

GOD! Why art thou cast down, O! my soul! I shall yet praise Him; my soul longeth, yea, even fainteth for the courts of the Lord, to behold the beauty of the Lord; the desire of my soul is to thee, and to the remembrance of thy name.

3. The *third* desires after CHRIST are to be conformed to his image: to be like him; to resemble him as much as possible in this life; to have his temper towards God and all mankind. A truly grateful and generous christian can never be pleased with his own existence, if he is not conformed in his heart and life to the image of God's dear Son; he cannot relish life, or the blessings of life, whilst he continues to wear the image of fatan, and possess the spirit of this present evil world!

4. The *fourth* desires towards CHRIST are for his personal appearance in the utmost glory at the last GREAT DAY: his ardent language is, I love thy bright appearing! Come, Lord Jesus; come quickly! Come burn this worthless world, and take us to the skies!

Let me have the nearest union, the fullest resemblance, the most perfect communication possible! O fill and fill and overflow all my desires at once, and ultimately let me have the blessed sight and fruition of him in heaven.

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5. The *fifth* desires after CHRIST are for himself, or on his own account, for his own glory and interest's sake in our world! Let me have thy vital inward presence in my soul to fit me for thy service; and furnish me richly with wisdom and zeal to edify thy church, to demolish satan's empire, and spread thy kingdom in the world. All these desires, at certain seasons, are most intense and ardent; immense and unbounded; inextinguishable and eternal as GOD himself. These desires are infinite upon infinite, and never fully satisfied with the whole world of knowledge, honours, riches, and sensual pleasures; though prolonged to eternity without GOD. Palaces are prisons, paradises are dungeons, music is grating discord, sciences are a barren desert, eloquence is vain babbling, philosophy is folly, and even the bible is a blank, if they are all separated from the wisdom and love of the Lord Jesus Christ!

The will exerts itself with the most lively activity when the body is in the very jaws of death. None of the immortal powers and faculties of the soul are impaired by a consumption, or the approaches of death: how clear is the understanding, how active and vigorous the will when on the verge of eternity? as appears by it's delight in death, if holy; or it's horrors at death, if sinful and guilty before the justice of GOD! A wise man, full of the dignity of holiness,
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ardently longs to fly away and be with Christ, which is infinitely better; and a wicked man feels the forebodings of eternal damnation before he enters the world of spirits! When the body is become speechless, and within a moment of death, the powers of the soul are strong and active like God: a great and good man knows he is going to plunge into God's goodness and love; with unbounded rapture he feels his faith rise, his hope expand into eternity, his love burn and blaze like immortal fire, his consolations flow in like the tides of the sea, and he rejoices that he is going to enter on a state of being that will never, never have an end.

All these real undoubted FACTS show that the soul is liable to no diseases of the body; it can feel no corporeal consumptions, agues, fevers, or diseases of old age; it cannot become old or decrepit as the body does; it cannot die with the body; but it must live unhurt amidst the wrecks of matter, and the crush of worlds.*

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* The whole passage is truly sublime.

The soul, secured in her existence, smiles
 At the drawn dagger, and defies its point.
 The stars shall fade away, the sun himself
 Grow dim with age, and nature sink in years;
 But thou shalt flourish in *immortal* youth,
 Unhurt amidst the war of elements,
 The wrecks of matter, and the crush of worlds.

ADDISON, p. 15.

The wisdom of Christ appears in the **PASSIONS** of the human **SOUL**.—He created all those passions or sensible commotions of our whole nature, which arise on the perception of objects, which appear **NEW**, OF **GOOD** OR **EVIL**.

The use of **ADMIRATION**, or a pleasing surprize at an object which appears new, or grand, or beautiful; is to fix the soul on Christ, in whom all grandeur and novelty are seated, who is the first fair, the first wonderful, the first adorable.

