment of all the excellent discoveries of divine revelation: it is not treating God, and his Son, and Spirit, as being the most glorious objects in the universe. He sees that this abominable temper proceeds from the worst of causes,—a stupid ignorance, malignant unbelief, deep-rooted, uncured enmity. These, these are the sources of neutrality, carelessness, and lukewarmness in religion; and are the objects against which Christ directs his utmost zeal. On the other hand, the objects of Christ's zeal, are God, in his essential glory; himself in his peculiar personal glory; and his blessed Spirit. His highest end is the utmost glory of himself, in the worship of God; in the word of God; in the grandest truths of that word; peculiarly the GOSPEL; his ordinances and the discipline of his house. His zeal is sharply pointed against all idolatry and corrupt worship; against all ESSENTIAL ERRORS in the grand FOUNDATIONS of religion, and against all immoralities in practice. The Hebrew word for zealous, or jealous, signifies resentment for the dearest thing. The dearest thing to Christ is the divine nature and attributes.

It is impossible for Christ to deny himself; that is, conceal his true divinity or infinite perfections,  
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or do any thing, or say any thing to make himself appear to be WHAT HE IS NOT; or to act as though he is not possessed of infinite attributes or perfections properly and truly divine. His zeal will prompt him to resolve that he never will suffer any man, or men, or devils, to conceal his DIVINITY, or represent him to be *what* he is *not*; i. e. a mere man, without the most severe wrath and everlasting punishment.

The affection in us correspondent to the zeal of Christ, is zeal, or the utmost ardour\* of mind to advance his personal and relative glory.

ZEAL in us is compounded of the most fervent love to Christ, and the highest anger against all his enemies on earth and in hell. Every person, action, and thing that conceals his glory, will be the object of our anger, scorn, and disdain: and in proportion to their capacity or quality to injure his honour, our contempt and abhorrence will arise. And, on the other hand, we shall, with the utmost force of love, delight in every person, action, or production, in proportion to their capacity, inclination, or tendency to display to the very uttermost all his illustrious perfections.

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Read

\* See the Motives to Zeal in the Protestant Magazine for April, 1782.—See Dr. Gill on Zeal, Body of Pract. Div. p. 198.—See Reynolds on Sacred Zeal, 1716.



Read Dr. Evans on Zeal, vol. II. and Mr. John Mason on Zeal and Lukewarmness, in his Sermons on Christian Morals, vol. II. 8vo.

### 7. The WRATH of CHRIST.

WRATH is no other than punishing JUSTICE. It is great anger, Deut. xxix. 24. it is anger highly incensed, and rising into a flame of fire: it is the indignation of anger, Isai. xxx. 30. the fury of his anger, xlii. 25. the fierceness of his anger, Hosea xi. 9. The wrath of Christ includes three most awful ideas,—his fixed determination to punish sin; all sin, wherever he finds it: his dreadful threatenings in his word that he will punish sin: and lastly, his tremendous actions exerted in the punishment of wicked men and devils in all periods of time, and through all the ages of eternity.

Christ has an invariable hatred of 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 ardent an hater of sin, that if he could see an act of sin in an angel or a soul in heaven, he would intensely hate it, and manifest it to be the utter abomination of his soul. O! do not this abominable thing that I hate, Jer. xlv. 4.—See here the scriptural expressions of Christ's wrath against sin. The fierce anger of  
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the Lord, Numb. xxv. 4. the fierceness of his anger, Deut. xiii. 17. the Lord cometh burning with his anger, Isai. xxx. 27. devouring fire, the burnings of eternity, *MOKEDE OLAM*, Isai. xxxiii. 14. the ardors of eternity, the ardent flames of eternity. God the Son is jealous, or zealous: the Lord revengeth and is furious: who can stand 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 a great number of most striking and amazing passages of scripture, in which the wrath of Christ is displayed in the most alarming language. Christ speaks with all the terrors of a wrathful God. Cursed, cursed, cursed! no less than eighteen times in the xxviii<sup>th</sup> chapter of Deuteronomy. We have ten terrible words of Christ in Isaiah xxx. And the Lord Jesus speaks the terrors of a dissolving world all through Isaiah xxiv. He speaks fifteen terrors of dreadful wrath in Isaiah xxxiv. 2--10. The sublime and majestic Son of God speaks near twenty tremendous and heart-rending expressions of his wrath in Nahum. i. 2--10. In Matt. xxv. we hear him say, Go ye cursed into everlasting fire, prepared for the devil and his angels. And in Matt. xxiii. he points a thousand terrors at the souls and consciences of all false professors of religion.

ligion. Ye hypocrites, how can ye escape the damnation of hell? And the Son of God gives us the most tremendous denunciation of his wrath in Rev. xiv. 10. this is levelled at the head and heart of every lover and abettor of the supremacy and infallibility of the pope and church of Rome. Whoever shall worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture—and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. Wo! wo! ten thousand woes be to every man that shall fall within the verge of this most dreadful threatening of the Son of God.

RECOLLECTION and devotional Exercise on the  
AFFECTIONS of CHRIST.

Thus we have taken a view of the love and beauty, grace and joy of Christ, considered as God and as man. We have surveyed his hatred, anger, zeal, and wrath, and in every view of his affections he appears either infinitely amiable or infinitely awful; consequently these views of him have the highest tendency to raise correspondent affections in us. His love to himself, to his Father, and his Holy Spirit, and to us, should excite in us the utmost love to him: his INFINITE AMIABLENESS should raise our esteem, desire, and benevolence to an infinite or unbounded exertion; that

that is, we should love him in an unlimited manner and degree: no limits ought at any time to be set to our love, we should burst all bounds, and strive to love him as he loves us. His joy in himself, and in the other divine persons, his joy in all his works of creation, providence, and grace, should excite us to the utmost joy in the same objects; as he rejoices in us to do us good, we should rejoice in him to do him service, and advance his glory in the world. As Christ hates sin and Satan, and the spirit of this world, we should hate the very same objects, and our hatred should rise higher and higher to eternity: as Christ is angry at nothing but sin, and creatures clothed with sinful qualities, so our anger at sin and Satan and the wicked characters and actions of the world should rise up to an infinite degree, i. e. we should set no limits to our anger at our own bad hearts, to our anger at the wicked practices of hypocrites in the church; and the wicked tempers and manners in the world: we should set no bounds to our anger at the temper, actions, and devices of Satan, the god of this world: we should hate him and all his works with an infinite hatred to eternity.

As Christ hath an unbounded ZEAL for his own character and honour, and will never appear to be WHAT HE IS NOT: as he exerts an infinite

zeal for his Father's glory, and the glory of the eternal Spirit; as Christ is infinitely zealous for his people and their best interests, so our zeal ought to correspond with his for the very same objects. Zeal is a great ardour of soul for any person or thing, with a vast indignation at any person who would injure the object we love; and our ardour *for* Christ, and against his enemies, should be without any bounds. Zeal, or jealousy, is resentment for the dearest object. Christ ought to be the dearest object to our souls, and our resentment at any thing which injures his honour and interest, ought to be infinite. We have ten thousand motives to excite us to sacred zeal for Christ and his holy religion. Angels are ever zealous *for* Christ, and shall we be lukewarm! Devils are zealous *against* Christ, and shall we be *lukewarm*! Papists are zealous for a false religion, and shall we not be zealous for the true and the beautiful religion of Christ! We have been zealous for sin and guilty pleasures in years past, and shall we not be zealous for holiness and divine pleasures now? Wicked men are zealous for rebellion against Christ, and shall not we be zealous to obey him! Socinians are zealous to degrade him to a meer man, and to dethrone him from their hearts eternally, and shall not we be zealous to exalt him as the true and the most high God, and place him eternally on the throne of our souls,

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the conscience of man! The princes and nobles of France, and some protestant universities, are at this moment zealous to enter into a subscription of one hundred thousand pounds, to print a most superb edition of Voltaire's works, at the price of one hundred guineas a set, and shall not we be zealous to promote and propagate the glorious gospel of the blessed Jesus! Shall the great lords of France be zealous to propagate the writings of the greatest infidel of Europe, and shall we be lukewarm in promoting and advancing the immortal writings of the eternal Son of God.