The passion of **LOVE** was originally created to be fixed on Christ the supreme **GOOD**; and the passion of **HATRED**, in it's utmost design and highest use, is to fly from the plague of sin, the snares of the world, the malice of devils, the torments of the damned, and the wrath of **GOD**, as the most dreadful **EVILS** in the universe.

The use of the passion of esteem is to value Christ as an object of the greatest dignity and excellence; and the use of contempt is to treat all mean, worthless, and vile objects, in the manner they deserve; as they are utterly unfit to do us any good at all.

The grand use of benevolence is to treat Christ as an object fit to receive **GOOD**, all good, all possible good; as he is worthy to be honoured,
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worthy to be treated as a God of consummate blessedness and beauty. The design and use of the passion of malevolence is to treat sin and Satan as objects fit to receive hurt and ill-will, as they deserve blame and misery, as well as universal detestation and disdain.

The great use of complacency or delight is to fasten the whole soul eternally on Christ; and to excite all the powers of our understanding and reason, our will and choice, to search incessantly into the unfathomable wonders of his GODHEAD, redemption, righteousness, grace, and glory!

The use of the passion of displicency or keen disgust is to excite us to treat evil persons, evil actions, and bad characters on earth and in hell, as they ought to be treated; in order to prevent the hurt and misery we may receive from them.

The great design and use of the amazing and peculiar passion of DESIRE is to keep the soul ever awake and in motion towards God the Redeemer, considering him as a most good object, and fit to make me extremely happy to the full extent of my powers and duration.

The use of the passion of AVERSION is to rouse up a lively and powerful effort of the will to turn away from an evil object, and to cause an immediate

diate withdrawment of the will from that object, as fit to do me exceeding great hurt, or increase pain and misery.

The wise design of CHRIST in giving us the passion of HOPE, is to awaken the attention and expectation of the soul towards himself, as an absent GOOD, as possible to be enjoyed, and as probable and sure.

A desire of absent good is a feeble hope; a confident expectation of absent good is a strong and confirmed HOPE.

Hope is a most glorious and useful passion in religion; it is a sensible commotion of our nature, excited by the perception of Christ, as the greatest GOOD; and as an attainable GOOD: and this expectation is enlivened with JOY, in proportion to the persuasion we have of the probability and certainty of possessing Christ the eternal good: and when this expectation grows stronger and stronger, it is always indulged and exercised with a pure and lasting pleasure.—Read Dr. Gill's sermon on a good hope; with his excellent chapter on HOPE, in his Body of Practical Divinity, page 87--101. with the letter on hope, from an association of ministers at Olney, in June, 1782.

FEAR is a perception of absent EVIL likely to come upon us, which excites a painful commo-

tion in our nature, with a thoughtful attention and care to avoid the approaching EVIL. Sudden fear is called TERROR; which is fear mingled with surprize, and coming unexpected. Fear rising into the highest degree, and mixed with hatred of an evil object, is called HORROR.

The passions of fear, terror, and horror are of exceeding great use in religion to excite us to fly from sin and it's consequences, the infinite wrath of God in the eternal flames of hell.

Joy is a passion which brightly displays the wisdom of Christ. Joy is a delight of the mind from the perception of CHRIST, or a sensible feeling of his gracious presence as the purest good, being sure of an interest in him; or having a right to call him our own; and that we shall never lose the possession of his person, attributes, blessings, and love to eternity. This passion is the health and beauty of the human soul, and the grand spring of all the noblest good works that ever were done for the glory of Christ in the church through all ages.

This joy will excite us to bless and congratulate ourselves for our exalted state of happiness in Christ—it will settle a sedate and cheerful frame in the soul, and render our mind satisfied in all circumstances—it will outbalance all the evils we
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feel or fear—it will fix deeper into the heart the law of GRATITUDE to Christ—it will excite a noble scorn of all the glittering vanities of a lying world—it will excite pity and horror towards all apostates from the person and gospel of the Lord Jesus, as the most degraded miserable wretches in the universe of being.—This joy in Christ will cherish in the soul an affable, kind, humble temper; full of benignity and sweetness of affection; and produce a beneficent deportment towards all christians, and all mankind—it will inspire us with a sublime dignity and grateful feelings on the honour and grace conferred upon us, by being called into a state of eternal union and converse with the infinite person of God the Redeemer—it will open the mouth in praise and most abundant thanksgivings early every morning, and all the day long, in private and public, and especially in the house of God our Saviour—it will rouse up a generous believer zealously to promote the redeemer's interest, by spreading light, life, and purity through his glorious kingdom, or spiritual empire in the world.—This joy will excite a person to be often making his humble boasts of Christ to other men; and will stimulate us to make our boasts within ourselves of our sure part in Christ, and our union with his heart, and interest in his honours to eternity; making us not to be ashamed or afraid to own

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him, but resolute and ready to confess him before the whole world, to own him as our sole hope and confidence; our sole righteousness, strength, and glory; before devils, men, and angels; and before God the Father himself, cloathed with all his awful and tremendous perfections. These! these! are the sublime actions of joy in that person, on whose smiles all the felicities and safety of the human species depend, and in whom alone the human race may boast and glory to eternity.

The WISDOM of Christ appears in the passion of sorrow. SORROW is a painful commotion of our whole nature, arising from some present evil, or sad event: it is the great uneasiness or pain of the mind, on the absence of good, or the total loss of some good, or the presence of some evil or pain. Moderate sorrow is trouble—great sorrow is distress and anguish—habitual sorrow is melancholy—dreadful sorrow, without hope, is DESPAIR.

The design and use of sorrow in religion is very great and wonderful. The trouble, the distress, the anguish, the melancholy musings, the despondencies and almost despair expressed in the most striking manner thro' the book of Job, the Psalms, and the Lamentations, have been of exceeding great use to millions of true christians in all ages, and will be of use to millions yet unborn.

born.—Dr. Lowth, in his admirable lectures on the sublime arising from the passions, has displayed this truth to the life; and I can hardly wish my readers an higher entertainment than to read and relish those excellent paintings of the passions.

In a world so full of sin and misery, it is highly useful and necessary to feel the passions of sorrow and anguish. These painful affections rouse the soul out of its lukewarmness and neutrality; they stimulate us to ten thousand great and good actions, and prevent that dead calm in a christian, that detestable lethargy of soul, which is worse than all the pungent sorrows of true repentance. Worse, did I say? Is repentance or sorrow for sin, an evil? No, verily; far from it: but it is a real good, or it leads to the supreme good, Christ Jesus; and the more sorrow we feel at his absence from us, the better. I would wish to excite in my own soul, and in all my readers, the deepest and most pungent sorrow at the loss of his vital presence, and would never be easy for a single moment till I had found Him, whom to know is eternal life. We shall never understand a great part of the scriptures if we are not well acquainted with sorrow for sin, and for the want of the presence of Christ, as well as for a want of the joys of religion.

The wisdom of Christ appears in the passion
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of GRATITUDE. This is of noble use in all the parts of practical religion and godliness: all our religion is scarce any thing else but gratitude, says that prince of divines Witfius, *Œcon.* book III. chap. xiii. sect. 46. Gratitude is not so much one particular passion as it is a compound of all the most noble and generous feelings of the soul: it includes a lively sense of all the blessings we have received from Christ, from the first moment of our existence to this hour; a clear strong sense of the sweetness, beauty, and generosity of Christ's heart, and a vast esteem for the spring and principle of his bounty to us, i. e. love and grace, or good will and free favour—an ardent inclination to make all the best returns in heart, lip, and life—a solemn resolution, or vowing, that we will make better returns as soon as ever it is in our power—and a serious and zealous appeal to God, that we will, by the assistance of the DIVINE SPIRIT, never lay gratitude aside whilst we live, but increase in it every day, till we go with the highest degrees of it into eternity; and even there increase in it, through an immortal duration, in the presence of God and all his saints and angels. The praises and thanksgivings of the psalms, and all through the bible, are noble effusions of religious gratitude; and we ought to read them incessantly, with a
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view to excite and raise our gratitude to the highest tone and energy.*