Lord Jesus! thou art infinite love and infinite beauty! help us to love thee with all the force and fulness of our affections! assist us to rise to the highest and most perfect esteem! to long for thy presence with the most ardent desire; to bear the utmost good-will towards thee the supreme and eternal good: help us by thy blessed Spirit to delight in thee the ocean of delight; let us rejoice in thy person, in thy works, and in thy people and kingdom in the souls of men! assist us to hate all the objects which thou hatest, to be angry at nothing but that which is the object of thine anger, to be zealous for all things which are the objects of thy zeal, especially the glory of thy divine Father, the glory of thy divine Self, and the glory of thy divine Spirit.

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Teach

Teach us to fear and tremble at thy wrath, O! eternal Son of God! at the present moment thy patience prevails, and thy wrath delays its terrible operations; therefore sinner's hearts are fully set in them to do evil, Eccl. viii. 11. But a Time is coming, and it will soon come, in which all that shall persist in atheism and infidelity, pride and enmity to thee; in which all that shall deny thy GODHEAD, despise thy righteousness, trample on thy blood, reject thy grace, insult thy laws, and scorn thy gospel, shall call on the rocks and mountains to hide them from thy wrath; for the great day of thy wrath will come, and who amongst all the rebels shall be able to stand? Rev. vi. 14--17. Read Dr. Watts, on the wrath of Christ, in his sermons on the world to come, 2 vols. 8vo. and Dr. Young's incomparable poem on the last day. I wish this admirable poem to be so frequently read by my young friends as to be wrought into the very texture of their head and heart. O! sinners, you must see a descending God, a burning world, an opening eternity; you must see the solemn temples, the gorgeous palaces, the cloud-capp'd towers, yea the great globe itself with all that it inherits, dissolve like the baseless fabric of a vision, and leave not a wreck behind. Then sinners!

“ From east to west you fly, from pole to line,  
Imploring shelter from the wrath divine.

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Beg flames to wrap, or whelming seas to sweep,  
 Or rocks to yawn compassionately deep:  
 Seas cast the monster forth to meet his doom,  
 And rocks but prison up for wrath\* to come."

Dr. Young's Last Day, Book I. p. 16.

Now sinners, when you see all the earth in flames fifty miles high all round the globe from pole to pole, what will you do? where will you fly? where will be your honours, your pleasures, your estates, your fine houses, your rich furniture, your heaps of gold and silver, your luxurious feasts, your rich wines, your soft velvet couches, your downy beds! when they are all turned into flames, and consumed by the devouring element! yea the whole globe itself will become one burning ball of fire!

\* The wrath of Christ is the ardent affection of his divine and human mind to do that which his hatred of sin, his justice to the sinner, and his reason and dignity as the supreme judge affronted requires to be done.





A  
CONTEMPLATION  
ON THE  
MORAL PERFECTIONS  
OF  
CHRIST.

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

WISDOM, — GOODNESS, — MERCY, — PATIENCE, —  
HOLINESS, — JUSTICE, — TRUTH, — SINCERITY —  
and FAITHFULNESS.

I. The WISDOM of CHRIST.

**T**HE WISDOM of CHRIST is the ability of his understanding to propose the best end, to use the best means, to observe the best time of action, and to secure the best consequences.