The passion of ANGER is the opposite to gratitude. This is a most needful and useful passion all through life. If human nature was destitute of this mighty ferment, this glorious animosity, we should be as stupid as beasts, and as sluggish as snails in the paths of learning, wisdom, beneficence, and HAPPINESS. Without the passion of anger, man would be a disgrace to the creation, and a dishonour to God that created him. Religion itself would be a poor lukewarm insipid thing, if the passion of anger, blended with love, did not enliven it with a sublime and holy fermentation !

Anger dwelt in the holy breast of the Lord
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* We have a rich provision for gratitude in Dr. Watts's version of the psalms, which is the most proper book in the world for public worship : and, for private devotion, our poems and hymns are without number and end. Amidst the hymns of Dr. Watts, and the collections of Mr. Whitfield and lady Huntingdon, and the excellent new compositions of the Rev. Mr. Newton in his Olney hymns, with many others ; let me recommend a valuable book, intituled, HARMONIA SACRA, 8vo. sold at Mr. Longman's music-shop, No. 26, Cheapside. The book was collected by, and engraved at the expence of Mr. GARNON, of St. Mary-Axe, London ; and is, in my judgment, the richest treasury of sacred poetry and music united in a small compass, and at an easy expence, that we have in our language.—Every psalm and hymn we sing ought to be with a view to raise and kindle up gratitude to a more ardent flame, till we come to sing glory, honour, praise, and power to the Son of God for ever and ever.

Jefus Chrift. He looked round about on them with anger, Mark iii. 5. Anger, blended with love to GOD, roused the noble Phineas to perform a glorious action for GOD the Redeemer, Numb. xxv. 11. Anger, mingled with love to GOD, excited Samuel to hew a wicked king to pieces with his sword, 1 Sam. xv. 13. Anger and love inspired the excellent Elijah to destroy Baal and four hundred of his false prophets and priests, 1 Kings xviii. 40. And anger, blended with love, excited a greater man to drive the buyers and sellers out of the temple, John ii. 14--17. And anger, mingled with love, roused the great apostle Paul to reprove Athenian idolatry, and preach to the proud and miserable philosophers the unknown GOD, Acts xvii.

ANGER has been defined a violent commotion of body and soul, attended with great pain, on our being intentionally injured by any rational agent, with a present purpose of revenge.

Or in the shorter words of Mr. Locke; anger is uneasiness, or discomposure of mind, upon the receipt of any injury, with a present purpose of revenge.—Anger is a *transient* HATRED, or at least very like it.

Anger is displicency with some degree of ill-will: anger, rising to an excessive degree, is rage and fury: anger, deeply rooted, is rancour and
spite:

spite: anger, with a design of hurting another, is called MALICE: ANGER, having a desire to hurt another for doing us an injury, is called REVENGE.

The proper objects of our anger are sin in our own souls, and the foolish and wicked actions of men; especially all attempts to dishonour the true and eternal DIVINITY of the SON of GOD, and his HOLY SPIRIT: and our anger should rise at the nature, properties, and actions of devils.

A mixture of anger and scorn is indignation—a mixture of anger and love is zeal—a mixture of admiration and desire is ambition—habitual joy is cheerfulness; and a mixture of self-love, self-contempt, and sorrow, is shame—a mixture of self-love, self-approbation, and joy, is glory, or solid greatness of soul.

The wisdom of Christ appears in the CONSCIENCE of man.

The conscience is a power of the rational soul, by which it knows it's own actions, and judges of their fitness or unfitness, or the moral good or evil that is in them, according to the light which the mind has, and with a reference to the judgment and will of Christ concerning the same actions.

Conscience is science or knowledge: from this
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knowledge arises a judgment which conscience forms of itself and its actions; and it approves or disapproves of those actions. The will of Christ, discovered by the constitution and powers of our nature, and especially revealed in the scriptures, is the rule of conscience. Nothing can bind the conscience but the law and will of Christ; it is Christ's vicegerent in the soul; it acts for him, and under his just government; and conscience receives its authority and direction from Christ, and is accountable to him, and to no other power in the world. No laws of men, which are contrary to the law and will of GOD the Redeemer, are binding on conscience. We ought to obey GOD rather than men, Acts iv. 19. v. 29.

THE ACTIONS AND OFFICE OF CONSCIENCE shew the wisdom of Christ. It is a light to enlighten men in the knowledge of the will of Christ. He is that light which enlightens every man coming into the world, John i. All the light which men have, they receive it from the Son of GOD.

CONSCIENCE observes all the thoughts, actions, and words of a man's whole life, from the very first dawn of reason, to the moment of death, and to eternity.—Conscience writes down every act of sin and holiness; and records, as on tables of brass or marble, all the moral and immoral actions of our soul and body: it is a most accurate
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and dreadful register of all sorts of crimes all round the globe.—Conscience is a bold, resolute, honest witness *for* every man, when he does right in the sight of GOD; and a terrible, daring witness against every wicked man, from the monarch to the slave, in all parts of the world.—Conscience is a judge to condemn or justify: the conscience of Joseph's brethren condemned them as verily guilty: the conscience of Darius condemned his bad conduct in suffering Daniel to be thrown to the lions: and the conscience of Felix condemned him to hell, and made him tremble; and thus did the conscience of king Saul.—The conscience of Moses and Samuel acquitted them and justified them before the whole nation of the Israelites, and made them as bold as lions in their noble appeals to the people, 1 Sam. xii. 5. Job had a clear conscience when he said, My heart shall not reproach me so long as I live, Job xxvii. 6.—Conscience has the office of a tormentor and punisher; and a more dreadful punishment, or a more severe torment cannot well be endured than the stings and lashes of a man's own conscience, O! it is the worm that never dies in the soul; Mark ix. 44. It is hell begun in every guilty mind.

There is an evil CONSCIENCE; blind and ignorant—dull, heavy, and stupid—partial to overlook great sins, and be very scrupulous concern-

ing less; as Saul the king, who was very severe concerning eating a little honey; and yet could kill fourscore of the priests of Christ in cold blood.—A bribed conscience; as Herod, with his oath; and yet could murder John the Baptist.—An impure conscience: even their mind and conscience is defiled, Titus i. 15.—A feared conscience: as with a red hot iron, insensible of sin and danger; the wrath of God and the flames of hell, 1 Tim. iv. 2.—A desperate conscience, or one filled with despair; dreadfully concluding, that there is an utter repugnancy between the fullest glory of Christ and the complete salvation of my soul. Cain had a conscience in utter despair: my punishment is greater than I can bear: Judas was in utter despair: I have sinned by betraying innocent blood: I am lost! I am lost! I am lost for ever! and he went and hanged and damned himself.—Such are the consciences of all the millions of the damned in hell; they are eternally in black despair!—A good conscience is one that is well purged by the blood of Christ; well enlightened by the spirit of Christ; well regulated by the word of Christ. It is morally good; spiritually and evangelically good.

In gracious people there may be a mistaken conscience—a doubtful conscience—a weak conscience—a deeply-wounded and painful conscience—an enlightened, alarmed, and awakened conscience

conscience, attended with the AGONIES of an almost damned sinner, and yet issue well in the peace of God.