Christ hath an ability of mind to propose the best end in all that he doth, in creation, providence, and redemption: and as the GODHEAD is infinite being and goodness in a nature that is intelligent and self-existent; therefore the display of this divine nature and it's properties must be the highest end of all the divine decrees and actions: and as the eternal SON of GOD is a most glorious

glorious subsistent in this divine nature, his end must be the display of his own glorious perfections in a manner quite consistent with those perfections that are in the Father, and the Holy Spirit, and which perfections are common to the sacred three, by reason of their essential unity. Now the display of these attributes by suitable actions must be the supreme end of our LORD JESUS CHRIST. And this end he hath proposed in the creation of the world. Wisdom, power, and goodness appear in all the parts of the visible universe, and the providence of Christ is nothing but the exertion and display of the same divine perfections in the preservation and government of all the creatures which his hand hath made.

Christ proposes the same end in the redemption of his church, only with this additional circumstance, that here is a much fuller and brighter exertion of every attribute in God than in the work of creation and providence.

Christ always uses the very best means to attain all his ends in creation and redemption; and he ever observes the fittest circumstances of time, and manner of action, so that nothing is done too soon or too late: nothing is done in a deformed and disgustful manner, but with the highest dignity and beauty of action worthy of a God. His wisdom provides against all events  
which

which may frustrate his designs, or occasion him to repent and wish he had used other means, or pursued other measures; and he always secures the very best consequences in his whole administration of providence and grace.

The wisdom of Christ is visible to common sense in all the parts of creation, from the blazing sun to a grain of sand; from the lofty cedar to the hyssop on the wall; from the vast whale, which is like a floating Island, to the little minnow; from the tall ostrich to the little robin-red-breast, and the lesser humming bird; from the monstrous elephant to the small mite, and the much smaller insects which are invisible to the naked eye.

Christ's wisdom shines out in all his works.—In the amazing vastness of unbounded space; in the wonderful variety of his creatures in this immense extent of space; in the beauty and elegance with which all his creatures are fitted up; in the exceeding magnitude, and the exceeding minuteness of his creatures; and in the wise adjustment of every part of the creation to the whole, so as to constitute one harmonious system, adorned with beauty to excite our love; replete with novelty to excite curiosity; and full of grandeur to rouse admiration into the most pleasing astonishment and ardent devotion.

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There cannot be a more familiar and striking way to excite the attention of young persons to the works of Christ, and his wisdom displayed in them, than by suppositions that the several parts of creation were formed otherwise than they are; or otherwise adjusted to each other. This method, therefore, we will pursue in our present Contemplation, to instruct and please the rising generation of serious christians.

The WISDOM of CHRIST appears in the magnitude and situation of the SUN. If it were bigger or nearer to us, we should be scorched to death, and burned to ashes; if it were less or farther distant, we should be frozen to death, and become statues of ice; if the sun were to move with twice the swiftness it does now, we should have two days and two nights in the space of twenty-four hours; if the sun moved with but half the swiftness it does now, our days and nights in March and September would be twenty-four hours long, and consequently the fatigues of the day would ruin our health, and the tedious length of the nights would vex our spirits, and make life a burden and a plague.

The wisdom of Christ appears in the magnitude and situation of the MOON. If the moon was bigger or nearer to us, it's action on the ocean would be so great, and raise the tides so high, as  
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to drown the cities of London and Bristol with a terrible flood;\* if the moon was less or farther from us, it's action on the seas would be so small as to be next to nothing, and we should have no tides at all; the consequence would be the river Thames would not be deep and strong enough to bring up our ships, and navigation would be at an end.

The wisdom of Christ appears in the situation of the FIXED STARS; we have the utmost reason to believe they are all suns, of equal if not superior magnitude with our sun. If these were nearer to us, we should be deluged and drowned with light, if they were less or much more remote, we should be much less affected with the immense power and glory of their CREATOR the Son of GOD.

The wisdom of Christ appears in the magnitude, distances, and motion of the PLANETS; if they were bigger or less, if they were nearer or more remote from our earth, if their motion was more rapid or more slow, the order and œconomy of our system would not be so beautiful as it is now.

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\* The ships would be drove up into the royal-exchange, and float in St. Paul's church-yard; the cellars of London would be-all filled with water, and all the merchants warehouses be drowned and lost. But if the moon had been made so from the beginning, this could not have been the consequence, as all these places must have constituted the shore of the river.