A GOOD CONSCIENCE is a tender one: thine heart was tender: it hath a tender feeling of the omnipresent God on the conscience—a tender respect to all the parts of the word of God—a tender zeal for the divine honour—a tender affection for the person, offices, and glory of CHRIST—a tender love to the person, dignity, and operations of the HOLY SPIRIT—a tender concern for the kingdom and interest of Christ in the world—and a tender and deep concern to die with dignity and joy into the bosom of Christ; a tender conscience is greatly affected with a godly sorrow for all sin; for the least sin; it cannot easily comply with a temptation to commit sin. *How can I do this great wickedness, and sin against God?* Gen. xxxix. 9. So did not I because of the fear of God, Nehem. v. 15.

A good conscience keeps itself void of offence, Acts xxiv. 16. It is careful to give no offence to the Lord Jesus, nor to give any offence to Jew or gentile, or the church of God. A good conscience is willing in all things to live honestly, Heb. xiii. 18.

A good conscience is a pure and holy conscience, thoroughly purged and cleansed by the atoning

atonement blood of Christ, 1 Tim. iii. 9. 2 Tim. i. 3. Conscience is polluted by lust: all the powers and passions of the soul are in a state of the utmost pollution and uncleanness. A conscience washed in the fountain of Christ's blood only is a good conscience, Heb. ix. 14. x. 22.

The wisdom of Christ appears in the PLEASURES of a good CONSCIENCE, and in the pains and horrors of a guilty conscience.

A conscience free from the guilt of sin, is a peaceful and pleasant conscience. A crime is the violation of the law of Christ. Guilt is an obligation to punishment for an offence or crime. Pardon is an act of Christ releasing a sinner from an obligation to punishment. A sense of this solution of our debt in the conscience, produces peace. This sense of a release from an obligation to punishment is brought into the soul by the SPIRIT OF CHRIST. This application of pardon produces deep peace in the soul, and a sweet tranquility of mind, so that the pardoned sinner is delivered from terror, wrath, and damnation. And the effect of this peace, and Christ's righteousness, is quietness and assurance for ever, Isai. xxxii. 17. And this peace of conscience produces and cherishes joy, or an high degree of pleasure or pure delight. It issues in habitual joy, which is cheerfulness: and this cheerfulness produces

produces and cherishes fortitude or strength of mind. Nothing inspires such fortitude as peace of conscience: this fills us with a divine courage, and confidence in Christ's GODHEAD, satisfaction, righteousness, power, grace, and faithfulness.— See Dr. Watts's excellent sermons on fortitude; Dr. Evans on fortitude, serm. XIX. Dr. Samuel Wright on fortitude, and his three excellent sermons ON SELF-POSSESSION. N. B. The largest collection of the best authors on FORTITUDE, you have in the very learned, laborious, judicious, and excellent Dr. Edward Bentham, late tutor in divinity in the university of Oxford, and my worthy friend and correspondent. His introduction to Moral Philosophy, on christian principles, I do earnestly recommend to all young students of divinity and preachers of the gospel.

A good conscience feels habitual joy in Christ, and looks forward with ardent desire to death and judgment: it longs to see a burning world, a descending God, and an opening eternity.

On the other hand, the wisdom of Christ appears in an EVIL CONSCIENCE.—An evil conscience is full of the guilt of sin; it hath a vast number of crimes and offences to torment it every moment; it is destitute of true peace and tranquility. There is no peace to the wicked; they are like the troubled sea, Isa. lvii. 21. An evil conscience
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is liable to perpetual sorrow and sadness; it is full of nothing but trouble and distress, anguish or pungent grief, which oftentimes rises to horror and despair. An evil conscience destroys all confidence in Christ; it weakens all the noblest springs of action, and makes a wicked man flee when no man pursueth, Prov. xxviii. 1. An evil conscience trembles at the thoughts of death, and dreads its approach; it looks forwards with terror to the day of judgment, and the appearance of the eternal judge on his throne.

Francis Newport, esq; son to the earl of Bradford, on his death-bed, exemplified these terrors of conscience in a most amazing manner. See the account in the piece intituled the Death-Bed Terrors of an Infidel, 12mo. 1770. Callistus, in his conversation with Sophronius, [published by the learned and excellent Thomas Mulso, esq; brother to the ingenious Mrs. Chapone] discovers all the scenes of his guilty life, and all the most piercing horrors of his evil conscience, in a most pathetic and tremendous manner. And if we add to these two the account of a young nobleman, which Dr. Young gives in his CENTAUR, we may see, in a light as bright as noon, that HELL often begins in this life in the souls of bad men, when the wisdom and justice of the Son of GOD sees fit to assert his character as the God and judge of the whole earth.—Read an excellent treatise on

CONSCIENCE,

CONSCIENCE, by the learned and judicious NATHANIEL VINCENT, A. M. 12mo. 1676, intituled, HEAVEN or HELL upon Earth; in which, after an address to the conscience of the reader, he demonstrates, that there is a conscience in man, evinced from the light of nature—the facts in scripture—and continual experience. He shews that conscience is a power of the soul of man, by which we understand the will of God, and are impelled to comply with it, and do bear witness concerning ourselves and actions; and accordingly judge and acquit, or condemn ourselves for those actions, considered as good or evil. He goes on to describe a good conscience in a beautiful manner, and shews that a good conscience will set us before God every moment of life: and that a good conscience will have a lasting and glorious influence on all our life and actions, to the moment of death. To this excellent book add the instances of the terrors of a guilty conscience, in Mr. WANLEY'S HISTORY of MAN, fol. 1678, page 643; and in TURNER'S HISTORY of PROVIDENCE, fol. 1697. chap. ci.

N. B. Nothing is more necessary for the present infidel age than for us to strengthen and arm conscience by reason and scripture. This! this is the grand work of every faithful christian preacher to arm and alarm conscience, which appears to be asleep and dead in millions of mankind all over Europe.

The wisdom of Christ appears in the **MEMORY** of the soul.

Memory is the power of retaining or recollecting facts, words, and sentences; or of reviving again in our minds those ideas, which, after imprinting, have disappeared, or have been laid out of sight.

A good memory is ready to receive with ease, the various ideas both of words and things—it is large and copious to treasure up—strong and durable to retain—faithful and active to suggest and recollect on every proper occasion, all those words, thoughts, or facts, which have been committed to its care, and treasured up in it: see Dr. Watts's *Improvement of the Mind*, p. 257. The wonderful power of memory clearly shews the amazing wisdom of Christ. Without memory the soul would be an universal blank. Memory is the grand repository of languages and sciences. Memory is the storehouse of a whole body of **DIVINITY**, drawn from the pure scriptures of **GOD!** Memory is of infinite service in **HISTORY**, by retaining facts, characters, and events of the most striking and beautiful nature; to allure and stimulate us to the practice of manly virtue.

The wisdom of Christ appears in the creation and uses of the human **IMAGINATION**.—Imagination is the power of representing, in a lively manner,

manner, objects that are past, present, or to come, so as to impress them with great force on the mind and passions. And it is likewise a power of painting all objects and things on the minds of others in such a manner as to enlighten the understanding, persuade the will and passions to avoid evil and pursue good.

The OBJECTS of the imagination are greatness, novelty, beauty, deformity or ugliness, good and evil, i. e. pleasure and pain.

The ACTIONS of the imagination are astonishment, surprize, curiosity, love, hatred, terror, aversion, and flight from, or a delightful pursuit of, an object.

The ATTRIBUTES and ACTIONS of CHRIST, displayed in every page of scripture history, are most glorious objects of a sublime, holy, and daring imagination.

The SECOND coming of Christ, and the grand conflagration of the universe, are objects of the human imagination. Here, or no where, we have grandeur to astonish; novelty to rouse curiosity; beauty to excite love; burning and wrath to create terror. Here are to be seen a whole world of beautiful saints and angels, to raise delight and esteem: here are to be seen a whole world of deformed sinners and ugly devils, to awaken in-